

---

ABSTRACT BOOK

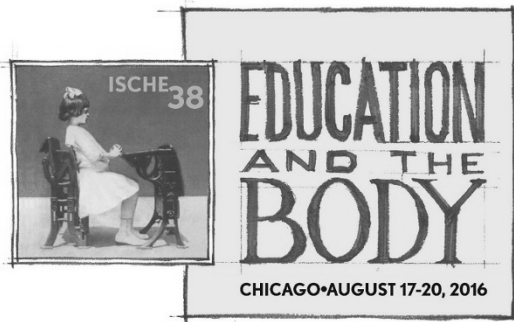
ISCHE 38



EDUCATION  
AND THE  
BODY

CHICAGO • AUGUST 17-20, 2016

---



August 2016

We are pleased to share with you the ISCHE 38 abstract as an online-only publication (ISSN 2313-1845 ONLINE). Included here are abstracts of all the papers presented at ISCHE 38, sorted alphabetically by the last name of the first author. For consistency of presentation and economy of space the abstracts printed here do not include bibliographies, footnotes and keywords.

When we chose "Education and the Body" as the theme of ISCHE 38 we wanted participants to pose questions about the material and discursive positioning of human bodies in education, educational practices of embodiment, metaphorical uses of the concepts of "body" and "bodies" in relation to education. As conference organizers, we wanted to encourage our colleagues to consider how a focus on the body offers us new perspectives into the development of educational patterns and institutions. We wanted to challenge our fellow historians to explore how difference has historically been created between different bodies, as well as how different bodies have moved and have been shaped to move in the history of education. And, we could not be happier or more excited about the innovative and rigorous ways that ISCHE members responded to this charge!

This conference could not have taken place without the extraordinary work of dozens of volunteers. And in particular, this abstract book would not have come together without the amazing work of Annmarie Valdes, to whom we are deeply indebted.

This Abstract Book stands as a testament to the rich intellectual conversations that took place at our conference in Chicago and a list of participants' email addresses is included at the end. Accompanying it is the Conference Program which is available at <http://ische.org/2016-program> Using the four-digit session code next to each abstract the reader will be able to cross-reference with the Conference Program and see what panel each paper appeared on.

Noah W. Sobe  
 Kate Rousmaniere  
 ISCHE 38 Co-Convenors

### ISCHE 38 LOCAL ORGANIZING COMMITTEE

*David Boven (Loyola University Chicago)*  
*Alexandra Fair (Miami University Ohio)*  
*Michael Hines (Loyola University Chicago)*  
*Ann Marie Ryan (Loyola University Chicago)*  
*Brian Schultz (North Eastern Illinois University)*  
*Annmarie Valdes (Loyola University Chicago)*  
*Marc VanOverbeke (Northern Illinois University)*  
*Melli Velazquez (University of Oklahoma)*

### ISCHE 38 SCIENTIFIC COMMITTEE (PROGRAM REVIEW COMMITTEE)

*Grace Oluremilekun Akanbi (College of Education, Nigeria)*  
*Dionne Danns (Indiana University, USA)*  
*Ines Dussel (CINVESTAV-IPN, México)*  
*Jason Ellis (University of British Columbia, Canada)*  
*Heather Ellis (Liverpool Hope University, UK)*  
*Akawuku Godspower (College of Education, Nigeria)*  
*Karen Graves (Denison University, USA)*  
*Jon Hale (College of Charleston, USA)*  
*Thérèse Hamel (Université Laval, Canada)*  
*Rita Hofstetter (Université de Genève, Switzerland)*  
*Ben Johnson (Utah Valley University, USA)*  
*Robert Johnson (University of Illinois, USA)*  
*Iveta Kestere (Latvia University, Latvia)*  
*Kristen Nawrotzki (Paedagogische Hochschule Heidelberg, Germany)*  
*Chris Ogren (University of Iowa, USA)*  
*Yoon Pak (University of Illinois, USA)*  
*Lisa Panayotidis (University of Calgary, Canada)*  
*Mario Rios Peres (Syracuse University, USA)*  
*Helen Proctor (University of Sydney, Australia)*  
*André Robert (Université Lumière Lyon, France)*  
*Myriam Southwell (Ciencias de la Educación de Argentina, Argentina)*  
*Tim Stanley (University of Ottawa, Canada)*  
*Geert Thyssen (Università degli Studi di Sassari, Italy)*  
*Pablo Toro (University Alberto Hurtado, Chile)*  
*Chen Wang (Beijing Normal University, China)*  
*Jim Albisetti, (University of Kentucky, USA)*  
*Inês Félix (Umeå University, Sweden)*  
*Ann Marie Ryan (Loyola University Chicago USA)*  
*Wayne J Urban (University of Alabama, USA)*  
*Kay Whitehead (Flinders University, Australia)*  
*Roberta Wollons (University of Massachusetts, USA)*

## ISCHE 38 KEYNOTE ADDRESSES

### **Materiality, Metaphor, and Method: The Central Role of Embodiment in the History of Education**

*Mona Gleason (University of British Columbia, Canada)*

Mona Gleason is professor in the Department of Educational Studies at the University of British Columbia, specializing in the history of children and youth and the history of education. She teaches and researches in the areas of critical approaches to children and youth, gender and sexuality, the body, race and nation, research methods in education, and schooling and the family. Gleason's research has focused on children's varied experiences with social inequality, shaped by race, class, gender, size, and age, and the role that educational and medical professionals have played both in deepening and mitigating inequality. The responses of young people and their families to these interventions are centrally important in her work. She is the author of two books and the co-editor of five books on topics foregrounding the history of children and education in multiple contexts. Her current research project explores children's relationship with their environment in the past and how this might inform contemporary approaches to environmental education in British Columbian schools.

### **Chicago and Mississippi, Race, Violence and Education: The 1955 Emmett Till Case**

*Elliott Gorn (Loyola University Chicago, USA)*

Elliott J. Gorn is Professor of American Urban History at Loyola University, Chicago. His interdisciplinary scholarship has centered on multiple aspects of urban and American culture, particularly the history of various social groups in American cities since 1800. His major works examine various aspects of urban life and city cultures in the nineteenth- and twentieth-century United States, including biographical studies of John Dillinger and Mother Jones, and histories of American sports as well as edited volumes on the social history of Chicago, the McGuffey Readers, American Social History, and Muhammad Ali. His current work explores the social and cultural history of the 1955 Emmett Till murder and civil rights case.

### **The civilization/decivilization of the body at school and the emotional, social and historical tensions present in this dynamic**

*Cynthia Greive Veiga (Universidade Federal de Minas Gerais, Brazil)*

Cynthia Greive Veiga, Professor of History of Education, Universidade Federal de Minas Gerais, Brazil, specializes in the sociology of Norbert Elias, writes on the history of the emotions, and body discipline in schooling. Her work encompasses the history of public elementary schooling in 19th and twentieth-century Brazil, including the development of citizenship rights and concepts of civilization, the history of teaching, and the development of education for poor, black and mixed-race children. She has also centered on the history of childhood and the role of education in national and civic identity formation.

### **Educability, Disability and the Making of Family: the case of American Adoption**

*Sandy Sufian (University of Illinois, Chicago, USA)*

Sandra Sufian is an Associate Professor of Medical History and Humanities at the University of Illinois College of Medicine at Chicago and Associate Professor of Disability Studies in the Department of Disability and Human Development (UIC). Her work encompasses medical humanities and social science with a focus on the history of medicine, global health and medicine, and disability in a global context, with a particular emphasis on the Middle East and North Africa. She is the founder of the Global Network of Researchers on HIV/AIDS in the Middle East and North Africa and is on the Board of the Disability History Association and is the Chair of the Disability Task Force for the American Historical Association. Currently Sufian is working on a project about the history of disability and adoption in America after 1945.

---

**ISCHE 38 ABSTRACTS**

Bernard Andrieu (Université Paris-Descartes)

**L'écolier : Malade social ou malade scolaire ? L'éducation à la santé par Alfred Binet à Paris en 1907 (Français)**  
(30.13)

Dans des notes manuscrites inédites, sous le titre de Psychologie des cancrès et dépistage des anormaux, datant de la période 1907 et portant sur 223 enfants retardés de 3 ans, Alfred Binet livre comment sur le terrain de la classe il entreprend les passations des tests qui prépare le livre sur Les Enfants anormaux guide pour l'admission des enfants anormaux dans les classes de perfectionnement. Il précise, en tableaux, classements et typologies cognitive et caractérielle, les causes personnelles, extérieures et mixtes de la santé afin de formaliser de l'acte éducatif en vue de leur plus grande efficacité. Les notes inédites que nous avons retrouvées dans les Archives de la Famille Binet, démontrent l'étendue de l'enquête qui porte aussi sur les causes personnelles, les causes extrinsèques et les causes mixtes. Les causes intellectuelles n'apparaissent plus en tant que telles dans les notes de travail que nous publions ici, comme si Binet avait changé d'épistémologie en passant de la caractérisation physique et intellectuelle, qui caractérise ses travaux sur la mesure, des causes à une épistémè plus structurale des causalités. Ce changement lui permet de poser la question de l'éducabilité et des conditions socio-culturelles de la scolarisation au cœur de l'évaluation de la santé. Alfred Binet, qui relève 184 items sur 277 cas étudiés, distingue d'abord deux types de causalité au défaut d'intelligence, les causes extrinsèques et les causes inhérentes ou personnelles puis, dans son manuscrit ajoute celui des causes mixtes. Pourquoi ? Les causes extrinsèques relèvent trois niveaux de causalités : d'une part la maladie provenant d'une hygiène douteuse comme les affections des yeux et d'estomac, d'épidémie comme la typhoïde, diphtérie, la coqueluche ou la méningite, ou de mauvaise condition sanitaire comme la fièvre paratyphoïde des végétations, la paralysie du côté droit ou des constitutions congénitales comme la poitrine faible avec des pleurésies. Mais il convient de séparer ce qui ne dépend pas de l'élève (dont 70 items) de ce qui ne dépendrait que de lui (en 29 items). Binet défend la thèse d'une mixité des causes de la maladie, tant sociale que scolaire, interrogeant et la santé à l'école et la santé de l'école

---

Irene Berkel (Department of Education, University of Innsbruck)

**Healing Spaces: The Female Body in the (Self-)educational Mystical Experience of the Middle Ages (English)**  
(90.11)

The phenomenon of the religious movement in Europe during the Middle Ages is the onset of searching for a new access to the Divine. Eminently dissatisfied with the church and its growing lack of credibility numerous men and women left their homes trying to find a direct unmediated relation to God. To succeed they chose the path of the Imitatio Christi, following the ideal of virginity, asceticism and poverty. It is also the beginning of many mendicant monastic orders, the foundation of new reformatories and religious communities, which delivered new conditions for self-education as well as education of others. A few outstanding men and women, the mystics, tried to reach a new state of mind through the ultimate immediate Unity with Jesus Christ, the Unio mystica. I will investigate the interdependence of new material spaces as a means to create an innerworld to cope with the demands of the outerworld. I will also focus on the important role of the body in the medieval religious experience. Whereas the material and social spaces were differentiated in male and female, in the state of Unio mystica the body of Christ often was envisioned as having genuine female attributes. From a psychoanalytical perspective I will focus on the various somatic symptoms and the bodily eroticized spirituality of female mystics as manifestation of a psychotic disposition. The process of their partly desperate trying to overcome their symptoms, to control and discipline their bodies to attain the psychic wholeness and unity the subject desires has a therapeutical and a self-educational quality. I will discuss these phenomena by example of the famous Spanish mystic Teresa of Avila (1515-1582) and reformer of the Carmelite Order. Although she is seen less as a part of the late Middle Ages than of the Early Modern Age, she can be considered as the climax of female spirituality in all its facets on an elaborated level.

---

Ingrid Brühwiler (University of Lausanne)

**Educating “National” Citizens through Physical Education in 19th century Switzerland (English) (20.07)**

In Switzerland public schools are organized on cantonal levels and not on a national one, and therefore normally it has to be figured out, how cantonal school system create national citizens, but the subject physical education got introduced by federal law in 1874 for whole Switzerland: all boys from the age of ten onwards had to attend physical education classes to get prepared to the military service (Marcacci, 2015). Till to the present day, it is the only school subject which is organized for public schools on national level, but some cantons had the subject physical education before the federal law in their curricula (see e.g. Landtwing). Moreover, the direct connection of physical education and military is obvious, but ideas of hygiene become important too. Therefore, I'm going to ask in this paper how the international idea of physical education got introduced in Switzerland as a school subject and what kind of citizenship got supported. Thereby, differences of the German- and French-speaking part shall be analyzed too. Using sources as varied as school laws and regulations, as well as textbooks, minutes and reports, I focus in this paper on relations between citizenship and physical education in the 19th century Switzerland with the very popular method of Friedrich Ludwig Jahn and Ernst Eiselen published in 1816 in the book “Deutsche Turnkunst” and Per Henrik Ling (1776 -1839) who became famous for “the Swedish Gymnastic”, which consists of four divisions of pedagogical, military, medical and esthetical gymnastics (Liedbeck, 1901, 6).

Mette Buchardt (Aalborg University)

**Scientification of religion in schooling – Sacralization of culture as citizenship in the Nordic states 1890s-1930s (English) (30.14)**

How was ‘religion’ transformed into ‘culture’ by means of science in the process towards comprehensive education in the Nordic states, and what kinds of problems and questions did this transformation emerge as the answer to? The paper explores the involvement of Liberal and Cultural Protestant theologian reformers and their effort of scientification of the teaching of religion in state schools from the 1890s to the 1930s in the Nordic states. The point of departure will be the reform work of the so-called School Book Commission in Denmark, which issued a report in 1933 that made ground-breaking suggestions to revise the purpose and contents of the school subject Religion in order to bring new scientific results deriving from so-called Biblical Criticism into the school subject and thus objectify its forms of knowledge. A central actor in the commission was the Old Testament professor Aage Bentzen (1894-1953). In his work – similar to the work of other Nordic Cultural Protestant theologians – ‘religion’ was transformed into new categories related to ‘culture’ and connected to ideas of nation and people. This transformation was mediated by ‘objective science’, especially in the form of historical source-based knowledge (Buchardt 2013, 2015).

The paper explores the historical layers behind this: The educational aspirations of biblical criticism in Denmark from the 1890s onwards in comparison with similar efforts in Sweden and Norway. Inspired by newer historical research concerning the role of religion in the field of educational sciences and practices (e.g. Tröhler 2011, Popkewitz 2011, Baader 2013), the paper will discuss how ideas of culture were merged into the idea of schooling citizens across the Nordic states, along with the separation of the teaching of religion in school from the church institution, and how the state was increasingly sacralized in relation to this effort.

María Guadalupe Cedeño (Universidad Michoacana)

**La educación del movimiento, la enseñanza preparatoria y la práctica de la gimnasia en México, segunda mitad del siglo XIX (Español) (90.02)**

La forma En que se introdujo en México La Educación Física es AÚN Una temática poco estudiada, las Primeras Menciones Que encontramos al RESPECTO, se remontan al decreto de 18 de agosto de 1843, Cuando El País todavía se encontraba en Una Etapa de Plenos Ensayos de construcción de la República, en ESE Escenario de Constantes vaivenes Políticos Que redundaron en desestabilización sin educativa Sólo policy sino-y social; Se Formó la Junta Nacional Legislativa, párr Que se elaboraran las Bases Constitucionales Que organizaran Políticamente y

administrativamente a la Nación, el polémico presidente Antonio de Santa Anna, Emitio DICHO DECRETO Para Que sirviera de base de al "Plan de generales estudios ", con El Que se pretendió dar impulso y uniformar a la instrucción pública Que empezaba a organizarse, Asi Como párr Actualizar los Estudios -especialmente los preparatorios y universitarios- con la Creación de Nuevos cursos Que impulsaran el Aprendizaje de las Ciencias Naturales párrafo elevarlas al Nivel del progreso Que habian Alcanzado en Europa. Además de promoverse el mencionado objetivo m, en los Reglamentos Que debian elaborar los Estados de la República párr SUS Escuelas, Estós Debian elaborarse ya bajo Una policy Más incluyente Que contemplara un Mas de las Materias "Científicas", del tanto la moral Como la Educación Física de Los Estudiantes. [4] esta ultima, señalaba lo Como el Artículo 6 °, en la modalidad de Ejercicios gimnásticos. En El caso del Colegio de San Nicolás de Hidalgo, Alma y Corazón de la actual Universidad Michoacana de San Nicolás de Hidalgo, del Estado de Michoacán, México, la Práctica de la gimnasia Sólo se aplicará de la Mitad del siglo XIX en adelante, Cuando Dentro del Programa de Estudios preparatorios párrafo Carreras Profesionales del Estado, plantel this Integro un Las Otras Materias la de Ejercicios gimnásticos, Como disciplina Más De currículo Do. La Presente Investigación pretende conocer, · analizar y explicar, Como, Cuando y Por Qué se Impulso En Este instituto -COMO Muestra de las Instituciones mexicanas- la Educación del movimiento.

---

Camila Maria Chiari (Federal University of São Carlos) Alessandra Arce Hai (Federal University of São Carlos)

**Materials and Practices of Teacher Brazilian Ana Maria Poppovic (English) (60.02)**

The study is still in progress is a clipping of my doctoral thesis. The survey seeks to capture, understand and analyze the ideas of Brazilian Ana Maria Poppovic. Pedagogue and psychologist engaged in projects, programs, and educational issues, especially for children under 10 years. The desire of research came about from my participation in the research group "history of education and early childhood education", located at the Federal University of São Carlos. The study group has dedicated part of his work for the research and theoretical-methodological paths proposition in the field of history of education and education of children under the age of five, looking at the same time (re) build trajectories and cited speeches and teaching practice is based within the early childhood classrooms. Therefore, our investigations are devoted to the movement of appropriation and dissemination of ideas through intellectual, pedagogical manuals, educational journals, official documents, materials used in the classrooms (such as toys) and reports of works written made in these spaces. Emphasizing the national intellectuals as a way to understand thoughts and Brazilian research disclosures in specific contexts, we came across a very intriguing personality in discussions that arose in our study group: the educator, psychologist, researcher and scholar Ana Maria Poppovic. Singled out as one of the top educators and early childhood education studies between the decades of 60, 70 and early 80, Ana Maria Poppovic makes room for discussion on the historical field of early childhood education who has shown little research carried out in the area. Concerned with the care and development of children, promotes studies and treatments that Poppovic promote assist education first "exceptional" children and abandoned in order to understand and characterize situations related to dysfunction of literacy. Thus, throughout his career develops programs that are applied in most Brazilian States, as for example, the Alpha Program, aimed at teachers and students in a three-year period, the first three initial literacy series. The project was intended to provide the material required literacy classes, designed specifically for the child without recourse, or as called by the student, the children "culturally marginalized". We believe the materials developed by Poppovic interfere and aid the development of children, therefore, of the children's bodies in General. Methodologically this being developed investigative research of theoretical character with the intention of bibliographic understanding educational practices through the context and of the factors that limit thinking in such situations.

---

Kristen Chmielewski (University of Iowa)

**'Hopelessly Insane, Some Almost Maniacs' : New York City's War on 'Unfit' Teachers (English) (80.01)**

Kate Rousmaniere, in her essay exploring how ideas of disability have shaped and continue to shape teachers' lives, notes that there is a "steady pulse of concern about the ability and disability of teachers to do their work, a constant suspicion that there is something not completely normal about the person sitting at the teacher's desk" throughout the

history of American education. That pulse was particularly palpable when concerns about mental and physical illness were at the forefront of the debate over New York City teacher retirement policy from the late 1920s through the early 1940s: the time during which Dr. Emil Altman served as Chief Medical Examiner of the Board of Education. An examination of the New York Times articles from this period—while far from being a complete version of the events—still provides a new lens to view and discuss how teachers, administrators, and board members used disability to frame a battle for control over teachers' tenure. Individuals on the Board of Education were able to manipulate fears about teachers' physical and mental impairments in a power play that wrangled the authority to determine what constituted a satisfactory teacher away from school administrators and professional organizations while capitalizing on ideas that a disabled teacher threatened the wellbeing of students. In an era obsessed with mental and physical health, doctors were able to assert control over the rights and tenure of teachers, redefining grounds for early retirement—and a denial of full pension benefits—from unsatisfactory pedagogical practice to presence of a perceived physical or mental deficit. Operating under the guise of protecting children from disabled teachers, board members could potentially rob teachers of their full pensions at a savings to the school system. While many teachers, administrators, and organizations criticized Altman's methods and assertion of authority during his seventeen years as Chief Medical Examiner, no one in the New York Times ever questioned the very basis for his war on "unfit" teachers: that disability was legitimate grounds for teacher dismissal. His mantra of "a sick teacher makes a sick child" established the precedent of physical or mental disability—as determined by a doctor—as the most important component in diagnosing and ousting a teacher from the classroom, much more so than pedagogical ability. This work aims to add to the excellent work of many historians of education—particularly Rousmaniere, Nancy Hoffman, and Jonna Perrillo—on teacher control, working conditions in the classroom, and the intensification of work in the Progressive Era by introducing a disability study lens into the discussion.

---

Lucas D'Avenia (Universidad de la Republica)

### **La constitución de un cuerpo docente en la enseñanza secundaria en Uruguay en las décadas de 1950 y 1960 (Español) (70.02)**

La conformación de organismos descentralizados respecto del Poder Ejecutivo, responsables de prestar los servicios educativos a nivel nacional, ha sido una nota característica de la institucionalidad del sistema educativo público en Uruguay. La noción de "autonomía" es medular para la historia de la educación en el país, porque además de dar cuenta de esta particular construcción de la estatalidad educativa, forma parte del imaginario pedagógico nacional, ya que a lo largo del siglo XX la autonomía pasó a constituirse en un principio pedagógico para los actores. Este trabajo busca, en primer lugar, reconstruir sintéticamente la génesis de la autonomía en cada uno de los organismos de la enseñanza en Uruguay y comprender sus diferencias históricas. En segundo lugar, argumentaremos que la metáfora "cuerpo docente" fue una noción clave en la variante que tuvo el discurso autonomista durante el proceso de construcción de una nueva identidad de la enseñanza secundaria a mediados del siglo XX, acompañando la masificación de su matrícula. El análisis de este proceso requiere comprender por un lado, la modalidad corporativa que asume el gobierno del organismo. Pero también es necesario introducir las conceptualizaciones que refieren a la "autonomía de la cultura", como cuestión central del debate político pedagógico sobre la enseñanza secundaria. Para este análisis se recurrirá principalmente a las fuentes disponibles de las Asambleas Nacionales de Profesores (1949-1969), órgano formal del Consejo Nacional de Enseñanza Secundaria, que cumplió un papel muy relevante en la constitución de ese "cuerpo docente". En ese sentido, las Asambleas se propusieron ser "la voz de los docentes". La metáfora del cuerpo forma parte de un proyecto que buscó dotar de unidad y de identidad a una nueva organización cuya génesis había sido la universidad, de cuya tradición se irá distanciando. Las fuentes dan cuenta de este proceso de institucionalización de la nueva enseñanza secundaria y de la intención de constituir a los docentes como un actor unificado central de la vida del organismo. Argumentaremos que la metáfora del "cuerpo docente" formó parte de los juegos de lenguaje del discurso político en un proceso crucial de la historia de la enseñanza media en el siglo XX.

---

Selmo Haroldo de Resende (Universidade Federal de Uberlândia)



### **Le corps dans la société de la connaissance (Français) (41.01)**

Étant entendu que notre temps est l'espace, mais aussi la connaissance, en jouant avec l'apprentissage à vie comme une promesse de l'augmentation de capital humain, la création d'un ordre d'enseignement dans lequel la formation prend forme comme un lieu de passage et de la permanence organismes, à la fois individuelles et de la population, l'argument qui cherche à développer est que, même avec la préconisation de la société de la connaissance, comme espace et le temps dans lequel l'apprentissage doit être constante et à la vie dans une sorte d'inflation éducatif l'ensemble du corps social, attache encore à l'école, au moins en grande partie, la tâche de développer les thèmes de la formation, ce qui en fait un point de la formation des compétences et des capacités de catalyseur, de sorte que l'exercice de réglementer la conduite et corps. Comme une base à partir de laquelle lancer la discussion souhaitée, ils développent des caractéristiques du concept de Foucault de la biopolitique et la gouvernementalité, aux conceptions alors présents de la société de la connaissance et ses liens avec la formation tout au long de la vie, comme un moyen d'établir des paramètres normatifs qui constituent un mode de vie circonscrite par des outils de formation dans le continuum éducatif de la société de l'apprentissage, qui est faite en prenant comme sources deux rapports présentés à l'Organisation des Nations Unies pour l'éducation, la science et (UNESCO). Le premier apprentissage le droit d'être, de 1973, préparé et présenté par la Commission internationale pour le développement de l'éducation et de la seconde, qui est intitulé l'Éducation, le trésor est caché dedans, la Commission internationale sur l'éducation pour le XXIe siècle 1996. Ensuite, nous discutons quelques points de la théorie du capital humain comme la rationalité du comportement qui guide l'entrepreneur, habitant de la société de la connaissance, incarnée dans l'homme économique, la contrepartie cosmopolite inachevée, en tenant compte de l'économie que l'analyse de la planification stratégique des activités et le comportement des individus dans la population dimensionnée de masse. Il est entendu, enfin, que la formation, que la création de l'employabilité à l'école, exécute les organismes, les arrangeant à leur place dans le théâtre éducatif, une sorte de miroir inversé, dont l'image est réelle, mais dans le même temps irrealiza, car il fonctionne avec la virtualité de la fonction de formation et les effets pour l'individu de devenir un bon entrepreneur lui-même, mais quand vous traversez au réel, la baisse de la non-lieu de formation est fatale.

Aires Antunes Diniz

### **Portuguese New State Special Education (English) (20.09)**

Since 1936, Portuguese New State with Carneiro Pacheco Reform, gives a New Insight for Handicapped People Teaching but erasing features of notable history of Centenarian Casa Pia professional teaching. Before, at 1935, Salazar New State does a profound reform of Social Assistance, charging his General Director, Braga Paixão, to prepare and execute it. Then at Casa Pia were concentrated all Educational Establishment and Social Assistance supervised by Assistance General Office: with each of this institutions being considered a Lisbon Casa Pia section. Pedro Campos Tavares assume after Braga Paixão the post of provedor or administrator of Casa Pia since 1942 until 1956. He make transformation of technical curriculum in rupture with traditional high emphasis on physical education and so was not well received by some critics. But, he make it with general applause of Casa Pia pupils that highly valuate his efforts to give professional instruction in new profession like watchmaking and its reparation valuing his high employability in labour market. Pedro Campos Tavares, a mathematics teacher, with a long career of rector at various lyceums that begins at Guarda, where he introduce innovations in mathematics teaching influenced by Ernst R. Breslich where we can find the textbook "Problems in Teaching Secondary-School Mathematics". On account of this, he wrote many text-books for mathematics teaching. During this period and after he visits English Schools for Deaf Pupils and also went to some Congresses about deaf teaching and take acquaintance of Irene and Alex Ewing practices as lip-reading, a preparation to deaf language learning as an effective manner to be successful included within normal classes. That is a manner of progressively introduce new ideas for deaf inclusion and success in Portugal, asking also for research at university about this aspect with real effects in School creations in Portugal, particularly in University of Coimbra area of influence. He also introduce research practices about deaf and blind teaching at Casa Pia.

After 1956 he returns to Secondary Teaching but was quickly charged as Portuguese government consultant to study deaf and blind teaching problems, receiving financial support to study schooling process of handicapped pupils,

contributing to a chapter about Portugal in "Special Education of Physically Handicapped Children in Western Europe", organized by Wallace Taylor, professor of Education at State University of New-York, Albany. Simultaneously he study innovative Mathematics Teaching Methodology integrated in OECE project, preparing transformation of mathematical teaching within Educational at 1960 years, but his main sector of study continued to be Special Education. At all studies he introduce Portugal in International Movements for Teaching Special and Normal Children, pertaining also to Committee on Special Education da International Society for Rehabilitation of the Disabled, but his insight was radically disapproved by Irene Leite da Costa, but without consequences for general disapproval of his ideas that continue to be implement. But, his work, on account of Portuguese lack Political Liberties suffers with Portugal exclusion from educational international organizations.

---

Cornelia Dinsleder (Fachhochschule Nordwestschweiz) Daniel Wrana (Fachhochschule Nordwestschweiz)

**Transformation of the school desk and forms of subjectivation (English) (60.17)**

In this paper we analyze forms of subjectivation to the extent of which they relate to school desks. We contrast the historical perspective on school desks (c.f. Hnilica 2003; Kost 1985) and contemporary multifunctional and flexible school desks. School desk designs developed during the 19th and 20th century aimed at restrictively regulating corporeal movements and tried to ensure pupils' disciplined behavior. Brodsky's folding school desk serves as a concrete example to show how utilization is conceptualized at the beginning of 20th century (c.f. Depaepe et al 2012). Against this backdrop we elaborate on contemporary forms of subjectivation as induced by the utilization of today's flexible and adaptable school desks. By discussing empirical videographical data from the research project "School Architecture in Dialogue" (Berdelmann et al. in press), we ask how flexible school desks constitute forms of subjectivation involving their bodies considering that pupils themselves create idiosyncratic forms of utilization of these desks (c.f. de Certeau 1984). We use Heidegger's analytical term of "ready-to-hand" ("Zuhandenheit") (c.f. Heidegger 1996 [1927]) in order to describe the quality of interrelations between pupils and school desks in practice. This allows conducting a detailed analysis of the way in which bodies of pupils are involved in subjectivation processes. Furthermore we consider different discursive dimensions of this prominent school accessory e.g. texts that promote new school furniture. In turn these marketing strategies are nourished by societal and economic needs substantiated in schools' educational rationalities and visions.

---

Klaus Dittrich (Hong Kong Institute of Education)

**Imperial Bodies? - European and American Teachers in Korean Government Schools, 1883-1910 (English) (30.07)**

This paper makes a contribution to the study of Korea from the 'opening' to foreign intercourse in the early 1880s up to annexation by the Japanese Empire in 1910. During these three decades, the Korean government tried to autonomously modernise the education system. Reform efforts included the establishment of new institutions that aimed at introducing knowledge from the 'West'. The government created the interpreter school Dongmunhak in 1883. After its closure, the Yukyeong gongwon (Royal English College) was established in order to provide an American-style education to government officials. In the 1890s, a high school as well as several foreign language schools for English, French, Russian and German were founded in order to foster reform processes. All of these institutions were headed by European or American staff. In total ten 'Western' instructors were recruited to teach in Korea between 1883 and 1910. This paper presents a collective biography of these individuals. Firstly, their background, prior training and recruitment process will be analysed. Originating from England, the United States, France, Germany and Russia, most of them had not received a proper teacher training. Secondly, the paper discusses their work and life in Korea. Their salaries allowed a life in relative luxury, but their everyday work met with a variety of difficulties. Thirdly, it will be shown how the European and American teachers served as cultural intermediaries between Korea and their home countries, some of them making themselves a name as key experts of things Korean. Fourthly, the paper evaluates teachers' participation in imperial power politics. Whereas some teachers actively supported the Korean nationalist independence movement, others openly promoted Japanese imperial designs on the Korean peninsula. This research

is based on a variety of published and unpublished sources, including contemporary monographs on Korea and pedagogical journals. Focusing on the circulation of educational knowledge to and from Korea, the paper highlights the transnational mobility of 'teaching bodies' during a period that has been analysed as both a time of high imperialism and globalization.

---

Inês Félix (Umeå Universitet)

**Travelling and storytelling: a students' article about their excursion to Alentejo and Algarve (English) (90.07)**

Throughout the first decades of the 20th century, the New Education movement prompted the use of active methods to awake students' curiosity and interests (Vasconcelos, 1909) aiming a learning process based on their personal observations and experiences (Lima, 1929). Study field trips and excursions were, for example, described as being necessary to "avoid excessive verbal teaching" (Lima, 1936:262) by enabling the observation study and provoking "unforgettable sensations and emotions" (Vasconcelos, 1915: 227). This paper aims to discuss a group of pupils' reports on their participation in a particular school excursion, published in *O Académico Figueirense* in 1937. On the one hand, it looks at the individual narratives to understand each pupil's perceptions on what they observed and heard about, what they learned and felt, and their reflections on such experience. It takes in consideration what is written and how is written in relation to who wrote (gender and age) about what (monument, museum, factory, natural site, etc.). On the other hand, it looks at the way in which these small texts were brought together, intertwined with visual materials and presented as a collective article. That is, it looks at the way hybridity was arranged to provide a coherent narrative. Therefore, a material approach to educational history's studies, following Lynn Fendler's theoretical insights (2014), provides a framework to understand such active method from the pupils' perspective in a comprehensive way by considering the students' objective and subjective accounts when reporting their thoughts and feelings. In addition, by looking at the pupils' combined storytelling, both visual and textual elements are considered equal and fundamental. Altogether they function as an invitation for the readers to travel along the pupils' narrative, both textual and visual, in both space and time, in both material and immaterial, and – moreover – through the readers' physical and sensuous perceptions while flipping through the pages with stories full of both descriptions and wonderings.

---

Maria Cristina Gouvea (Universidade Federal de Minas Gerais UFMG) Antonio Gomes Ferreira (Universidade de Coimbra)

**Fien the siecle and school fatigue: discourses on portuguese educational journals (English) (50.08)**

The aim of this paper is to analyse the emergence of the discussion about school disease on Portuguese education. Using as sources Portuguese pedagogical journals, published on last two decades of XIX century, we put focus on medical discourses about the effects of school on students health. According to the authors, schooling was producing different kind of malaise like myopia, back pain, and specially fatigue, related to excess of work on unhealthy places, all them called school diseases. That critical vision of school was not specific to Portuguese context. On the contrary, it emerged over the continent and could be seen as reflecting a "fien de siecle" perspective. In that sense, European civilization was experimenting a decay. The grown of metropolis, characterized as over crowded, with excess of stimulus was producing physical and mental disorders on its population. That diagnosis was not restricted to medical discourse. On arts (specially literature), biology and human sciences that vision took place, defining a disappointment with the triumphant representation of European civilization. On education, the diagnosis of school fatigue as a result of excess of work on school daily life emerged on different countries. On France, Prussia and England, governments commissioned scientific studies in order to understand causes and effects of the phenomenon. Those studies, using a physiological and hygienist perspective, tried to identify and measure its symptoms. At the same time, made suggestions to organize school places and balance its activities. One can see that movement as a expression of the power of medicine science on educational knowledge, on that period. On Portugal, that discussion took place on the context of the secondary school reform proposed by Jayme Muniz on 1894. That reform, based on Prussian system of education extended the activities, disciplines and school time, carrying critics about its effects on students health. That controversy was registered by Portuguese educational journals, specially on *Revista Portuguesa de Educação*. That

journal was conducted by teachers of Normal School of Lisbon, most of them medical authorities, that used the periodic to spread its knowledge to school teachers and, at the same time affirm their power. Using as reference physiological studies, the authors firmly criticized the reform, considering that it would provoke the emergence of school diseases on Portuguese new generation. The critics were extended to the effects of schooling on juvenile population, confined on closed places, concentrated on mental activities, without physical action. More than that, the authors discussed the difference between Prussian and Portuguese mental capacities, considering that racial heritage of Portuguese population was different (and inferior) from Prussian Caucasian one. In these sense, the Prussian model of secondary education would not be adequate to Portuguese context. On conclusion, its important to identify the circulation of fin de siècle discourses, its effects on education, putting focus on its reception on different context. On the case of Portugal, racial and physiological theories defined its approach, in order to reaffirm the vision of the decay of the country during that period.

---

Irma Hadzalic (Universidade Federal do Paraná UFPR & University of Luxembourg)

**Transatlantic Iron Connections: Brazilian Social Welfare Made by the Luxembourg “Iron King” in Minas Gerais (1920-1960) (English) (70.05)**

Luxembourg and Brazil, two seemingly unconnected countries, share similar histories when it comes to the social-educational initiatives of the leaders of the Luxembourg steel company ARBED. While, at the beginning of the twentieth century, Luxembourg's steel industry was flourishing and the social system under the umbrella of ARBED was growing, both domains were just starting to develop in Brazil. It was one man in particular who, at the time, set out on an ambitious mission to develop the steel production in the deserted Brazilian state of Minas Gerais. Upon his arrival in the cities of Sabará and João Monlevade in 1927, ARBED's young engineer Louis Jacques Ensch forever changed the landscapes and social welfare system of these regions (Moyen, 2007; Azevedo, 2004; De Menezes, 2011). At the same time, this so-called “Iron King” and his successors had close relationships with most influential Brazilian political leaders of the time, which in turn facilitated changes in education that corresponded with the needs of the growing industry and productive labor (Stols, 2011; Polanczyk, 2014). Films and photographs, along with textual sources and personal oral histories including works of fiction, will serve as the basis for the exploration of various social-educational initiatives “imposed” on the citizens of the newly established industrial sites in Brazil in the period between 1920 and 1960. A special focus will be on controlling workers' bodies (e.g., what they should look like, how they should behave, even how much alcohol they were allowed to consume) through a new set of rules established by Louis Ensch and his successors. The paper will draw upon theories on the cultural circulation of knowledge (Zimmermann & Werner, 2006) to unveil how workers' bodies were shaped on Brazilian soil under Luxembourg influences in order to create a productive and disciplined labor force and “proper” citizens.

---

Bjørn Hamre (University of Aarhus) Karen E. Andreasen (Aalborg University) Christian Ydesen (Aalborg University)

**The Rise of a Paradigmatic Shift in the Human Intelligence Body of Knowledge - Ruptures in Danish Intelligence Testing in the Public School System, 1930-1943 (English) (40.05)**

Since 1930, when intelligence testing was first formally introduced in the Danish public school system, it gradually came to function as the key technology for a streaming practice of determining which children should stay in the ‘normal school’ [normalskolen] and which children should be transferred to ‘remedial education’ [værneskolen]. In other words, IQ testing served as a key marker for understanding disability and for regulating problematized bodies in the Danish public school system. In the 1940s Danish educational psychologists began to change their concept of intelligence from being seen as something innate and fixed to a concept of intelligence that stipulated intelligence development as something dynamic and subject to environmental factors. This development can be traced when comparing the revision of the Danish Binet-Simon intelligence test published in 1943 with the original test published and standardised in 1930. This change had significant impact on the development of intelligence testing practices in Denmark and it raises critical awareness that any testing practice rests on certain preconditions and understandings that are subject to historical change. The paper throws light on the national and international spaces of the leading agents, the historical context

characterised by the struggle between fascist and democratic ideas and the German occupation of Denmark in 1940 as well as the relevant knowledge regimes revealing a slide from a positivistic to a constructivist paradigm. Thus, the research questions treated can be summed up as how the change in the concept of intelligence between the publication of the first Danish standardisation of the Binet-Simon intelligence test in 1930 and the revision in 1943 can be adequately understood? How did it influence the understanding of the children's disabilities? And what experiences can be drawn from this development with contemporary relevance for the on-going debates about the role of science in education? This paper draws on historical documents and publications, unpublished sources from the city archives of Copenhagen and Frederiksberg and existing research in the field

---

Marianne Helfenberger (University of Zurich)

**The school building and the body in 19th century Switzerland (English) (60.17)**

The implementation of compulsory schooling in the 19th century resulted in intensive discussions and innovative solutions of the school buildings in which masses of children's bodies had to be accommodated in order to solve logistic and bureaucratic challenges. There is a large amount of accounts of teachers, doctors and architects on the imagined or real schoolrooms as bodily experience in relationship to educational visions, behavior and movement of school children, effects of school buildings on children's bodies, etc. At the beginning of the 20th century, reform architects and progressive educators in Switzerland reflected upon their own experience to justify their reform visions. (Helfenberger 2013) Mostly, they address the inner feelings rather than the body due to their traditional Cartesian thinking. Nevertheless, the impact produced by architectural settings is induced by the senses and therefore the experienced architecture is a bodily experience. This paper will explore the relationship between the body and the school building in 19th century Switzerland expressed in regulations for school buildings, professional and administrative debates. The question is, how the perception and meaning of the body are constructed and changed over time, and how this influences the conditions under which the critique of school buildings and the claim for reform emerge. Blackman's concept of "modulation" to describe the body as open and relational embedded in a process of becoming, of variation and change, including felt and sensed bodily experiences (Blackman 2008, p. 135-137) is a useful tool to analyze the social construction of bodies that leads to the concepts of body such as the naturalistic or disciplined body implicit in the perspectives of the actors referring also to Maren Lorenz' historical analysis of historical bodies and conceptual framings. (Lorenz 2000)

---

Michèle Florence Hofmann (University of Applied Sciences and Arts Northwestern Switzerland)

**Mens insane in corpore insane? (English) (50.09)**

In the course of the 19th century, the assumption that feeble-mindedness finds its expression in human physical appearance (e.g. physiognomy, bodily handicaps) became widespread. Using the example of Switzerland, the paper is interested in this assumption and its impacts on school. Around 1900, Swiss teachers were supposed to allocate the mentally retarded children to different categories based on early concepts of different levels of mental retardation. These concepts that originated in the work of the French psychiatrist Jean-Etienne-Dominique Esquirol (1772-1840) had been transferred to the educational context where they provided the basis for the foundation of special classes and special institutions for feeble-minded children. Basically, three different categories of mental retardation were distinguished: retarded to a lesser extent, retarded to a larger extent, profoundly retarded. These categories corresponded with different special educational measures. To be able to assess their students, the teachers were given an instruction of several pages, written by medical experts. This instruction stated that the teachers should pay special attention to the children's bodily structure (e.g. shortness, a sluggish gait, an irregular head form, a flat nose, defective teeth or a thick neck were supposed to be characteristics of feeble-mindedness). Such indications can also be found in teachers' journals articles on mental retardation in the late 19th and early 20th century. This paper aims to reconstruct the above-mentioned phenomenon and discuss the question whether the close link of feeble-mindedness and physical

appearance was constant or if this connection faded into the background over time (e.g. due to the emergence of intelligence tests).

Rita Hofstetter, Bernard Schneuwly and Béatrice Haenggeli-Jenni (University of Geneva)

**Le corps comme siège et impensé de la culture - la vision naturalisante, empreinte de romantisme et scientisme, de l'Education nouvelle (English / Français) (40.01)**

1- Notre enquête s'intéresse aux conceptions empreintes d'une vision naturalisantes que véhiculent les théories du développement de la progressive education. 2- Cette vision naturalisante du développement de l'enfant se donne à lire tout autant dans leur romantisme que dans leur scientisme, lesquels sont en un sens consubstantiels l'un de l'autre, et s'alimentent tous deux des paradigmes des sciences naturelles, dont les lois biogénétiques et évolutionnistes, les théories de la recapitulation (Depaepe, XX ; Fallace, 2015 ; Hofstetter, 2010 ; Ottavi, autre). 3- Cette vision s'exprime métaphoriquement, à travers des référents et expression qui appréhendent l'enfant et son développement (mental aussi) comme une entité physique (Haenggeli-Jenni, 2016). Ici insister brièvement sur le fait que le développement inclut et articule étroitement la double corporéité physique et mentale, grâce aussi aux apports des sciences hygiénistes et médicales ; et exemplifier idée de germe qui croît comme plante, corps de l'enfant, milieu naturel et donc espaces physiques à penser, mais aussi articulation corps esprit cf toutes métaphores, avec référence Hameline, Charbonnel et toi bien sûr) 4- exemple (on peut supprimer si nécessaire) : Ce romantisme de l'enfance charié par l'EN, précise Hameline, à travers son culte à la nature, son plaidoyer pour une « vie simple et frugale », sa pratique d'activités manuelles et artistiques, ne doit pas faire oublier que « ce même courant, et souvent à travers les mêmes éducateurs, est pénétré de l'importance de la rationalité. On y est préoccupé au premier chef du rendement de l'école et de celui des élèves » (Hameline, 1986, p.64). Paradoxe de la liberté qui de fait répond à l'intangibilité des lois de la nature, et présuppose logique de taylorisation. The right man on the right place. Mais assigne chacun à son origine, réduisant potentiel concret, matériel, de changement. 5- Nous nous questionnons sur les impensés (culturels au premier chef, éludant la question de l'éducation) que pourrait véhiculer cette vision romantique naturalisante du développement (physique et mental), qui ne conçoit donc pas ce dernier comme un produit social d'éducation et d'enseignement, l'enfant n'étant ce faisant pas un être doté d'une matérialité (physique et mentale) culturelle. 6- Nous avançons l'hypothèse qu'elle contient le triple écueil – qui évoque une forme de négative de la corporéité effective de l'enfance, et renvoie à des thèmes traversants de la conférence – a) d'une vision normalisante, qui substantialise notamment le retard scolaire et le handicap, b) d'une vision ethnocentrique, qui tient "l'enfant de Piaget" pour l'enfant universel, c) et d'une vision sexiste, qui naturalise les différences entre genres, assignant les femmes à leurs fonctions génitrices. (Hofstetter, 2012) 7- Nous nous proposons de mener l'enquête sur les principaux supports éditoriaux dans lesquels se matérialisent - construisent, se diffusent, se discutent – les thèses desdits world leaders de l'éducation nouvelle, durant ces années folles de la pédagogie nouvelle que sont les décennies d'entre-deux-guerres. Pour en assurer une certaine cohérence, notre corpus est constitué des supports édités l'Institut Rousseau (qui se conçoit comme laboratoire de ce renouveau et en est parfois conçue comme l'emblème) qui rassemblent des écrits du monde entier avec une certaine primauté certes à leurs réseaux européens (la revue Pour l'Ere nouvelle, Haenggeli-Jenni, thèse ; les Archives de psychologie, la collection Actualité pédagogique, l'Intermédiaire des éducateurs, etc. ). Nous privilégions une analyse analyse sémantique thématique sérielle permettant de dégager controverses et possibles évolutions au fil du temps. 8- Il nous intéresse de montrer comment la pensée de la nature de l'enfant incarnée dans son corps, se construit, se transforme et se condense. A titre d'exemple, dans la théorie de Claparède, qui à lui tout seul constitue un carrefour dans ses 3'000 recensions de livre, articles, etc. publiés dans le monde entier et qu'il discute dans les Archives de psychologie ; dans le travail de Ferrière, sans doute l'incarnation même de la pensée naturaliste, basée sur l'élan vital de Bergson, la loi biogénétique comme développement de la théorie de la recapitulation, l'importance accordé au milieu naturel dans ses trente points définissant l'éducation nouvelle ; et finalement, transformée en une puissante théorie, au fondement biologique de la continuité fonctionnelle, chez Piaget, par l'action physique du e l'enfant sur le milieu naturel, ui permettant, par assimilation et accommodation, et par abstraction réfléchissante, des schèmes de plus en plus abstraits. Le lieu de la construction reste de fait toujours le corps individuel de l'enfant face au monde. Certes, ces schèmes sont transposés dans le monde social aussi, les autres cependant fonctionnent de fait comme

---

autres corps face auxquels agir. L'unité de toute ses théories est la base biologique qui a sa source dans le corps : besoins et intérêts chez Claparède, élan vital chez Ferrière, continuité fonctionnelle chez Piaget.

---

Rebekka Horlacher (University of Zurich)

**Vocational or liberal education? The role of the “hand” in Pestalozzi’s educational theory (English) (60.14)**

The Swiss educational reformer Johann Heinrich Pestalozzi (1746-1827) is said to be the author and advocate of the famous slogan “brain, heart, and hand”. This catchphrase implies the meaning of a holistic combination of all capabilities of the human understood as a well-balanced development of his or her intellectual, emotional and physical powers. Despite of the catchiness of this slogan, this saying is just scarcely found in Pestalozzi’s voluminous work, exactly in this wording just once, in an essay titled an educational debate with pastor Witte from 1805. The meaning of this slogan, however, is widespread in Pestalozzi’s work. In the above mentioned essay, triggered by the visit of the Prussian pastor Witte at Pestalozzi’s institute in Switzerland, the question is raised, if Pestalozzi’s education is primarily aimed at the education of the poor or if in contrast it must be understood as aiming at the development of all human powers according to their nature and therefore has to be considered as an educational method for all people. This paper aims to examine Pestalozzi’s notion of the “hand” as a metaphor for practical or vocational education and by that as means to secure a sustained and decent life. This notion of “vocational education” around 1800 needs to be contextualized in order to understand Pestalozzi’s debate with Witte and especially Pestalozzi’s fear, to have his educational theory reduced to an education of the poor. Pestalozzi’s attempts to combine his notion of “hand” to a psychological understanding of the human development can also be read as a strategy to bridge the gap between the dominant divide within the German tradition, the one between vocational and liberal education.

---

Junzi Huang (University of Wisconsin-Madison)

**Salvaging the Sickness of Chinese National Character: Discourse of Conflating “Chinese” in the 1920s (English) (40.10)**

Starting in the late nineteenth century, discourses of social science and educational research traveling from Western countries began to construct a representation of the “Chinese national character.” Under a salvation theme of a dawning nationalism, the discourse gradually involved social science experts, writers and political activists in China. Practices of diagnosing and curing the sickness of Chinese national character, and of designing prescriptions of making scientifically healthy, strong, eligible Chinese citizen, gradually intensified and localized. By examining literal texts and visual images of Chinese bodies, this paper first focuses on particular cultural encounters between the West and China. To unravel the entanglement in the 1920s, it is crucial to understand what notions of “nation”, “society”, “science”, “future”, and “citizen” came together as a grid to comprehend the past, present and future. The paper then explores how the “prescriptions” were designed and enacted by individualizing the body (such as through the study of hygiene in cities and schools). Bodies of Chinese “peasants,” “coolies,” and other problem populations were thus emptied of their historical content so as to function as categories defined by sciences or social sciences to find out “what the sickness is” and “what should be done.” To denaturalize the “knowledge” of “who we are” and “who we must become” in current educational policy and pedagogical practices, the paper examines not only the problematic representation of the Chinese national character, but also the Western epistemic authority that remains wound up inside these so-called localized practices.

---

Katharine Kennedy (Agnes Scott College)

**The Nazification of Physical Education in German Elementary Schools (English) (40.04)**

Racial and military agendas, which were at the very heart of National Socialism, required healthy German bodies, ready and willing to engage in combat and give birth to children. This paper will examine the goals and content of physical education, for boys and girls, in elementary schools, or Volksschulen, in the Nazi era and the preceding

Weimar period. Although a tradition of militarized physical education predated the First World War, military aspects largely disappeared in the physical education curricula of the 1920s, as reformers inspired new emphasis on games and play. By comparing physical education curricula from the Weimar and the Nazi periods, the paper will show how, although the Nazis adapted some aspects of the reformist Weimar-era program, they expanded and transformed physical education, in service of racial and military goals. At the conclusion of the First World War, in an effort to eliminate military influence in German education, the Treaty of Versailles prohibited educational institutions from involvement "with any military matters," and the Prussian Ministry of Education responded by eliminating "military gymnastics." New guidelines excluded military-style drills and marching exercises, as well as exercises that involved thrusting a metal rod, bayonet like, toward stationary and moving objects. Lists of goals no longer included statements about military preparation, and references to teaching obedience became rare. Common lists of goals now governed physical education for both boys and girls, and reform-inspired language referred to children's development, and their "natural joy in movement." New curricula added extensive lists of games and competitions as well as seasonal activities. Children still performed exercises in unison to commands; nonetheless, fitness and play became priorities. Nazi curricula moved physical education from the bottom of the list of required courses to the top, and doubled the number of weekly hours allocated to it. Although boys and girls participated in many of the same physical activities, separately published, gender-specific physical education guidelines spelled out Nazi gender roles. In contrast with their pre-World War I predecessors, Nazi curricula focused not on marching but on rigorous national standards, for both boys and girls, in running, jumping, throwing, and a long list of exercises performed on gymnastic apparatuses. The Nazis also fostered both competition and teamwork through games and other competitions. Although Nazi physical education included many of the activities found in Weimar-era schools, the Nazis instrumentalized physical education for their ideological aims. Hitler, in *Mein Kampf*, had stated that physical education was a matter not of the individual, but of the "self-preservation of the nationality." Contribution to the national and military community was the priority, not the health, growth, and well-being of the individual child. Expanded focus on physical education, and elaborate, intrusive plans for tracking the physical capabilities of each child, marked one aspect of the fulfillment of Hitler's goal. Children considered disabled, however, were assigned to special schools, and many became victims of forced sterilization and even "euthanasia."

---

Kathryn Kirchgasser (University of Wisconsin-Madison)

**Differentiating students' "interest in science": The production of racialized and gendered bodies in U.S. science education (English) (90.09)**

This paper historicizes how a notion of "interest in science" has participated in the production of gendered and racialized bodies in U.S. science education, during the 1920s and the 2010s. I ask: how did interest in science become a way of seeing different "kinds" of students and matching them with different levels of science education? This paper is part of a larger study combining archival and ethnographic methods to historicize the making of different "kinds" of students (Hacking, 2007) who appear to require hierarchical levels of science instruction. The ethnographic case study explores a debate in a U.S. high school science department over gender and racial disparities in tracked science courses. In this debate, interest in science served as a key marker of difference, distinguishing those students who seem to require lower-track courses made relevant to daily life, versus those who seem to desire higher-track courses to prepare them for rigorous science coursework and careers. Through a historicizing analysis (Foucault, 1977), I aim to reinstall "interest in science" within the historical web of associations and practices that made it appear as a scientific object, as well as to analyze how it operates in schooling today. I trace interest in science back to 1920s science education research when it emerged as an attribute that could be read off of gendered and racialized bodies (e.g. physiognomic traits linked to evolutionary theories), and that demanded curricular differentiation. By juxtaposing past and present, I argue that interest's use in schooling's equity discourses today to "connect" underrepresented groups' interests to science contains a danger of abjection. That is, bodies constructed as less or not-yet interested in science are subjected to reform, as inclusion is made conditional on compliance with norms about how one feels toward (school) science and how one expresses those desires.

---



---

Nicholas Kryczka (The University of Chicago)

**Sorting Bodies in 'the Sociocivic Organism': From Permissive Transfer to Voluntary Integration in Civil Rights-Era Chicago (English) (20.04)**

As schools became the central stage of agitation for Chicago's civil rights advocates in the early 1960s, the ideals of educational equity were forced to reckon with the practicalities of assigning and managing bodies across urban space. For civil rights activists and academic educationists, the puzzle of integrating schools in a segregated city was increasingly a matter of predicting how parental behavior and conceptions of racial turf might be shaped by public policy. This paper examines the evolution of student assignment policy in a moment of intensive civil rights agitation and an impending sense of "urban crisis." In its odd mix of social science, racial idealism, and political cynicism, the resulting policy proposals bore the mark of their moment, but they were also influential in shaping the future of urban school reform. The paper reveals how "choice" in its civil rights version became an embedded feature of the urban school reform menu.

---

Luz Elena Galván Lafarga (Centro de Investigaciones y Estudios Superiores en antropología Social CIESAS)

**La salud corporal como principio para combatir las enfermedades en el colegio de Vizcainas, 1890-1900 (Français) (Español) (10.07)**

Para la realización de esta ponencia voy a seguir 2 ejes: 1.- Diversas enfermedades en el Colegio de Vizcainas, 2.- Atención y prevención del colegio para sanar los cuerpos de sus alumnas. El Colegio de Vizcainas surgió desde mediados del siglo XVIII en la ciudad de México. Desde su fundación, por un grupo de filántropos de origen vasco, ya contaba con un edificio escolar el cual también servía de casa y dormitorio para las niñas internas.

A finales del siglo XIX, encontramos que el colegio ya contaba con un servicio médico, en donde había un doctor de planta y una enfermera. En los reportes que daba el doctor se mencionaban las diversas enfermedades que padecían las niñas que vivían en el colegio así como aquellas que eran externas y sólo asistían durante media jornada al plantel. Esto me permite contar con un registro de las enfermedades que aquí se presentaban. Ante ellas, hubo una respuesta de los directivos quienes, por un lado dieron atención a las niñas enfermas por medio del servicio médico y, por otro, implementaron dos elementos para su prevención: a) los ejercicios físicos y b) mejoras al edificio escolar.

---

Ana Martínez Martínez & Christian Roith (Universidad de Almería) Susanne Spieker Universität Hamburg

**Representations of hands in the Florentine Codex by Bernardino de Sahagún (ca. 1499 – 1590) (English) (70.10)**

Pre-Colombian Mexico or Nahua, also known as Aztecs, recorded their history in the form of images and pictograms in the so-called codices. Spanish conquistadors and clerics, interested in submitting and Christianizing the indigenous population, used these codices as an important source, which allowed them to study the regional culture. One of the most outstanding gatherers of information about this topic was the Franciscan monk Bernardino de Sahagún, who arrived in New Spain in 1529. Between 1540 and 1585 he compiled his findings in originally twelve books with the title General History of the Things of New Spain. The best-preserved manuscript is known as the Florentine Codex (1577/78), which is stored in the Laurentian Library of Florence, Italy. The Codex is a complex document, which offers a variety of information about Mexica culture in Nahuatl, Spanish, and Latin. It also contains pictographical images and ornaments, which unite elements of pre-colonial writing with glyphs and European paintings. The Florentine Codex is considered the result of a complicated transculturation process. This paper offers iconographic interpretations of the Codex's illustrations and especially focuses on the representations of hands and gestures, preferentially in contexts related to birth, upbringing and education. This procedure is based upon the assumption that the illustrations of the Codex allow reconstructing the Mexica artists' body self-image, which they intended to convey to readers. A thorough analysis of the diverse text bodies assembled in the Codex permits detecting differences between the contents of the script-like pictograms and their explanation in the accompanying Spanish and Nahuatl texts, revealing certain patterns of the transculturation process, which took place in Spanish colonized America in the sixteenth century.

Shaghayegh Amiri Nadimi (University of Luxembourg)

**A historical study of applying a new perspective on mathematical concepts for improving education of “mentally handicapped” children (English) (90.09)**

The law of 14 March 1973, in Luxembourg, authorized the creation of institutes et services d'éducation différencié. This law entitled children who could not follow the ordinary schools for the reason of having mental, behavioural or sensorial peculiarities to access appropriate education. However, since the school year of 1970-71, a group of mathematics and primary school teachers in Luxembourg started an experiment to use the approaches of modern mathematics in teaching mathematics to children with Intellectual Disability who had no success during 3-4 years of being in normal schools. The leader of this experiment was Robert Dieschbourg, a math teacher active in the adaptation of the New Math reform in Luxembourg. This experiment was a point of interest both for Luxembourgian communities who were seeking equality in education, and the international promoters of New Math reform. According to the reports that Dieschbourg published at least once a year, the result of the experiment was satisfactory. Two major points that can be concluded from these reports were: it is possible that “mentally handicapped” children learn maths; and modern mathematics with its “humanistic aspect” (Dieschbourg, 1971) is an answer to the question of how to include children with intellectual disability. The paper reviews how these experiments tried to show that a different approach of teaching could make “disable” children able to learn. I also use the opportunity to ask whether this experiment could show how much the mental disability was a consequence of the social construction of knowledge and the definition of being disable in achieving that knowledge. Moreover, the paper shows how the experiment was started as a part of the adaptation of the New Math curriculum, and its “successful” result was meant to support the arguments and reasoning for the implication of the bigger project of the New Math reform.

Karoliina Puranen (University of Jyvaskyla)

**The Meaning of the Body in Secondary School Discipline in Finland 1890-1910 (English) (50.06)**

The Foucauldian approached research on history of education has emphasized the meaning of surveillance in schools from the early 19th century onward. Especially in Europe schools officially abandoned physical penalties as a way to punish the misbehaved students on the 19th century. The body of the pupil got new meanings in the discipline; the control of body and mind became more important when the idea of self-education became essential in education. This doesn't mean that the schools gave up penalties completely. In Finnish grammar schools physical penalties became illegal in 1832. The isolation fast replaced corporal punishments, and teachers had also a possibility to use shame when punishing a misbehaved pupil. The discipline was not the same for boys and girls. Even by the law the body and mind of a girl pupil were seen much more fragile than a boys', which led to unequal treatment of the sexes. Teachers still had a chance to send boy students to their homes to get spanked by their fathers, which wasn't possible when it came to girls. In this paper I examine the meaning of the body in school discipline by researching the punishments that were used in Finnish grammar schools in 1890–1910. I focus especially on the relation of the punishments and gender. The present-day school has been widely examined from the view of gender in the US and Western Europe. The aim of the researches has been to study how gender defines academic success, and how gender-sensitive school is. I transfer this approach to historical perspective. In practice I study the different ways the school treated the misbehaved girls and boys by the view of the body. I pay attention to the reasons of the punishments; were boys punished for different reasons than girls, and how did gender define the way the pupil should have used his or her body? For example boys were aloud to be louder and more visible compared to girls, who were expected to be more silent. Girls were raised to be mothers whereas boys were prepared for public duties in the society, which led to differing expectations on the behaviour. My theoretical background is on gender theory and intersectionality, which enables to study how the differences that marginalized pupils (like gender and socio-economical background) defined their behaviour and the punishments. All in all during the 19th century the control of the body and mind started to emphasize in education, which gave new meanings to the body. I examine school discipline in everyday school life by using the archives of three Finnish grammar schools. My main sources are the punishment diaries, which the teachers kept and

---

which did also interest the inspectors, who watched if the law was obeyed in schools. I analyse the punishments used in schools and the offences the pupil had made by quantitative analysis, and compare if there were differences in the quality of them between girls and boys and different social classes.

---

Cláudia Pinto Ribeiro (University of Porto)

**The wounded heroes from the war: The re-education of the soldier in the Institute for the maimed of the War (English) (70.13)**

The First World War presented a new reality that would persist in the memories of the ones who lived through it – or that only felt it slightly -until long after its end, in the remote year of 1918. Never before had a conflict such dimension; there was no memory of such a long, deadly and painful war. After 1914 the world would never be the same... mostly for those that wasted long years of their lives stuck in muddy trenches, invaded by the rain, the mice and the asphyxiating gases... For the ones who came back, "the heroes that fought in the lands of France and Africa", the future was not very hopeful. Many times maimed and crippled, physically and psychologically, the return of the soldiers was seen with a certain indifference. To avoid irreversible damages in the frail adherence of society to the war, the men of the Republic had to find a solution that was up to the challenge and decided to do something: they built an Institute inspired by procedures that were developed mainly in France and Belgium, where a strict physical, psychological and emotional evaluation was conducted in order to diagnose the necessities and the steps that should be followed during the functional and professional re-education of the individuals, by introducing an innovative variant: the professional guidance. Inserted in a European movement started in 1915/16 that was concerned with the fate of thousands of maimed soldiers who returned from the trenches, this project was pioneer in Portugal, where there was almost nothing, and it will constitute an important contribute abroad. The Institute for the maimed of the War constituted an innovative and urgent effort to answer to the challenges offered by the War. There was the capacity to anticipate the following moments and to create the necessary mechanisms having in consideration the sparse financial resources. In this text, the path is very simple. We want to go through the path that led to the opening of the institute: the diligences made by the founders of the project, the foundation process of the institute, the daily routine in this house and the balance of this work. The trait of this journey has nuances. The narrative is supposed to be transparent, without fireworks. It is the story of a project that was made to win but ended up being worn out by the costumes and the inconvenient of being in a poor country.

---

Fabienne Serina-Karsky (Université Paris 8)

**Corps libéré, école transformée : l'apport d'écoles nouvelles françaises du XXe siècle (Français) (90.06)**

Les pédagogues de l'Education nouvelle de la première moitié du XXe siècle préconisent une école vivante, qui prenne en compte l'enfant dans sa globalité et soit attentive à son développement, tant intellectuel que physique. Des 30 points de l'école nouvelle mis en place par Ferrière en 1915, aux 10 principes de l'Education nouvelle de Cousinet et Chatelain établis en 1946, l'activité de l'enfant est placée au cœur des apprentissages et participe à former de futurs citoyens libres et épanouis. Le curriculum ne se cantonne plus aux apprentissages fondamentaux, et l'on trouve alors dans les écoles nouvelles de par le monde des cours de travaux manuels, d'éducation physique et artistique... Au delà de cette évolution dans les programmes, la libération du corps de l'enfant à l'école bouleverse la forme scolaire traditionnelle et participe à instaurer un nouveau paradigme éducatif.

Cette communication propose d'interroger l'influence de cette nouvelle conception de l'enfant, basée notamment sur les apports de la psychologie du développement, tant sur l'espace scolaire que sur le rôle de l'enseignant dans les écoles nouvelles. Qu'il s'agisse de l'agencement des salles de classes, de l'organisation du programme ou du choix des outils pédagogiques, l'école met en place un environnement qui autorise, voire libère le mouvement, et favorise la manipulation. Le corps n'est plus cantonné à rester sagement derrière un pupitre durant les longues heures d'école, mais appelé à participer activement à l'entrée dans les apprentissages. Le recours à des fonds d'archives publics (Archives nationales, Paris ; archives Paul Faucher, médiathèque du Père Castor, Meuzac) et privés (archives de l'Ecole nouvelle d'Antony, archives de l'Ecole Aujourd'hui, Paris) nous permettra d'aborder ces questions à travers des

exemples concrets d'écoles françaises choisies à différentes périodes du XXe siècle. De la Joyeuse école de Boulogne, créée par la montessorienne M.-A. Niox Chateau en 1932, à l'Ecole aujourd'hui-School for today créée à Paris en 1975 par un groupe d'enseignantes, nous verrons comment l'école est pensée, organisée, transformée, dès lors qu'elle prend en compte le corps de l'enfant comme participant activement aux apprentissages.

Parayre Séverine (Institut Catholique de Paris)

**Les instituteurs face aux maladies dans la France rurale du XIXe siècle : influence médicale, automédication et pédagogies adaptées aux soins du corps (Français) (40.09)**

Depuis la première enquête-concours établie par le ministère de l'Instruction publique en 1860 auprès des instituteurs ruraux, nous proposons une étude des maladies à l'école et de la préoccupation du corps malade par ces instituteurs. Nous avons étudié 2083 écrits d'enseignants (31 départements français) sur 5940 qui ont répondu à l'enquête, en choisissant des départements caractéristiques de l'avancée et du retard de l'instruction et de la médicalisation en France (de l'Ouest à l'Est, du Nord au Sud). La question posée aux instituteurs est générale : « Quels sont les besoins de l'instruction primaire dans une commune rurale, au triple point de vue de l'école, des élèves et du maître ? »[1], et laisse entrevoir une influence de la médecine, des préoccupations du manque de médecin et des problématiques de santé des élèves et des populations. Bien que la grande majorité des enseignants ne parle pas de la médecine et ne semble pas inspiré par les nouvelles idées médicales de leur époque, certains se sont davantage exprimés à ce sujet, n'hésitant pas à s'emparer de nouveaux savoirs médicaux. Certains enseignants volontaires et indépendants s'approprient des savoirs qu'ils transforment et adaptent aux populations locales, à l'exemple d'un instituteur du Nord Est (Alsace) témoignant guérir de la gale par de simples frictions. D'autres sont très soucieux de suivre les préceptes médicaux à la lettre et désirent une véritable collaboration avec le personnel médical à l'exemple d'un instituteur du Sud-Ouest (Aveyron) revendiquant des visites médicales une fois par mois dans son école, jugeant le médecin plus compétent. Nous présenterons ce que révèle le corpus pour la circulation des idées médicales et leur influence et les bouleversements dans le rôle et les activités pédagogiques de l'enseignant.

Zehavit Shenkolewski (Ashqelon Academic College & Kibbutz College of Education)

**The Image of the Body promoted by the Zionist Education System in the Mandate Period: Tradition, Revolution, and Exclusion (English) (30.10)**

The years of British control over Palestine (1920–1948) were when its Zionist Jewish society was molded and developed in many senses. That period saw the emergence of institutions, political systems, and ideologies whose influence continues to be evident today. The education system was an integral part of this array of institutions. Many studies have shown that the Hebrew education system devoted major attention to developing the body of the Jewish child as part of the effort to construct the “New Jew,” who would be very different from the exilic Jew—a Jewish body that was capable of simultaneous armed combat and manual labor and that was competent to work a revolution in the character and structure of Jewish society. In my lecture I will assert that, in contrast to the common notion, the Hebrew school system promoted more than one discourse about the Zionist physique. Alongside the revolutionary model, there was also a European version that represented an outlook that was bourgeois, urban, conservative, and even anti-revolutionary. Whereas the revolutionary discourse called for shattering the conventions of polite behavior, dress, and speech, the conservative discourse wanted to reproduce the traditional conduct, manners, speech habits, and dress of Europe. The European model aimed at a child who was polite, obedient, clean, and orderly, a child who was submissive and accepted authority. These two models were conveyed to children at the same time in the same schools—the revolutionary in overt fashion and the conservative in more subliminal messages. Both discourses proposed a comprehensive notion that sought to mold the bodies of all Jewish children in Palestine in their image. Because of the intensity of the conservative line, however, children who do not fit its model found themselves on the outside. This exclusion targeted a number of sectors, but the most conspicuous were the children of Mizrahi (Oriental Jews from North Africa and the Middle East) families, whose outward appearance, language, and mindset did not coincide with the Western European vision of the Hebrew child. The Mizrahi body was depicted as neglected and the

---

Mizrahi child as boorish, stubborn, loud, and defiant of authority. The lecture will consider the link between the construction of these model and the processes of social stratification that took place in the Yishuv during these years and that influenced the structure of Israeli society in the decades to come.

---

Giacomo Spampani (University of Florence)

**The body punished: tools and practices of corporal punishment in European filmography (English) (60.08)**

Corporal punishment in schools has been - and still it is - a common practice, taken and used from early childhood, with the dual aim of discouraging misconduct by students and to correct deficiencies of character and/or behavioral problems of students. This is punishment, harassment, spanked and slapped "ways for good", or justified by the willingness of the teacher to form the character and the correct moral of the schoolboy and, secondly, by a vision of the school as place not dissimilar from the family - where there were perhaps the worst violence. Regardless the type of punishment to which the student was subjected it came to punishing the body to educate the "spirit" and the mind: an old idea (*mens sana in corpore sano* claimed Juvenal in 100 AD), which has been slow to be expelled from institutions public and private schools around the world. This paper examines how and when the idea of a body "supervised and punished" has spread in Italian society with particular attention to those school practices submerged or forgotten sources traditionally understood. It is, therefore, to investigate the history of paddling or spanking - which in Italy has been practiced using wooden stick or ruler geometric -, the harassment of the donkey, or the practice of wearing a hat with ears like a donkey students vote and do so with lower pull between school desks - probably due to the comics, later become the book *The Adventures of Pinocchio*. Story of a Puppet by Carlo Collodi - and other punishments such as the practice of making the child kneel on chickpeas, generally behind the blackboard, and the action to tie the left hand of the left-handed students to the chair to correct writing and posture. What is surprising of these practices "educational" is the long stay that distinguishes and links them to the school environment since the birth of the Italian school (1861), but actually preexisting to the organization of state educational institutions themselves. The immutability of these objects and punishments makes it difficult, from a methodological point of view, retrace the history and evolution, reason why it is difficult to understand their educational implications. Nevertheless, the use of other sources, such as photographic film, can shed light on the spread and use that day was made of corporal punishment. In fact, many European directors have focused, in the course of film history, the objective of the camera to the world of childhood. In most cases it is autobiographical memories that have marked the life and training of the director; it is the case of "Zéro de conduite" of Jean Vigo, the famous "Les Quatre Cents Coups" by François Truffaut (1959), "Kes" by Ken Loach (1969) and "Rome" by Federico Fellini (1972). The focus of these authors focuses directly on the function of the school and on the task that is assigned to it, not failing to treat corporal punishment in the same directors who have suffered during their childhood. They are, in other words, the eyewitnesses of those experiences and, thanks to the camera, can bring out those school practices now forgotten and not studied. To these films are added films aimed at denouncing the abuses, violence and failings that European schools, although at different times, have lived (two examples: "L'argent de poche" even Truffaut (1976) and "Les Choristes" Christophe Barratie (2004). Given the difficulty in obtaining traditional sources, the survey methodology adopted treats the authors of the film as the interviewees and wants to rebuild the idea of a body raped and punished, as it has been presented by European cinema. In this view, the purpose of the paper would be to bring out a series of educational practices involving the body, understood as a reflection of morality and integrity of the learner, showing the spread of the idea that it is necessary to educate the mind educate your body, even through mental and physical violence.

---

Mary Ann Stankiewicz (The Pennsylvania State University)

**Student Bodies, State Bodies: A Half-century of Regulating Art Students (English) (60.10)**

What do you visualize when you hear the phrase art student? Although late twentieth century stereotypes might portray art students as casually dressed non-conformists, Massachusetts Normal Art School (MNAS) students' bodies were regulated by the institutional rules for state normal schools, as well as ideologies of gender, race, and the social conventions of their day. The state Board of Education that administered MNAS from its opening in 1873 protected,

constrained, and displayed student bodies in spaces poorly suited for art education. Although art study required space and directed lighting for still life arrangements and models (Smith, 1872), the Normal Art School opened in rented attic rooms, later moving to former business offices. Ventilation was poor, lighting inadequate, and blackboards cracked. Not until MNAS moved into a mansard-roofed mansion in 1881 would students have adequate spaces for work and play. At Deacon House, technical drawing was taught in a large room on the top floor; the wide entrance hall afforded room for dancing during midday breaks. Both men and women climbed out windows onto the roof on sunny spring days. Before the nineteenth century ended, MNAS moved to its own Back Bay home, which soon became as cramped as earlier locations. In addition to the accession numbers assigned on enrollment, student bodies were marked by a system of colored smocks indicating classes as well as extracurricular activities. By the 1920s, students understood their bodies in relation to popular visual culture derived from films and mass media. When MNAS celebrated its 50th anniversary with an art historical pageant in 1923, local reporters described young women students portraying cave women and a Byzantine empress in terms that might have applied to starlets in pulp magazines. Examining how art student bodies were perceived, gendered, racialized, and regulated requires probing beyond the usual stories about faculty, administrators, and curriculum. My goal is to raise questions that might be asked in future institutional histories of art and design schools, regarding art students' bodies, their relationship to a school's governing body, and the affordances and constraints of physical and sociocultural environments. For this paper, I will analyze photographs (Rousmaniere, 2001) and drawings of and by MNAS students, as well as descriptions of the school's physical facilities from primary sources in the archives of Massachusetts College of Art and Design, the Massachusetts Archives, and other Boston area archives and libraries. Adapted from my forthcoming book on MNAS, this historical investigation is informed by sociologies of culture (Becker, 2008; Bourdieu, 1993, 1996; DiMaggio, 1982a, 1982b; White, 1993) and systemic theories of creativity (Csikszentmihalyi, 1999). From the day the first applicants sat the entrance examination, Massachusetts Normal Art School was managed by state governing bodies that wanted to protect female bodies, control the work and play of student bodies, and display diverse bodies of artwork as evidence of success. Today Massachusetts College of Art and Design remains the only independent, state-funded art and design college in the United States.

---

Branko Šuštar (Slovenski šolski muzej)

**The Impact of Textbooks for Midwives in Slovene Language from 1782 to 1911 (Ljubljana, Graz, Trieste) on the Development of Women's Vocational Health Care Training in the South of the Habsburg Monarchy (English) (20.12)**

Textbooks for birth assistants and midwives belonged to those textbooks in Slovene that were most closely connected with teaching of human anatomy. Midwifery education was being developed since mid-18th century, in the time of the Empress Maria Theresa, in provincial capitals (1753 in Ljubljana), even before the introduction of mandatory primary education, but also later (Klagenfurt, Graz, Trieste). Midwife schools in regional capitals began professional training of women not only in German but also in Slovenian language. The contribution presents Slovene textbooks for midwives that represent the beginnings of health care literature and medical press in Slovene language. How did these textbooks deal with the human body? All subjects for training of future midwives, reaching from anatomy, physiology, correct and incorrect obstetrics, nursing of healthy and sick newborns to legal instructions were compiled in a single textbook. The first book of this kind was a bilingual midwifery manual entitled *Questions and Answers on Obstetrics* ("Prashanja inu odgovori zhes vsehgardstvu / Fragen, und Antworten über die Geburtshilfe", 1782) with more than 410 pages, which was modelled on Viennese textbooks, that was prepared in 1782 and in 1788 published by Anton Makovic. The author's enlightened promotion of education and advanced professional training is clearly noticeable. In the course of time, his textbooks stimulated the interest of lay intelligentsia and the clergy for midwifery and midwives' education, since the author encouraged educated individuals to read aloud from the textbooks to illiterate midwives. Furthermore, the contribution provides comparisons of works by the following authors of textbooks that were published in Ljubljana: 1818, Jan Matoušek "Babištvo ali porodničarski vuk za babice"; 1848, Bernard Pachner; 1860 with a lot of illustrations, 1886 also including hygiene decrees – Alojz Valenta), and 1903, 1911 his son Alfred Valenta. Of no lesser importance for Slovene education were two midwifery textbooks that were published in Slovene in Graz (1840, Janez Kömm: "Bukve od porodne pomoči za porodne pomočnice na kmetih / Buch von der Geburtshilfe für Hebammen am Lande")

and in Trieste (1880 Benvenuto Banelli). Some of books were translated in Slovene language. Along with the importance for the formation of Slovene scientific terminology in the sphere of health care, textbooks for midwives, and midwifery in general, contributed to a gradual expansion of health care culture and hygiene in rural areas.

---

Daniel Töpfer (Humboldt University Berlin)

**Concepts of sexual education in Wilhelminian Prussia (Deutsch) (81.02)**

Die Institutionalisierung schulischen Unterrichts zu Sexualität stellt bezogen auf den deutschsprachigen Raum ein Forschungsdesiderat dar. Historisierungen für Deutschland bspw. beginnen zumeist erst nach dem II. Weltkrieg und übergehen sowohl Weimarer Republik als auch Kaiserreich (vgl. Schmidt & Sielert, 2008; Bloch, 1989; Kluge, 1998). Diese Perioden werden eher unter dem Fokus der Entwicklung einer Sichtbarmachung von (Homo-)Sexualität und als Räume der Entwicklung sexualwissenschaftlicher Ansätze gelesen, die hierdurch ausgelösten erzieherischen Diskussionen und Konzepte werden dabei bestensfalls angedeutet (Zimmermann, 2015; McLaren, 1999; Langer, 1986; Braun, 1970). Hierdurch fehlen Analysen zu (argumentativen) Durchsetzungsversuchen neuer curriculärer Inhalte (vgl. zum Fall Chicago bspw.: Jensen, 2010), wie auch Forschungen, die grundlegende Richtungs-, Inhalts- und Konfliktpunktesetzungen zur erzieherische Behandlung von Sexualität visualisieren. Ausgehend von Ergebnissen meiner Masterarbeit, die anhand von ärztlichen, hygienischen und pädagogischen Fachzeitschriften nachweisen konnte, dass es mit zeitlichen Verschiebungen ab 1900 eine umfangreiche (fach-)öffentliche Diskussion zu Möglichkeiten und Grenzen schulischer Sexualaufklärung gab, möchte ich zunächst dafür argumentieren, dass es Konzepte und Erfahrungen gab, die sich nicht allein in belehrenden Vorträgen gegenüber Abiturienten erschöpfen (wie sie bspw. Zimmermann, Langer berücksichtigen). Es ergab sich zwar keine curriculare Verankerung, wie in Chicago (vgl. Moran, 2000; Jensen, 2010) stattdessen wurde aber eine diskursive Einführung des Themas unternommen, die Rahmen und Gliederung entlang der Fragen zu angemessenem Alter, Instruktionsart, Instruktionsakteur und Einwirkungsort vorgab, die später erfolgende Institutionalisierungsweisen vorbereiten sollte. Mein Beitrag will versuchen, für die erste Phase der Thematisierung zu zeigen, dass die spätere schulische und damit staatlich-wissenschaftliche Behandlung ihren Ausgang nimmt in einer Delegitimierung, der zuvor verwendeten Formen der Behandlung von Sexualität. Der Beitrag will hierzu zunächst zeigen, welche Handlungsweisen für die häusliche Einwirkungen diskutiert wurden. Neben mir vorliegenden Zeitschriftenartikeln sollen als zentrales Material hierzu Beiträge zum 1908 in der Fachöffentlichkeit per Anzeigen lancierten Preisausschreiben des Dürerbundes herangezogen werden. Der Dürerbund, als ein vielfach von Volksschullehrern getragener Verein, der sich mit den Möglichkeiten (ästhetischer) Volksbildung auseinandersetzte veröffentlichte die Ergebnisse des Preisausschreibens im Band „Am Lebensquell: ein Hausbuch zur geschlechtlichen Erziehung“ erstmals 1909. Die Beiträge dieses Bandes, wie auch weitere unveröffentlichte Beiträge, die sich in den Akten des Staatsarchivs Dresden finden, sollen dahingehend ausgewertet werden, wie sich v.a. LehrerInnen die Einführung von Kindern und Jugendlichen in das Feld der Sexualität dachten und hierbei auch weitere bereits vollzogene Praktiken sichtbar machen, die oftmals als legitimierende Argumente in Neukonzeptionen eingebaut wurden. Schlussendlich beginnt hiermit ein langer Prozess, indem Kinder, Jugendlichen und Eltern zunehmend zu Adressaten von Belehrungen zu Sexualität werden, die durch erreichte Alphabetisierungs- und Schulungsraten, ausgedehnte Schulungszeit sowie das Aufkommen einer Sexualwissenschaft ermöglicht wurde. Die Verschiebung im Bereich der Verantwortung und des legitimen Wissens und Handelns zu Sexualität umfasst meiner Meinung nach einen vernachlässigten Aspekt der erzieherischen Einflussnahme auf Körper: nämlich deren nun „wissenschaftlich“ gedachte Sexualisierung und damit den Zugriff auf dessen Reproduktionssphäre. Hierbei werden Eltern und Kirchen herausgefordert von Ärzten, Hygienikern und Pädagogen, deren Wissen und Handeln angepasst an die sich wandelnden sozialen Umstände verspricht, die Reproduktionsweisen des Bevölkerungskörpers zu gesunden und zu optimieren.

---

Martin Viehhauser (University of Tuebingen)

**The Pedagogics of Schoolhouses: Building Emotions of Patriotism (English) (40.07)**

At the turn of the 19th century and in a context of fast growing cities, architecture was increasingly conceived as a socially relevant art that – by daily use and unconscious bodily perception – communicates cultural values and fosters emotional bonds. This presentation examines the architecture of schoolhouses as a way to “navigate” emotional attachments of the younger generation by the language of style. Around 1900, in Switzerland as well as in other national contexts a local and/or national romanticism shaped architectural designs of schoolhouses, among other types of buildings. The subtle pedagogics of these schoolhouse architectures communicated social and cultural values for a society to come in the future. This non-personal communication didn’t affect rational argumentation, but the ‘hearts’ of the users of a building: small entrances of schoolhouses for example communicated a protected pedagogical world based on patriotic emotions. Hence, this presentation discusses the topic of the body and education with respect to the historicity of emotions. According to Blumenberg, this inquiry focuses on the possibility of emotions within concrete historical situations. This approach reflects the architecture of schoolhouses as a pedagogical form that communicates values and that at the same time opens up spaces for possible acts of emotional expressions – patriotic ones in the case of schoolhouses that communicated national romanticism.

---

Beatrix Vincze (Eötvös Lorand University)

### **Moves of teachers from training to work place in 20th century Hungary (English) (20.02)**

According to the memories of 20 high school teachers, the presentation, which is part of a micro-historical piece of research, will show how teacher training and high school education changed in the school system after 1945. The individual paths of life provide various possibilities to draw the difficult stages of a professional educator’s career. The reflexions form an image of the teachers’ identities, of the successes and failures of their individual career and of their everyday life. The analysis of the interviews made with 20 retired teachers of a high school in the countryside aims to find an answer to how teachers between the ages of 70 and 80 /60 and 70 years went through the different periods of Hungarian education policy, the great turning points of Hungarian history and how they reacted to these in their everyday teacher’s work. While analysing the semi-structured interviews, three reflective points were asserted: 1. the comparison and evaluation of the narratives, 2. the comparison of the reflexions with school documents and education policy. On the basis of 20 interviews it will be showed how teachers as bodies moved in and across space and place, how they were observed, controlled and punished by the state apparatus (Foucault, 1977). The different dimensions of youth, aging and educational life stories help to understand the special educational way in Hungary in the phase of socialism. The two goals are to research the connection between personal paths of life and training after 1945 and compare the narratives and the official canon of pedagogical history about the education of the new intelligentsia (Ladányi 2008, Kelemen 1999). During the memory research, the emphasis was on Oral History and qualitative techniques were used (Seidman, 2003, Glaser, Strauss, 1967). The memorials give a chance to seize the deeper layers of the reflexions using historical, anthropological and sociological aspects (Wulf, 2002). The diverse narratives of the educators, which are part of cultural memory (Assman, 1992), provide insight to their beliefs as teachers. The interviewees did not try to elude emotions, but spoke with well-learned wisdom while retelling the experiences they had had throughout their career. They avoided all kinds of political questions not because they wanted to make memories seem more beautiful, but out of pure sense. Thus, they gladly shared stories about their studies, their teachers, highlighting their role models. They have all developed conscious life strategies and recreational techniques for their retired years, owing to which they have a balanced and happy old age in spite of the present and former low prestige of professional educators. The teacher’s path of life can open a new way for the Eastern European countries in the future to research the changes of the pedagogical process and compare the similar and different tendencies during the socialistic period.

---

Viktoria von Hoffmann (Villa I Tatti, Harvard University Center for Italian Renaissance Studies)

### **Learning to Dissect. The Technologies of Touch in the Renaissance (English) (60.01)**

The aim of this paper is to examine the part played by the sense of touch in anatomical practices and discourses in Renaissance Italy. As dissections became widespread in the sixteenth century, a sensory approach to the inside of the



dead body (*anatomia sensibilis*), through the anatomist's eye and touch, was thought to be the surest way of uncovering truths about the living body. Carlino, Kusakawa, Mandressi, Park, and Sawday have convincingly emphasized the importance of sight and visual experience in the production and communication of anatomical knowledge, through the emergence of an "autoptic vision" (Sawday) and more broadly of a new "visual argument" (Kusakawa) for the early modern scientific study of Nature. Yet the practice of anatomy engages haptic as much as visual experience: when dissecting, the anatomist cuts through the skin and touches the inside of the dead body, with his scalpel and his hands, in order to enhance his knowledge of the living body. Manual skills thus became a source of insight as they helped to unveil the real state of the body's inside. Many medical students were therefore eager not only to attend but also to perform dissections, in order to get a better grasp of the functioning of the human body. Using records from anatomical demonstrations and notes from medical students, this paper seeks to explore the technologies of touch that were displayed when medical students were learning to dissect. What was the part played by the sense of touch in educational practices, as well as in the production and communication of anatomical knowledge? How did the students cope with the disgust which would arise from the tactile contact with blood and other bodily fluids? How was the dissecting hand of the anatomist presented by students in their descriptions of anatomical lessons? What was the importance of the practitioner's touch in the process of reading the body's inner reality? Was the sense of touch used as a rhetorical strategy to express authority and claim expertise? In a word: did Vesalian anatomy and the new anatomy theatre involve a new relationship with touch (as well as observation, as has been argued)? Did a new 'tactile argument' also arise in this context?

---

Josefine Wähler (Research Library for the History of Education BBF, Berlin/ Humboldt-Universität zu Berlin)

**Music education as "Stätte der Kollektivbildung" (site for the formation of the social collective) in GDR, 1961-1989 (English) (40.08)**

The allegedly community-building effect of music plays an important role in many cultures, not least because of the emotions that are said to be provoked and transported by it. These collective-forming and emotional aspects of music, particularly its aesthetic impact, was in GDR co-opted by Party and State in support of their political statements and for the purpose of a marxist-ideological "Bildung und Erziehung" (Cultivation and Education). Music education in the education system of the GDR aimed to form "allseitig gebildete sozialistische Persönlichkeiten" (well-rounded socialists). Music education was incorporated in the state-prescribed principle to implement the "Einheit von Bildung und Erziehung" in class. The acquisition of musical knowledge and skills enabled the students to understand the social function of music and to mobilize them to actively participate in the shaping of the cultural life of the GDR. Singing together as a class in school and outside in organized groups, as a collective practice, assumed a key function in GDR music education. It should demonstrate strength and solidarity inward and outwards and likewise express the attitude towards life in socialist society.

This paper examines the extent that GDR music education between 1961 and 1989 served as "Stätte der Kollektivbildung" and its system-stabilizing effects. My paper utilizes source materials from the archive and library collections at the Research Library for the History of Education in Berlin in order to examine the collective practices of singing, playing and listening to music, as well as the use of certain songs for "communitarization" and maintenance of social stability in GDR.

---

Ingrid Dittrich Wiggers (University of Brasilia) Carmen Lucia Soares (State University of Campinas)

**Bodily Practices and Paulista Childhoods in Mário de Andrade's Collection of Children's Drawings (1930 to 1940) (English) (30.11)**

The present study assesses the bodily practices of children who lived in São Paulo in the 1930s and 1940s taking into account the interface of those practices with nature, and Mário de Andrade's collection of children's drawings as the main source. This collection is the property of the Brazilian Studies Institute of the University of São Paulo (IEB-USP) and is composed of 2,160 works. This is the only collection of children's drawings known in Brazil which is open for consultation by researchers, which suggests its importance as a research source addressing the history of Brazilian

childhoods. The main goal of the study was to identify and assess children's bodily practices in their interface with nature—notably games—represented in Mário de Andrade's collection. Drawings, which are strictly human practices and one of childhood manifestations, integrate thoughts with imagination and can express children's culture of a time and a place. The themes of the drawings assessed were urban settings, means of transport, the human figure, home environments, flowers, fruits, landscapes, and many traditional games, such as jump rope, and some sports, such as football. The elements of nature were present in most drawings, with the waters of rivers and the sea appearing in different compositions, as well as the sun rays, or the placidity of the Moon and the stars. The many shapes of clouds covering the skies were also frequently represented, as well as trees, birds and butterflies, in addition to the many forms of mountains. Nature and its elements, however, did not only appear in the composition of landscapes or in individual representations, but also in the form of gardens in urban contexts, thus referring to the idea of a controlled nature also present. From the drawings, it was possible to consider nature as a significant dimension of children's lives; a dimension that dialogues deeply with everything offered by São Paulo regarding technological progress, which can be seen by the constant presence of means of transport, as well as great architecture works. This is a city cut by many rivers; therefore, bridges and boats were not absent in the drawings assessed, as well as trains, trams, buses, and cars mingled with the smoke of the factories, plants, flowers, gardens and mountains. We emphasize that the drawings are also games, a dimension that has not been forgotten in our study, since it is a testimony of a time and place.

---

Francisco Martín Zúñiga (University of Málaga) Carmen Sanchidrián Blanco (University of Málaga)

### **School spaces and school hygiene: two issues not always together (Spain, 1857-1931) (Español) (50.08)**

Long school days and bad hygienic conditions was a dangerous mixture. Children spent long hours in very poor conditions and nobody seemed really to worry about it. This research is likely to lead to interesting results regarding the effects that the measures proposed by the Spanish government to improve the hygienic conditions of school buildings since 1857, when the first Education Act was passed, until 1931, when the II Republic was proclaimed. We focus school hygiene from two different perspectives: The physical environment of children during their schooldays and the mental hygiene that we understand as the adjustment of both the curriculum and the methods to the needs of the children. It was not until the early 20th century that the successive and different governments seemed to start taking seriously the issue of school buildings, while the schooling model was changing from one-room school to graded-schools. Nevertheless, it was in the 1830s when we find the first regulations about school spaces within the Reglamento de Escuelas Públicas de Instrucción Primaria (26 November 1838). The municipalities had to establish the schools in specific locals according to the number of children and with enough light and air (art. 3). The above mentioned Education Act of 1857 (known as Ley Moyano after the name of the Minister) confirmed the provisions of the Reglamento and had, subsequently poor effects in the material conditions of the public schools. There are some later regulations (Royal Decree of 5 October 1883) but the most relevant in order to improve the hygienic and pedagogical conditions of the school buildings was the Royal Decree on 28 April 1905. However, those rules, at which we shall look especially, were systematically infringed. Being the Ministry of Education aware of this problem, he required the municipalities to "immediately carry out the necessary works to put public schools in proper condition or to move them to better spaces "(1909). After having studied the different regulations, we want to peak into their application, especially in the province of Málaga that was, unfortunately, a clear example of this neglect. In fact, the Provincial Board of Education admitted in 1903, that public schools in Málaga "were in buildings that completely lack sanitary and educational conditions so that children are there deprived of the most essential and main elements of his life: light, air, space, joy... ". To deal with this subject, we have focused on the examination and interpretation of primary sources (legislative and normative documents and archives documentation, mainly teachers correspondence and inspectors reports) where the reality of public schools was described. All this leads us to the same conclusion: The scarce control exercised over the school buildings is just a sign of the poor concept of public education and may explain the slow introduction of new methods and new school buildings and materials in our country. This paper has been elaborated thanks to the funding and academic support of the Ministerio de Economía y Competitividad (EDU2013-43520-P) and the Universidad de Málaga.

---

Yusuf Maigida Abdulrahman (University of Port Harcourt)

**Conceptual and Contextual Clarifications of History and History of Education as a Body Devoid of Present (English) (10.01)**

Metaphorically, history is a body that can be x-rayed from hindsight and foresight, that is, past and the future. In the body of any discussion, any event, any situation; it is the past and future that featured. What has happened is past and what will happen is the future, but what comes between the two is always referred to as the present, which in actual fact does not exist. If history in concept is taken and agreed to mean what is 'said' and 'done', then there is no 'present'. Anything said or done immediately goes into the past. The position of this paper is that there is no present in the conceptual and contextual body of history. Theoretically, historical issues or events, though, may be contemporary in outlook or manifestations; they are just current, but in the literal meaning of 'present', history is devoid of anything present. To exemplify this, some research questions were generated to articulate the position; thus: What grammatical interpretation has the word 'present' as a noun, verb, in time and space? What are the various scholarly definitions and explanations portraying 'present' as body part of history? How can the 'no present' but only the past and future be justified with instances in the body of history and history of education? What summative analysis and critique substantiate 'no present' position of the paper? Historical research method would also be adopted with internal and external criticisms applied for the critique and in the evaluation of data sources. The analysis shall be purely content analysis. The findings are expected to provide justifications in concept and context for the claim that there is no 'present' in history, but past and the future. Based on the findings, recommendations would be made; calling on practitioners to have reconsideration on what should be in concept and context, the meaning and definitions of history, particularly in education.

Betül Açıkgöz (Fatih University)

**The challenge of modern pedagogy: Debates of degeneration and regeneration in the 1910s in the Ottoman Empire (English) (50.02)**

In the early decades of the twentieth century, it was more established that education was a matter of "science" and perceived as independent from religious epistemology. Pedagogic professionalism came to direct the aim, method and subject matters in schooling by creating scientific discourses against the conventional patterns of thought. This confrontation of "the new" versus "the old" was explicitly felt when such courses as physical education and art lessons were added to the programs of the primary schooling in the advent of the modern education in the late Ottoman Empire. The increase in the translation of educational studies resulted in diversity of knowledge imported from the West. The new generation of educators, some of whom graduated from Europe, engaged in a broad spectrum of debates on different educational theories. The economic and political disaster of the whole nation was held in connection to the physically and morally degenerated Ottoman children. The three legs of modern education, -physical, mental and moral education- were synthesized with the Islamic notion of tarbiyah(education) in the works of some educators. This study seeks for the manifestation of the scientific challenge over the traditional pedagogy by revealing the degeneration arguments in the 1910s. It traces the debate on the regulation of mind, emotion and body in the classical education vis-à-vis the new pedagogy. It will reveal how the Islamic/traditional discipline of character, mind and body were incorporated into modern educational doctrines imported from the West in the early twentieth century Ottoman Empire.

Felicitas Acosta (Universidad Nacional de General Sarmiento)

**Contact between bodies: Norms and Experiences in the Origins of the National Secondary School in Argentina in the Late 19th and Early 20th Centuries (English) (70.06)**

This paper analyzes the characteristics of the configuration of secondary education in Argentina in terms of the specific question of the regulation of physical contact between the different actors at the educational institution starting in 1863, that is, during the period of the creation of the colegio nacional (national secondary school). What norms were put in place to regulate contact between bodies? What role did they play in the organization of secondary schools? To what

extent did those norms attempt to regulate existing practices at secondary schools? Is it possible to identify patterns of regulation of body contact at national secondary schools in the late 19th and early 20th centuries? There are a number of studies on the origins of the national secondary school (Solari, 1991; Tedesco, 1986; Dussel 1997); the ones that focus on the regulation of bodies often do so in relation to the inclusion of physical education on the school curriculum. This study takes a different approach. Its hypothesis is that a process of hybridization took place between, on the one hand, the practices at pre-existing secondary schools familiar to educational actors (for instance, teachers with experience at secondary schools in the country and abroad) and new norms designed to regulate coexistence at national secondary schools, on the other. In Argentina, the creation of free and compulsory elementary education was followed by the development of secondary education through the creation of the colegio nacional. These schools, which were oriented to the university, were the institutions responsible for the formation of the ruling classes. The selectivity of these institutions and the humanistic content of their curricula increased homogeneity both in students and in schools. In undertaking the organization of these new schools, the national State structured existing educational options in order to render secondary school education uniform. Two aspects of the process of creating the national secondary school are particularly pertinent to this paper: the large number of foreign teachers engaged in the education of young people in the country; the intensity of the changes in the curricula and in organizational norms from the end of the 19th to the beginning of the 20th centuries as part of the experimentation that comes with the expansion of schooling. This paper's perspective is based on intensive research into the regulations in effect at the first national secondary schools; it compares those regulations with the ones at earlier institutions to detect changes and continuities in the regulation of contact between bodies. It makes use of autobiographical novels that discuss the student experience at the first national secondary schools in order to investigate the tensions between daily practices and attempts at regulation. We expect that this paper will make a contribution to knowledge of the origins of secondary education in Argentina by bringing into focus new objects of study.

---

Ojebiyi Olufemi Adesola (Obafemi Awolowo University) Akanbi Grace Oluremilekun (Emmanuel Alayande College of Education) Lawal Olubode Bashir (University of Ibadan)

### **Perception and Attitudes Towards Disability Education in Nigeria: An Historico-cultural Perspectives (English)** (90.12)

Attitudes towards disabled persons varied from ages and significantly differed from one country to another. The disabled include the visually impaired, hearing impaired, physically and health impaired, mentally retarded, emotionally disturbed, speech impaired, learning disabled and multiple handicapped. This research attempts to analyze through literature discourse the socio-cultural hindrance that influence attitude towards individuals with disabilities from historical perception. As observed from literature, perception and treatment of people with disabilities vary across culture. This was aptly demonstrated from Greek and Roman perception of disability. Historically, people with disability were often placed in hospitals, Asylums and other institutions that provided little or no education. In Greek and Roman societies, disability was punishment of the gods and therefore regards as a bad or evil sign. In religions parlance, disability is impurity, therefore, a disable person cannot approach sacred places. During the 16th Century, Luther and Calvin indicated that the mentally retarded and other persons with disabilities were possessed by evil spirits. Therefore, the religious leaders of the time subjected the people with disabilities to mental or physical pain as a means to exorcising the spirit (Thomas1957). There are variations in the attitudes of persons with disabilities in Africa and other parts of the world. Nabagwu (1977) observed that among the Ibo of South East Nigeria, treatment of people with disabilities varied from pampering to absolute rejection. Among the Yoruba people of South West Nigeria, traditional beliefs precluded men with physical defects such as amputations from becoming chiefs. In recent times, many changes have taken place in perception and treatment of persons with disabilities, to the effect that the remnants of traditions and past belief influence present-day practices affecting such group (Du Brow, 1965, Wright 1973). In Nigeria disability education has a fairly short history and recently becoming a public concern. Prior to the government intervention, people with disabilities were looked after by different religions or voluntary groups such as Percelli School for the Blind and the Wesley School for the Deaf in Lagos. Public special education began to change in 1975 when the National Policy on Education was passed in 1978 and subsequently revised. The blue print on education of the disable people started in 1989, which established several schools to cater especially for those with special education needs. The

objectives of the study were to determine perception of disability education in Nigeria as well as cultural attitudes towards people with impairments which form the basis for the inclusive policy and implementation. This study adopted descriptive method. Data were collected through documentations and interview. Data were also collected from schools using checklist to obtain information. Interviews were also conducted with community leader's primary school heads and teachers. Findings revealed that disability in any form was part of human nature which can occur at any stage of life. In conclusion, the paper submitted that inclusive education, if properly accessed and implemented will provide a solid platform for the education of disable people, the nature, notwithstanding will contribute their quota to the socio-economic development for the good of the society.

---

Ojebiyi Olufemi Adesola (Obafemi Awolowo University) Fasakin Lawson Sunday (Obafemi Awolowo University)  
Adeiran Amos Adekunle (Federal College of Education Abeokuta)

### **History of Education and Organisational Ability in Nigeria (English) (70.13)**

History is a worldwide phenomenon to every human endeavour that embraces the whole spectrum of human life. Modern Historians have classified history into specific segments for better understanding. Survey revealed that educational history, as a kind of professional system gives a lasting insight and habits of analysis which benefits teachers professionally. It is a practical clinical portion of teacher education. This paper mirrored the history of education as it has been justified professionally and operationally in Nigeria. Some barriers to effective history of education in teacher education were discussed. It is worthy of note that to be able to teach history of education effectively in the faculty/college of education, organizational ability should be put into consideration. Brickman (1964) organizational ability deals with how members and management of an organization exchange ideas data, messages and information in order to achieve the objectives of the society. This paper therefore, attempts to give some insight into the functioning ability in the complex process of training an acceptable level of history of education in Nigeria. Organization as a body is globally considered as one aspect of the society that prepares members ahead of possible future disillusionment (Burnham, 1968). Going by the above, the history of education society of Nigeria (HESN) has intervened over a decade to dissipate the rate of decline of history of education in Nigeria. The professional body proposed by Bernstein (1976), illustrates a change from subject specific to professional modes of organization. Rendered in a positive mode, History of Education society of Nigeria (HSEN) has been actively engaged in winning more scholars and students and promoting the delivery of functional history of education in Nigeria. In America, and all over the world, history of education has become "matter of importance in teacher education" (Cremin, 1955). In spite of intervention of HESN, history of education in teacher education in Nigeria relative to the education profiles of developed countries of the world is unimpressive. The trust of this paper is to present the nitty-gritty of using organization ability in educational history as a tool for improving on existing situations and proffering solutions to contemporary educational problems. The paper will further address the following questions: (i) what has History of Education Society of Nigeria contributed so far in its over a decade of existence to positively influence teacher education? (ii) how can HESN be strengthened to improve on its ability to be a veritable agent of change for education system? (iii) what survey are required in history of education to demystify teacher education and to ensure esteemed placement within the comity of nations. The paper adopted descriptive method while data were collected through primary and secondary sources which included documentation interview and checklists. Data obtained were analyzed using chronological presentation of facts. The paper concluded that history of education can be made effective in contributing to the development of teacher education and education change. It is by so doing that ability analysis can give policy makers a cleaner view of nature of educational threats.

---

Grace Oluremilekun Akanbi (Emmanuel Alayande College of Education) Olufemi Adesola Ojebiyi (Obafemi Awolowo University) Oluremi Adenike Abiolu (Federal University of Technology Akure)

### **Educational Bodies in Nigeria, the Enactment of Toothless Bulldogs: The Case of National Board for Technical Education (NBTE) 1977-2015 (English) (70.02)**

From its inception in 1977, the National Policy on Education in Nigeria laid emphasis on the importance of technical education. In the Nigeria Third National Development Plan, 1975-80, part of the focus was reforming the content of

general education to make it more responsive to the socio-economic needs of the country; and to make an impact in the areas of technological education so as to meet the growing needs of the economy. In the process, the Federal Government of Nigeria (FGN) identified the acute shortage of technical manpower as a major constraint towards the execution of the Development Plan. As part of the response to this, the FGN established a body to be known as the National Board for Technical Education (NBTE) by Act No. 9 of 11th January, 1977. The NBTE is a principal organ of Federal Ministry of Education (FME) specifically created to handle all aspects of Technical and Vocational Education falling outside University Education. In addition to providing standardised minimum guide curricula for Technical and Vocational Education and Training (TVET), the Board supervises and regulates, through an accreditation process, the programmes offered by technical institutions at secondary and post secondary school levels. It is also involved with the funding of Polytechnics owned by the Government of the Federation of Nigeria (<http://www.nbte.gov.ng>). However, lack of adequate funding has turned the Body to a toothless bulldog, existing only by name and not in action. In the conceptual framework of making education relevant to the needs of the society and in the face of dwindling economic resources and its attendant mass unemployment of youths in Nigeria, this research therefore focuses making NBTE functional in Nigeria. This research is historical, therefore, historical method would be employed. Both primary and secondary sources of information would be consulted. The Act establishing the Body (NBTE) and its statutory functions would be appraised to examine its relevance without sufficient funding. The researchers would also interact with the Executive Secretary of the Board to ascertain the budgetary allocation to the Board and what it has been able to do with the fund. Funding of NBTE and Vocational Education in Nigeria is at present ineffective as the Federal Government is almost entirely responsible for education because majority of firms and companies have closed down in Nigeria due to the economic situation. This paper would therefore answer the following questions and others that may arise in the course of this research. Is NBTE the only educational Body in Nigeria? Why was NBTE established? Is NBTE justifying the purposes of its establishment in the promotion of technical education in Nigeria? Is the body adequately funded to perform its roles? What is the way forward? It is hoped that the findings of this research would spur all stakeholders in education to action as regards diversification of funding the Body which is a major recommendation of this study.

---

Grace Oluremilekun Akanbi (Emmanuel Alayande College of Education)

**Changing Bodies, Degenerating Output: Phases of Basic Education in Nigeria from 1914 to 2014 (English)**  
(30.09)

It is a common practice in nations all over the world to establish bodies that would take care of various levels of education. These bodies are responsible for regulating all processes that are related to such level of education - establishment, access, quality control, monitoring, rules and regulations, evaluation, personnel and other sundry activities - with the aim of having positive outputs. Over the years, especially since the amalgamation of Southern and Northern Protectorates to form a nation now known as Nigeria in 1914, several bodies have been set up and were responsible for the administration of basic education - Regional Board of Education, State Board of Primary Education, Universal Basic Education Commission (UBEC) and State Universal Basic Education Board (SUBEB). However, changing the bodies that manage basic education in Nigeria seems to be only in names and not in output. Rather for basic education to improve, it has degenerated to the extent that some people are even clamouring for the declaration of state of emergency in the sector. In the conceptual framework of education for all, and in the light of Archer's (2014) submission that of the 57 million youngsters worldwide who are not receiving formal education, more than 10 million live in Nigeria – and in the current climate, (insurgency and poverty), that number is rising. This paper therefore, discusses the changing bodies and the degenerating output in Basic Education in Nigeria from 1914 to 2014. This paper would address the following questions and others that may arise in the course of the research. Why are these bodies failing in their fundamental duties of ensuring maximum output from the processes? Why do we still have haphazard development, denial of access, rote-learning replacing process of exploration and discovery, poor state of infrastructure, poor quality of teachers and degrading environment in basic education even after fifty (55) years of Nigeria independence? Are the conceptions of the bodies faulty? This is a historical research and historical method would be employed. Both primary and secondary sources of information will be used by exploring the archives, journals, textbooks, periodicals and other relevant documents. The researcher hopes that this research would sensitize all stakeholders in basic education and therefore, recommend among others that; basic education should be devoid of

---

politics for effective planning, community participation should be incorporated and, more and adequate infrastructural facilities should be provided in the primary schools.

---

Luis Alarcon (Universidad del Atlántico-Barranquilla)

**Representations of the Male Body in 19th Century Military Manuals in Colombia (Español) (20.10)**

The religious teaching was gradually losing importance until becoming completely secular. When the body training showed to be more efficient for the preparation of working citizens, the training of the "soul", the education of the religious spirit, disappeared from the dominant educational discourses, allowing as well the divorce between education and religion, between public school and the Church. Based on primary and secondary sources, with a totalising conception of history, in the proposed paper I will explain the transition from the enlightened Colonial school to the Lancastrian School typical of the industrial society, through the case study of a school in the North of Mexico, established in 1805 and reformed in 1825 and 1833. I will demonstrate that when focusing on the body training, in the scrupulously subjection to the programmed times and spaces, the Lancastrian school helped to the secularisation of public school, the strengthening of the hegemonic State, and the construction of the contemporary industrial society.

---

Cristina Alarcón (Humboldt University Berlin)

**(Un)suitable bodies. Structures of difference and suitability of students in the context of primary school reports in Germany (1919-1969) (English) (30.17)**

Since the beginning of the 20th century the so-called "punctual" selection is a key feature of the German education system. In a context of vertically structured school system, children will be distributed at a relatively early age, i.e. mostly from the 4th grade, in different types of schools (e.g. Gymnasium, Realschule). This selection is based also on a so called "negative" method; "unsuitable" school children should be kept away from certain types of school such as the gymnasium. A diachronic view of the regulations of this transition shows that primary school reports have a notable persistence among selection instruments -despite geographic variability and political ruptures of the system (in the phase of the Third Reich). In addition, it is manifest that the objective of the assessment given to teachers always instructed to assess the "whole child", i.e. the cognitive, character traits, social and physical fitness (the body), of the child should be judged. This paper examines the transformation of the legal, political and scientific framework and objectives of the report as the selection instrument from 1919 to 1969. On the one hand, rules and teacher instructions for teachers, the prescribed assessment categories and eligibility criteria are reconstructed and analysed. On the other hand -based on selected reports- portraits of school students, contained in these reports, are analysed with respect to the dimensions of "body, mind and soul". Difference structures (gender, social, ethnic) should also be considered. This work is based primarily on political and administrative sources (regulations), scientific (teacher instructions) and school-related nature (teacher reports on pupils).

---

James Charles Albisetti (University of Kentucky)

**For Healthier German Bodies: The Work of the Empress Frederick (English) (81.02)**

At the ISCHE panel at CISH in Amsterdam in 2010, I presented a paper on the efforts for improving female education made by the long-time Prussian/German Crown Princess Victoria (1840-1901), who as a widow chose to be known as the Empress Frederick (published in *Paedagogica Historica* in 2012). Building on that work, this paper will examine a wide variety of areas where she pushed for improved health and sanitation, through her personal initiatives as well as by supporting work begun by other reformers. As with the previous article, this paper covers material and uses primary and secondary sources almost totally neglected by Victoria's main modern biographers, Egon Corti, Hannah Pakula, Friedrich Müller, and Franz Herre. With regard to young children, the paper will touch briefly on Victoria's support for the physical activities provided by kindergartens (as opposed to the previously existing day-care institutions known as *Bewahranstalten*). It will then look in greater detail at her involvement beginning in the late 1870s with rural and seaside

summer camps for urban children (Ferienkolonien), including one she created on her private farm near Potsdam. For older girls, Victoria from 1877 onward was a strong advocate of inclusion of gymnastic exercises (Turnen) in the curriculum of secondary schools. Less formally, she also demonstrated by example that women could play tennis, an activity that couples could pursue together. In her decades of support for expanding job opportunities for women, she supported training their bodies in a variety of craft skills, ranging from a sewing school for rural girls in Potsdam to the more sophisticated artistic and business skills taught through the Lette Association in Berlin from 1866. Even for girls who did not "have to work," Victoria again led by example in sending one of her unmarried daughters to a cooking school for upper-class girls begun in 1885. The Crown Princess's aid to war victims in 1870 and the field hospital (Lazarett) she designed are relatively well-known. Less explored has been her life-long interest in nursing, including an intermittent correspondence with Florence Nightingale. She viewed this field as of crucial importance both for its employment opportunities and for its capacity to improve public health. The paper will discuss in some detail the "Victoria Nurses" established in the early 1880s, who served as visiting nurses in poor urban areas of the German capital. Victoria's support for first aid training, as established in Germany by Dr. Friedrich von Eschschsch, will also receive some attention. The paper will stress throughout that Victoria's myriad activities in the area of health went far beyond what her mother Queen Victoria or her mother-in-law Queen/Empress Augusta pursued. It will also emphasize that she appears to have felt no qualms about the process some scholars have denigrated as "medicalization" of the body.

---

María Guadalupe García Alcaraz (Sociedad Mexicana de Historia de la Educación) Luciano Oropeza Sandoval (Sociedad Mexicana de Historia de la Educación)

### **The art of scientific educational hygiene in Mexico (1870-1950) (Español) (90.05)**

We consider educational hygiene as a system of reason that sustains methods of indication and action. It is from these systems that politics are design, problems are defined and statements and measures dictated. Under this perspective, we are interested in analyzing how educational hygiene converts into a theme and a field of action for the Mexican state? What was the role of medical doctors? From what means and mediations hygiene discourse came about in the schools? We distinguish three stages in this problem: 1. The origins of educational hygiene. In the last third of the 19th century, bacteriology allowed doctors to establish the existence of pathogenic organisms that develop in unhealthy conditions. Back in the seventies, the figure of educational doctors already existed, and their intervention was formalized in the Hygiene Pedagogical Assembly, celebrated in 1882. In this forum, the participation of physician was limited to denounce precarious conditions found in schools and listed sanitary and architectonic requirements. In the following years, this discourse foot hold for spaces and bodies to be subject to revision, order and control with the purpose of sanitizing, 2. Education hygiene within scientific knowledge and political culture. Between the twenties and thirties of the XX century, educational hygiene took two directions. A) From medical and genetical science, childhood became the object of study and intervention, mainly through the Childhood Hygiene Center of Mexico City. Sanitary programs and projects were formed to measure and classify the students through different tests, based in anthropometric and psychometric. Doctor's' intervention was with and individual and the results were used to classify the children in the schools. B) From the Secretary of Public Education (SEP), educational hygiene became a part of a political culture which its main area of intervention were the rural school and communities. Through cultural missions, doctors looked to transform habits and customs related to cleanliness and nutrition, making the teacher the continuous promoter of those strategies of change. 3. Educational Hygiene: the teachers as operators of medical knowledge. Between the forties and fifties, federal government looked for "The National Unity". The professor was conceived as a link between the state politics and the communities. For that, it was considered necessary to form the teachers in scientific knowledge, leaving behind his role as a missionary leader of the community. In that time, 70% of the professors had no certification, therefore the Faculty Training Federal institution was created (1945). In ten years, 6,000 professors that mainly worked in rural communities, achieved to receive a degree and were "trained", through theoretical and practical texts written by doctors to promote hygiene in schools and communities.

---

Sebastien-Akira Alix (Université Paris Descartes & Université Lumière Lyon 2)



---

### **Democracy as Education: John Dewey's Progressive Philosophy (Français) (70.04)**

In his *Democracy and Education*, John Dewey argued that “a democracy is more than a form of government; it is primarily a mode of associated living, of conjoint, communicated experience” and that “education is the laboratory in which philosophic distinctions become concrete and are tested.” By this, the philosopher was not only highlighting the relationship that, in his view, existed between education and democracy, but he was contending that schools should foster the kind of democratic behavior that would refashion society upon progressive and humane rather than economic lines. Defining education as “the fundamental method of social progress and reform,” Dewey thus promoted a pedagogical reform that appears to be consubstantial with his conception of a progressive and industrial democracy. In the deweyan perspective, schools should be conceived as democratic communities that cultivate the social attitudes and inquiries which are the precondition for the establishment of a genuine democracy. By applying political principles in education, Dewey aimed at changing school culture and, subsequently, society itself. Such a change, however, implied a school reform whose consequences threaten the conservative role assigned to schooling. Through a study of the philosopher’s writings and activism, this paper proposal aims at analyzing the intertwining between Dewey’s progressivism in education and his political views as well as his influence on teachers’ critical thinking at the turn-of-century. But it will also highlight certain limitations of Dewey’s progressive philosophy related to his insistence on conceiving of education as the primary instrument of social progress.

---

Sébastien-Akira Alix (Université Paris Descartes)

### **Educating the Mind and the Hand of Children: Theoretical Underpinnings of the Manual Training Movement in the U.S. (English) (60.14)**

In the last quarter of the nineteenth century, proponents of the manual training movement such as Calvin M. Woodward called for an important change in U.S. education: the implementation of manual and industrial training courses such as cooking or woodworking in America’s schools. In their view, conventional public schools did not take into account neither society’s evolution nor students’ motor and physical needs. By focusing primarily on literature training and rote learning at the expense of a training of the hand as the agent of the mind, public schools did not “put the whole boy to school.” This slogan summarizes well manual training advocates’ reform agenda: to train the American child not only to be proficient in the three R’s, but also to be able to use his hands in the shop and understand basic industrial processes. Prominent among the many reasons they offered for this pedagogical reform was a change in the way of thinking about the mental constitution of the child and the needs of an industrial democracy. Indeed, teaching the use of hands and tools in America’s schools was, according to manual training reformers, a necessity because they subscribed to Carlyle’s anthropological idea that man is essentially “a tool-using animal.” At the time, such an idea was greatly reinforced by the growing importance attached in America’s academia to the doctrine of evolution, pragmatist philosophy, and functionalist psychology. This paper proposal therefore aims at highlighting the theoretical and epistemological reasons that underpin the manual training idea – the training of the hand as a necessary counterpart to the education of the mind – as part of the progressive movement in education at the turn of the nineteenth and twentieth centuries.

---

Tim Allender (University of Sydney)

### **Malfeasant bodies and the imagery of the raj, 1850-1912 (English) (50.10)**

Chris Pinney (1997) has argued that the coming of photography to India, in particular, created a dynamic of ‘cure, poison and prophesy’ that reinforced the colonial ethic. This imperial lens inverted the educative imagery of largely mono-cultural domains, such as early twentieth century Germany, where often a singular Western religious vision of purity and of moral cleansing was conveyed (Priem and Herman, 2015). In colonial India the image was as unsystematic as it was capricious, yet in such a frame, it still relayed a coherent Western discourse about how the imperial project captured the Indian body. There is also the question of transmission. The colonial visual imaginary has been transported through the paradigm of transnational history, which is the underlay of many visual images, as well

as the paradigm of the spatial, whereby representations contained within text can be scrutinised (Macnab, Grosvenor and Myers, 2013). Through the examples of two visual and one textual representation, this paper examines the turpitude, the degeneracy and the culturally resistant Indian body, which were entangled discourses internal to the imperial project in India. Such imagery was a powerful and accessible determinant in shaping colonial attitudes, rarely acknowledged through regular and written Haileybury-inspired reportage channels.

---

John Allison (Schulich School of Education, Nipissing University)

**Beards, Teachers and Education: Embodying Wisdom in Whiskers, 1880-1945 (English) (50.04)**

In the contemporary era, the beard is sometimes celebrated, as is the case in Hipster sub-culture. In modern times however, the beard can also be seen in a negative light, as is the case of the beards of religious extremists or simply as a function of a new immigrant's appearance as they walk down the street. Given its significance, it is important to re-examine this cultural phenomenon. Particularly if one is a historian of education, one should look at the beard as it appears in the classroom. Visual representations of male teachers over time have been subject to various characterizations. This paper seeks to examine codes of teacher conduct, dress codes and the history of "teacher fashion" as they relate to the male teacher and in particular, the beard and or facial hair. Was this an accessory of the body in education or did it convey other meanings for male teachers? Why is this important? Attire, grooming and hairstyles all can contribute to several statements that teachers may wish to make in the classroom and in the school. The beard can speak to discrimination, race, ethnicity, power, respect, and integrity. The beard can also speak to position in the school hierarchy, ambition, and status. Also at different levels, the beard can also make statements about, age, sexual orientation, relationship and marital status. Are all these things embodied in a beard of an educator!?

Specifically, the paper will undertake an analysis of the beard through some of these lenses and a comparative evaluation of codes of conduct, dress codes, photos of teachers as accessed through teachers' federation documents, and other primary source material. Secondary source articles in these areas will also complete the picture. The time period of the study will be the 1880s through 1945. The main geographical area of the study will be the provinces of Ontario and Quebec in Canada and potentially some of the Great Lakes states.

---

Marilene Oliveira Almeida (Universidade do Estado de Minas Gerais - UEMG) Amarilis Coelho Coragem (Universidade Federal de Minas Gerais UFMG) Regina Helena de Freitas Campos (Universidade Federal de Minas Gerais UFMG)

**Body Movement in Teaching Drawing: Art modernist roots of Artus-Perrelet's active pedagogy? (English) (30.11)**

The ongoing research relates the drawing and gaming teaching experiences designed by Artus-Perrelet, released in Brazil in the early 1930s, with the drawing teaching and creation processes from the modernist artists Wassili Kandinsky and Paul Klee, professors from Bauhaus School, linked to the modernist thoughts of art. Modernism began in the late nineteenth century and early twentieth century. It questioned principles of art and classic models, proposing an art in consonance with its time. Recognizing the object-art as reality itself, Modernism made changes in the way we do, teach and learn art. The Bauhaus School was established in 1919, in Germany, by Walter Gropius and closed in 1933 by National Socialism. It represented an educational institution interested in creating a new man and a more humane society. Ideas diffused by the artistic avant-garde during the operating period of the Bauhaus were based on the expression of the images through its simple and essential forms. Artus-Perrelet was hired by the government of Minas Gerais in 1929, to operate on Escola de Aperfeiçoamento de Professores de Belo Horizonte for two years. Pedagogical proposals Perrelet were published in the book: *O Desenho a Serviço da Educação*, published in Brazil in 1930. She also taught in courses and conferences for schoolteachers, disclosed on Rio de Janeiro's newspaper *Diário de Notícias*, *Página de Educação*, coordinated by Cecília Meireles between 1931 and 1933. These proposals were based on her experience as a teacher at the Institute Jean Jacques Rousseau, considered at the time as the study excellence center on pedagogy and on child's mental development in Europe and its artistic training carried out in the context of

modernist ideas about art. Perrelet conducted studies on painting and drawing with the Swiss artist Barthélemy Menn, considered one of the renovators of Swiss painting. He was the drawing professor and director of the School of Fine Arts of Geneva, where Perrelet also taught. The methodology of this study is based on documentary sources of the History of Educational Psychology, focusing on the influences of the New School, specifically on the Active School of Geneva and the modernist art avant-garde. Initial data indicate that Perrelet developed a pedagogy that encouraged education through the senses and valued child perception and intuition to interpret the forms and express the world, approach which dialogues with the modernist trends of art and principles of the Active School. For her, the movement would support the perception and the child's relationship with the object, from the bodily experience of basic design elements, translated into knowledge. Drawing would give intellectual value to the body movement, enabling children to the form synthetic expression, which was both graphical and gestural, aspects linked to Klee and Kandinsky's creation and teaching drawing processes.

---

Edson Rossetti Alves (Universidade Católica de Santos) Maria Aparecida Franco Pereira (Universidade Católica de Santos)

**The art of dressing well: the analysis of school uniforms as an expression of the materiality of school culture (English) (30.11)**

This free-paper aims to identify and understand the use of school uniforms, as a device of school practices, one of the many expressions of school's material culture, which is addressed here "as a kind of objective register of the empirical culture of educational institutions" (Benito Escolano, 2010). It should be borne in mind the concept of Julia (2001): "School culture is described as a set of rules that define the knowledge to be passed on and conducts to be inculcated, and a set of practices that allow the transmission of this knowledge and the incorporation of behavior." Through the concept of school culture, it emphasizes the practices that give visibility to the materiality of the school uniform as an artifact (Ribeiro & Silva, 2012). The school uniform will be addressed in a case study, that of a centennial secular school, through various stages of its history, the Liceu Feminino Santista, founded in 1902, in Santos, São Paulo State, Brazil, by the Associação Feminina Santista (Women's Association of Santos), its sponsor until 1977, when it became a catholic and mixed institution, maintaining until today its original educational prestige. Throughout its long existence, various types of uniform were made. The historical beacons of this presentation cover from the beginning of the 20th century until the year 1992, from which virtually no radical changes were made to the utilized models. This study tries to understand the uniform in the cultural context of the society in which the school is inserted (produce of political, religious, scientific and pedagogical dimensions), seen as an artifact that wants to communicate something (Eco, 1989). The concept of school culture enables the investigation of school uniform as a practice of regulation and conduct (disciplinary aspects, subjugation of bodies or subjects to standards and rules; female modesty). It indicates, also, the institution's efforts to inculcate practices of civility and hygienism (Elias, 2015). The school uniform can be studied, not only in the aspect of standardization, for the elimination of social differences, but, also, as an element of institutional identity (Silva, 2000). Its variety of styles is evidence of relations with fashion, the meaning of dress codes, the language of bodies and the transformation of clothing to people and society (Laver, 1996; Lonza, 2005; Lurie, 1997). However, the use of accessories (hats, caps, monograms, coats of arms, ribbons, haircuts) should be viewed beyond the aspect of fashion or modernity (for example, the use of ties as a way for women to assert themselves in the world of work). The acceptance, transgression or resistance to the use of uniforms can be observed in many ways (in institutional management, for families, children and young people). (Louro, 2000). In the analysis of the uniforms, this free-paper focus in the iconographic documentation of the Liceu Santista, featured in albums and in a rich collection of individual photos. For more recent time periods (second half of the 20th century), it's primarily based on school newsletters and interviews with some former students.

---

Maria Romeiras Amado (Universidade de Lisboa)

**António Feliciano de Castilho: a blind secretary of state for Instruction in the 19th century Portugal (English) (20.09)**

---

Could wealth and social situations override the disabled body, namely sensorial conditions such as blindness? I would like to consider the influences of both wealth and birth privileges on disabled citizen's lives and on their social (re)presentation and acceptance, on Modernity. Although it is given that wealth and status empower socially its beneficiaries, they are also part of a wider social reading. In a disability situation, wealth can be a transversal social path for the reading of the other, thus an exceptional regard towards a body differently abled or sensorially challenged. Towards a better approach to my case study I would like to present the transversal situations that a blind could endure in the 19th century Portugal. I will then describe the exceptional situation of Viscount Castilho, sometimes not even mentioned as blind, as his body was put aside by its social and economic privileged condition. The first way for a blind person to survive and be as independent as he could was to be a street musician. As begging was not allowed, only by royal privileges could the blind beggars, while musicians, gather donations. The second way was due to the 1749 association of leaflet sellers, also by royal privilege: the blind men had the monopoly of the small printing sales on the Portuguese capital, which represented a huge economic power at the time. However, the most probable chance of living for a blind citizen was either in an asylum or at home, without any possible choice or personal path to pursue. Also, as the first Portuguese school for blind students dates from 1888, there is a gap throughout the 19th century that accentuates one's personal sensorial condition and the hardship of one's achievements. In 1800 Viscount Castilho was born and, by illness, got blind at the age of four. He did not belong to any association nor was his education due to institutional pedagogy at any asylum or school. He was raised at home, not because he was blind but because he was a gentleman, with all the education and instruction that his social situation required and his economic status allowed. He became a writer, a poet and a translator of Latin and Greek to Portuguese. He was both a teacher and a pedagogue. He managed to be one of Portugal's most brilliant minds of his time, creating and leading the office of first secretary of state for Instruction. This life story stands above any physical or sensorial differences. Were they erased by his wealth? By the social status of his family? By his liaison to free-masonry? Why does the name Castilho still evoke an intellectual reference and not necessarily a blind personality of the 19th century? These are the social mezzos questions I intend to share, focusing on the binomial issues of body/status and ability/context.

---

Anabela Amaral (FPCEUP-CIIE) Margarida Felgueiras (FPCEUP-CIIE) Juliana Rocha (FPCEUP-CIIE)

**The body that grows and learns. Eugenic and ergonomic concerns in the Portuguese school furniture ( XIX and XX centuries) (English) (80.02)**

This article aims to analyse how the body of students was observed, disciplined and regulated by the look of doctors and teachers. We used as primary sources medical journals and medical theses presented at the end of the course to obtain the diploma in medical-surgical school in the Porto Medical School as well as publications on the subject of school furniture. This documentary documents we selected those that in its title referred hygiene, ergonomic furniture and the healthiness of school space, interested us in particular how these perspectives penetrated the organization and school practices and aimed the body of male and female students. In the nineteenth century medicine helped to naturalize morality, establishing a direct correlation between social behaviour, moral judgment and the material conditions of existence. In view of the serious problems of insufficiency, social and moral poverty of the working classes, the school appeared as the main instrument of moral regeneration of the citizen. But to achieve this it was necessary to take care of the body, protect and strengthen it. Doctors will thus denounce the lack of hygiene and health of housing and schools, as well the inadequate furniture and propose measures to correct the way to sit the students to avoid and correct physical deformities and make the presence of students in the school healthy and beneficial to its growth. Doctors speeches will legitimize eugenics in the defence of children's integrity and its future as useful citizen, to do so they will define the educational space as a field of intervention: teacher training and through a set of measures that have guided pedagogical practices. The furniture in particular the hygiene of local and body, the organization of school space and time are privileged themes of doctors, which affect teaching practices: teaching methods, attitudes of students, organization of portfolios in the classroom, aerating and incidence of light, heating, children's food, school schedule and distribution of different subjects throughout the day. Medical intervention was guided by a set of rules

that were imposed to teachers and school authorities, which resulted in the objectification of the male and female students as bodies to discipline to be productive and robust physical and moral point of view, in that the body more strong implied a strengthening of the will and adherence to behaviour appropriate to the individual and collective preservation of life.

---

Hilda T.A. Amsing (University of Groningen)

**Can we replace the bodily teacher? The Dutch history of teaching machines (1960s) (English) (20.02)**

At the beginnings of the 1960s Skinner's teaching machine reached the Netherlands. This machine used programmed instruction to guide children in small steps through the teaching materials. It provided them with carefully chosen questions and automatic feedback, fitting the principles of behavioristic learning psychology. In the USA the machine was a big hit, since it was a promise for effective learning and a probable solution for the shortage of teachers. Its technological nature was appealing to the Americans, within the Cold War sentiments, and fitted the popular paradigm of scientific management. Skinner aimed for providing an alternative for traditional whole-class teaching, as well as for the child-centered progressive approach of education, in which, according to Skinner, the expectations on what children had to learn were completely unclear. The Netherlands also had to deal with a shortage of teachers and Dutch educationalists also tried to find alternatives for whole-class teaching, but for the rest the circumstances were very different. The Cold War tensions were not that present and educational sciences were still dominated by the German academic ideals, in which the notion of "Verstehen" in stead of measuring outcomes, dictated the academic approach to educational issues. Nevertheless, the Dutch educationalists were very interested in this technological innovation. This paper describes the Dutch expectations of the teaching machines. Did Dutch educationalists understand it as a practical solution for the shortage of bodily teachers, or as a suitable device to organize individual instruction or were their motives of a different nature? And did their curiosity resulted in enthusiasm or in fear? The answer to these questions is provided based on an analysis of articles on the teaching machines and on programmed instruction as published in Dutch educational journals in the 1960s and on archive materials on a conference on programmed instruction of the Werkgemeenschap voor Vernieuwing van Opvoeding en Onderwijs (W.V.O.), the Dutch department of the international organization New Education Fellowship, organized in 1965.

---

Maria del Mar Del Pozo Andres (University Acala) Sjaak Braster (Erasmus University Rotterdam)

**The Popularity of Undisciplined Bodies: The Image of a School in Uproar in an Age of Educational Disciplining (English) (60.08)**

Discipline has always been a part of the educational scenery. The physical punishment of pupils by a teacher is the most popular subject of oil paintings that showed the disorganized village school rooms in the seventeenth and eighteenth century. Although the physical disciplining of pupils did not end in the nineteenth century, the way in which children were pictured in images of schools did change significantly: they became the cog wheels of an organized classroom system where silence and obedience were norms, where following instructions was the pedagogical rule, and where conformity with the social rules of society was the main educational objective. At the beginning of the nineteenth century educationalists learned how these objectives could be accomplished by looking at images where education was depicted as an industrial enterprise. In these pictures pupils were sometimes represented as dots on a classroom map, that were moving from one side of the room to another. It comes as no surprise that in recent years children in an educational system like this, i.e. the monitorial system of Bell-Lancaster, would be described as "disciplined bodies" by educational theorists. In our paper we want to show the other side of the coin. Our starting point is an educational image, painted by Henry James Richter in England at the beginning of the nineteenth century that showed the happiness of pupils when their teacher was absent. The title of this image was "A picture of youth, or the school in an uproar". We see a group of cute boys having a lot of fun in a classroom, being unaware of the fact that their devilish looking teacher, armed with a cane, is about to enter the room. This particular image is of special importance, not only because its production date coincides with the rise of the industrial models of instruction, but especially because it has become a very popular image of education for both rich and poor classes, and for both rulers

and ruled during the complete nineteenth century. To mention just a few facts: the image has been engraved in England, France, Germany, and the United States. It appeared in catalogues of the most important paintings in England and France. It was published in popular magazines for women in England and the United States. It was printed as a cheap lithography with captions in German, French, Spanish, and Italian. And above all, the image was still popular at the moment when the monitorial system has lost ground in many countries. In this paper we will discuss this tension: the ongoing popularity of an educational image with happy "undisciplined bodies" among all social classes versus discourses among pedagogues and academics that were about disciplining bodies. We will also discuss the changing meanings of the image through time, from a picture of happy children to an enraged teacher of a village school.

---

Michael Annegarn-Gläß and Anne Bruch, Georg Eckert Institute for International Textbook Research, Braunschweig, Germany)

### **Colonial Bodies in Educational Films in the Interwar Period (English) (10.10)**

At the end of the nineteenth century the evolution of cinematography resulted in part from work done by film pioneers as well as experts in the field of educational research, who wanted to create new tools for teaching purposes. The film camera was seen as a machine that could not lie; the film itself as an apparently objective representation of reality. This view of cinematography continued to influence the approach of teachers, educationalists and researchers to this novel medium after the First World War. As a consequence a substantial body of educational films was produced for all types of schools and introduced in classrooms. Around that time colonial issues were an important subject in history lessons as well as in geography classes. In this context, educational films were used preferably to teach the students about colonial topics. But apart from the obvious content of teaching, these films reflect repeatedly the political attitude towards colonialism and colonial bodies. In our paper we will examine what different perspectives were depicted and what kind of (visual) narratives were implemented in these educational films concerning colonialism by adapting a comparative approach. We argue that German, French and Italian educational films not only communicate political attitudes towards already existing, lost or recently gained colonies (French, Germany and Italy) but also contribute to our collective visual memory up to the present day. By analyzing exemplary educational films with a colonial topic we will show how different the colonial body is depicted and narrated: Both colonizers and colonized had value as productive force. While the typical black African is either shown as a member of "wild, primitive tribe" or as an obedient laborer; the European is in charge of a plantation or breeds cattle and oversees the laborers' work. The ways bodies are filmed in these movies show engagement and mastery, collaboration and repudiation, attraction and discrimination, as Ruth Ben-Ghiat has recently observed. Furthermore, the films bring the audience closer to the colonial subject in ways that encourage aspirations of possession as well as estrangement.

---

Danuta Apanel (Pomeranian University in Slupsk)

### **Children with disabilities in the context of historical changes (Français) (90.12)**

Family is the natural environment of a child. However, in every historical period there was a group of children, who could not count on care and upbringing in the family for various reasons. Children with disabilities certainly belonged to the abovementioned group of children. Since the Medieval Ages unto the 19th Century, human's disability has been treated as a God's punishment for sins of parents or as a work of a devil. People with disabilities often became vagabonds, criminals and beggars. Some of them, considered as dangerous for the environment or homicidal were locked in jail, tortured and burned at the stake. Humanistic ideas of the Renaissance initiated a care activity towards children with disabilities. Outstanding pedagogue who showed a different perspective on possibilities of care activity towards children with disabilities was Jan Amos Komeński. In Poland, beginnings of an organized education and care towards children with disabilities is connected with the establishment of the Institute of Hearing and Visual Impairment in Warsaw in 1842. A person immensely merited for the development of polish typhlopedagogy (pedagogy for visual impairment) was Róża Czacka, who contributed to widespread Braille's alphabet in Poland.

Problems of people with an intellectual impairment started being a subject of interest only in the 19th century. The majority of units for such people were established at the turn of the 19th and early 20th century under the Prussian

Partition. From the 19th century onwards, together with the development of penitentiary trends, situation of problem children (criminal) has aroused a large interest. In 1818 Polish Criminal Code was adopted for the first time in the Polish history. First reformatory school on the territory of Poland for children and the youth socially maladjusted was established in 1829. Outstanding activist in the field of resocialization of juveniles in Poland was Fryderyk Skarbek. Together with the development of „the new upbringing”, in the first part of the 20th century, a distinct growth of the amount of schools and units for children with impairments has been noted. Practical approach for upbringing of children with disabilities gave a ground for the theoretical reflections on the methods of education of people with impairments. First monographs refraining a special education were written by: Antoni Kozubski, Andrzej Janikowski, Jan Siostrzyński. After gaining independence by Poland, a crucial role in the development of theory and practice of education and upbringing of children with disabilities has played State Pedagogy Institute which was established in 1922 by Maria Grzegorzewska. After the outbreak of the II World War, Nazi politics deprived children with disabilities of a right to love, respect and live. During the Occupation times on the territory of Poland, people mentally impaired staying in medical units has been included in the euthanasia programme by Nazis. Around 10.000 people has been murdered, 35% of which were children.

Period of Polish People's Republic characterized of strong growth of schools for people with special needs. However, such units have been placed in a remote places, secluded from people. Due to the politics conducted by the socialistic country, people with impairments have been subject to the gradual process of social exclusion. Since the times of political transformation, a lot of positive changes have appeared in the situation of people with disabilities in Poland. Paradigm of a person with disabilities changes nowadays in Poland very visibly. Special education integrally belongs to the system of education in Poland, regulated by the Act of 7th of September 1991.

---

M. Adelina Arredondo (Universidad Autónoma del Estado de Morelos)

**From the soul order to the body order. Time and space in the schools of first letters in northern Mexico (1805-1837 (Español) (20.10)**

The school aspired by the enlightened Spaniards should be public, controlled by the State, universal, enlightened, Catholic, homogenous, centred in religious teaching, reading, writing, and Arithmetic. It was oriented towards the education of the “inner man”, to the training of the “soul”, still maintaining the Catholic ideals of educating boys and girls in order to save them from a life of sin, as well as preparing them to live in society as loyal subjects of the reign, devoted Catholics, useful for the market economy and submissive within the class-structured society. The contents of religious teaching seemed to serve all these purposes; nonetheless, this was not enough since the industrial urban society required abilities, skills, attitudes, and standardised habits, which were unprecedented until then. The school had to acquire the function of training the future workers on their body control, collectively incorporating them to articulated movements and simultaneous rhythms, the order of the body mechanics engaged in a clockwork system. In the occult curriculum of the Lancastrian School, this training added up to the manifest curriculum. Before gymnastics, military exercises, or weapon skills appeared in the scholar curriculum, the Lancastrian system scrupulously ordered the corporal movements until they were standardised, mechanised, and automatized. The school then acquired the function of training the industrial work force (including the agricultural) at its different degrees of qualification, through body training.

---

Ali Arslan (İstanbul Üniversitesi)

**Physical Education in Higher Education From the Ottomans to the Republic (English) (30.10)**

In our research named as "Physical Education in Higher Education from the Ottoman to the Republic" the implementation process of Physical Education class in the Turkish education system in interwar period will be examined. During the study, Ottoman Archives, Archives of Higher Education Council and archives of the University of Istanbul, which is the first university in Turkey, will be used. This study will reveal the implementation of Physical Education Classes in interwar period and will show how classes were delivered according to military discipline. There was no physical education classes in Ottoman Madrasah system. Physical education classes firstly delivered in military

schools in 19th Century and later elementary and secondary schools also added physical education classes to their curriculum. During the Second Constitutional period physical education and sports, were spread over the whole stages of education. Physical education classes became an important lesson from primary to higher education. Sports and physical activity, inspiring the health, vitality and idea of progress is considered as one of the initiatives of the Constitutional period. At first, sports performed with the aim of physical health, competition and leisure activities. However, before the WWI sports became the implementation of physical training in the military manner. Military regiments were established with these physically educated students. With the beginning of WWI, need for a soldiers emerged. In order to fulfill this need, physical education classes in higher education started to be delivered in military education discipline. The primary expectation of managers, was to create strong and morally upright generation. On the other hand, all these activities are supported by physical culture with military orientation. Thus, the state's need for the soldiers was met by the training given to the student at the university. This implementation of this lesson in the university is important in terms of providing battle experience for the voluntary students, who went to fight in several fronts. Students who learned military physical culture in Physical education classes have fought in many fronts especially in Canakkale. With PE classes in order to overcome the severe health problems brought by the war conditions, health and hygiene education was also given to these students. Thus, college students who have received physical education and health classes also helped the other soldiers as well as themselves. During World War II physical education classes were given in the context of military training. With the same aim, University students passed through a physical education training in order to be ready to attend army. In particular, the emphasis on improving young people's physical power and ability, has brought the implementation of physical training and military practices as combined process. In this paper, theoretical and practical military training from the Ottoman to the Republic will be discussed in the framework of physical education.

---

Michaël Attali, Doriane Gomet, Thomas Falchun (University of Rennes 2)

### **A votre Santé ! Education des corps et normalisation sociale (fin du XIXe à nos jours) (Français) (30.01)**

Attachée à des enjeux sociaux ou politiques, l'éducation du corps s'est également constituée sur la base de l'optimisation de ses composantes biologiques. Dès le XIXe siècle, notamment au moment de l'introduction scolaire de l'éducation physique, plusieurs systématiques ont été élaborées afin d'améliorer la santé de la jeunesse. Il est toutefois remarquable de constater que celle-ci a été appréhendée sur la base de normalisations définies afin de répondre à des besoins sociaux précis. Loin de constituer un signe d'émancipation de l'enfant ou de progressisme pédagogique, comme cela a pu être le cas dans les courants réformateurs, l'éducation physique a d'abord été un enseignement visant à façonner les corps afin de les faire correspondre aux attentes sanitaires en vigueur. La notion évolutive de normalité sera donc au centre de notre réflexion afin d'identifier les exercices proposés pour l'atteindre. L'objet de cette communication se situera dans l'analyse des contenus afin de préciser les normes de santé sur une longue période. Elle portera autant sur les pratiques scolaires que sur les pratiques extrascolaires à destination de la jeunesse (maisons de correction, clubs, etc.). La démarche comparative adoptée amènera à identifier des spécificités à chacune de ces institutions mais surtout des tendances de fond contribuant à cerner la prise en charge des corps juvéniles. Cette option permettra de faire émerger des modèles dominants et conduira à réinterroger le terme d'éducation physique pour dépasser son acceptation scolaire habituellement privilégiée. De manière contingente, nous serons amené à préciser les objectifs sanitaires structurant les démarches éducatives. Si l'absence de maladies constitue un fil directeur que l'on ne peut négliger, les formes de façonnage corporel conduisent à produire un individu en « bonne » santé dont la définition est elle aussi évolutive au plan synchronique et diachronique. Être en bonne santé a ainsi pu correspondre à savoir mobiliser son corps, prendre conscience de ses mouvements et de ses capacités à agir comme à rechercher des formes de bien-être en vue de se libérer des contraintes que constitue les affects corporels (douleur, etc.).

L'appréhension des corps conduira à distinguer les garçons et les filles tout en s'interrogeant sur les distinctions sociales établies à son égard. Autant qu'une entité biologique, le corps est donc bien un objet façonné par le social pouvant mobiliser des approches culturelles. Nous nous attacherons à étudier les conceptions pédagogiques et à préciser les modalités d'appréhension des corps pour chacune des institutions concernées par l'éducation des corps.



---

Cette option nous permettra ainsi d'approcher les manières de se saisir de la santé à des fins éducatives au-delà des discours d'intention.

---

Michaël Attali (University of Rennes 2) André Robert (University of Lyon 2)

**Le corps, objet de controverses au sein du mouvement syndical français (1968-1981) (Français) (20.12)**

Si les enseignants d'éducation physique français ont depuis longtemps été concernés par la place du corps dans l'éducation, l'intérêt des professeurs des autres disciplines s'est révélé plus aléatoire et distendu. Cette problématique tend à s'imposer à partir du début des années 1970 au moment où l'attention portée au corps renaît à la suite des questions qui ont émergé durant le printemps 1968. Le corps ne peut plus être considéré comme une simple chose malléable mais doit faire l'objet d'une attention particulière en raison des formes d'expression qu'il permet. L'individu s'incarnant dans et par son corps, celui-ci ne peut plus être appréhendé comme le point aveugle de l'éducation. Le corps signifiant, le corps expressif ou le corps émancipé constitue quelques-unes des perspectives envisagées par différents penseurs et de plus en plus par les enseignants. Ces débats vont prendre une teneur particulière au sein des organisations syndicales, qui sont alors des vecteurs d'opinion et de positionnement très influents. Les syndicats qui regroupent les enseignants d'éducation physique vont jouer dans un premier temps un rôle prépondérant en tentant de redéfinir la conception du corps à des fins pédagogiques. Dans une période où les contenus sportifs sont remis en question en raison justement de la normalisation corporelle à laquelle ils contribuent, il s'agit de proposer des alternatives tendant à resituer les contenus au regard des objectifs éducatifs. Ces questionnements vont prendre une nouvelle dimension au moment où l'école fait l'objet de débats dans le cadre du cycle de réforme engagé par le ministre René Haby (1975-1978). D'un intérêt syndical limité aux seuls spécialistes, le débat va alors se placer au niveau de l'ensemble de la communauté enseignante dans le cadre de la puissante Fédération de l'Education Nationale (450 000 adhérents). Il est alors possible de considérer que le rapport au corps dans la communauté éducative française va connaître une inflexion décisive. L'étude proposée s'appuie sur l'analyse des discours syndicaux par l'intermédiaire des publications, notamment du Syndicat National de l'Education Physique, du Syndicat National de l'Enseignement de l'Education Physique et Sportive et de la Fédération de l'Education Nationale. Nous nous attacherons à faire émerger les conceptions du corps qui sont en jeu, à établir une typologie des formes de rapport au corps et à analyser les controverses qui leur sont liées.

---

Nelleke Bakker (University of Groningen)

**A healthy body. School doctors and the meaning of physical child health: the case of the Netherlands (c. 1930-1970) (English) (90.05)**

As elsewhere in the developed world, since the early twentieth century in the Netherlands school doctors have been responsible for the hygienic control of schools and their pupils. Unlike in other countries, up to the 1980s they did not do their work on a legal basis or as representatives of the state but on behalf of cities or groups of municipalities that had chosen to appoint them. This implies that Dutch school doctors were relatively free to choose their own foci of attention and conceptualizations of a 'healthy' child. The only national standard for their work was provided by the National Inspectorate of Child Health, established in 1920 as a branch of the National Health Inspectorate. To date research into the history of school hygiene has focused either on the introduction of school medical inspection or on the development of the institution and its impact on education. This concerns both studies that conceive of school medical services as a welfare provision aiming at the improvement of child health and studies that take inspiration from Michel Foucault's later work on the history of social medicine and the role of the state in promoting hygienic control and approach their subject from the perspective of medicalization, hygienic disciplining, and normalization of childhood. But which was the meaning of a healthy body as promoted by school doctors? In 1948 the World Health Organization (WHO) exchanged a 'negative' concept of health, 'the absence of disease and infirmity', for a positive and inclusive one, 'a state of complete physical, mental and social wellbeing'. This new concept of health was also at the heart of the 1951 Technical Report of the WHO's Expert Committee on School Health Services. This shift of focus is said to be a reaction to an improved physical health of pupils in the West. Does this apply to Dutch school children and if so, in

which way did their health improve and what was conceived as 'improvement'? Did school doctors actually shift their attention away from governing children's bodies and towards guiding their minds and environment? This paper takes the relative autonomy of Dutch school doctors as regards their activities and conceptualizations of child health as starting point for an analysis of changes in the meaning of physical child health as understood by the profession. It focuses on both a national and a regional level. As regards the national level the analysis focuses on the discourse about standards of physical health and ways to supervise and promote it. The analysis on the regional level focuses on school doctors' daily activities and the implicit concept of physical health that guided their work. For the latter the countryside of the northern Province of Groningen, a relatively poor and backward, agrarian-industrial area is chosen. In this case, improvement of physical child health is not likely to have occurred at the same time and in the same way as in more prosperous regions.

---

Gianfranco Bandini (University of Florence)

**From the 'unmentionable body' to sexuality education in Italy in the twentieth century: the story of an incomplete transition. (English) (41.02)**

The pages of Italian illustrated textbooks during the late nineteenth century covered all private parts with leaves, so that children would not be exposed to the sight of genitals. In the context of schooling, and more generally in society, certain parts of the body were not to be shown under any circumstances, and even less so in the case of minors. For a long time, even during the twentieth century, the sexual body was the subject of an extremely rigid prohibition based on a long tradition, which was markedly religious. The Catholic Church's positions had been clearly stipulated more than once and in particular in the encyclical *Casti Connubii* by Pius XI (1930) and in the *Humanae Vitae* by Paul VI (1968).

The silence surrounding the body started with the family and extended seamlessly to other areas of society. References were never made to changes in the body during development, kissing, or even sexual activity, unless strictly necessary. Almost everything referred to a more mature time of life, and was essentially based on word of mouth among young people or experiences with prostitutes. Issues such as divorce or homosexuality were banned from family education for a long time, and appeared with some difficulty even in public debate, especially after the shake-up of 1968 and youth protests. These referred specifically to the political struggles in favour of divorce and abortion, and the abolition of the crime of honour (which imposed derisory penalties in the case of the murdered person being a wife's or sister's lover), and shotgun weddings (which cancelled out the crime of rape and abduction). Italy currently still has no law on sex education in schools: the endless series of proposed laws demonstrates both the interest of certain political and social parties, as well as the inability to reach an agreement that differs from the silence that has marked school and family education. In the meantime, society has however profoundly changed its sexual behaviour and has effectively liberalised the body and its use. Mass communication has played a significant role and increasingly highlighted the huge divide between social behaviour and the most controlled educational sectors, above all the school and family. This report will attempt to illustrate this incomplete transition, focusing on the period between the sixties and eighties, in other words the period with the greatest discontinuity between social practices. To do this, scientific literature on the subject will be taken into account. A thorough analysis of sources of special interest will be made: draft laws and parliamentary debates; Catholic teaching documents; the positions of well-known authors (such as Luigi De Marchi or Marcello Bernardi), but also of lesser-known but widely read authors (such as Angela Sorgato). In particular, texts used in the training of young couples will be reviewed, where in order to comply with moral prescriptions, these contained detailed instructions and many restrictions on the use of the body, referring both to the spouses and their future children.

---

Tomas Bascio (Zurich University of Teacher Education Centre for School History) Monika Mattes (Research Library of the History of Education)

**The psychologization of the classroom? Teacher education and school practice in Switzerland and the Federal Republic of Germany from the 1960s to the 1980s (English) (10.08)**

In schools of Western industrialized countries, educational reforms and processes of scientification and social individualization changed perceptions of the teacher and student relations since the 1960s. Psychological and therapeutic categories played a key role. On the basis of two examples this presentation examines, the infiltration of these categories into teacher education and in school practice. Tomas Bascio focuses on controversial professionalization debates in German-speaking Swiss teacher education. From the 1960s onward, teacher educators tried to explain the exposure of the bodies of teachers and students from the perspective of behavioral psychology theories; from the 1970s onwards, through human psychological or psychodynamic approaches. These trends are reflected in training programs, in expert reports or in professional journals. A central question is how the dictum of the promotion of "social skills" or group dynamics and deep psychological processes in teacher education determined their understanding of education and instruction. Monika Mattes shows how around 1970 and in the context of the highly contested comprehensive school in the Federal Republic, the exposure of student and teacher bodies was discussed by the educational community. Until then, the reform discourse had been dominated by rather mechanistic behaviorist models that conceived of the comprehensive school as a particularly efficient, rationalized learning space. Now, younger teachers, influenced by anti-authoritarian ideas, supported a style of teaching based on partnership and free of fear. This paper retraces the re-encoding of the patterns of interaction between students and teachers in the 1970s. It shows how the expectation that one should feel comfortable at school was implemented in discourse and practice. Intense discipline problems in some reform-oriented schools showed that the normative idea of a "feel-good school" made it necessary to renegotiate role expectations between teachers and students. By this means, psychological and therapeutic teaching elements gradually entered the classroom.

Carlos Beato (Universidade de Lisboa)

### **Le débat autour de la création de la discipline de l'éducation physique à l'école secondaire portugaise (Français) (30.01)**

L'introduction de l'éducation physique dans les écoles portugaises a été envisagée dès le début de la révolution libérale de 1820. Cependant, la première tentative législative visant à inclure l'éducation physique à l'école primaire a eu lieu seulement en 1836 et elle n'a pas été couronnée de succès. Plus tard, en 1870, une nouvelle législation à cet effet a également échoué. En effet, la gymnastique n'est entrée dans l'enseignement primaire qu'en 1878. Quant à l'enseignement secondaire, la première proposition concrète pour intégrer l'éducation physique dans les programmes n'est apparue qu'en 1857 et cet objectif, malgré plusieurs tentatives, n'a pas été atteint qu'en 1905, vers la fin de la monarchie. Une constante de l'ensemble du processus a été le débat sur les bienfaits de l'exercice dans l'éducation des jeunes, débat que devient de plus en plus animé au tournant du siècle. Des groupes d'intérêt ont été créés, pas complètement isolés les uns des autres, qui, en défendant l'existence de la gymnastique dans les écoles, ont fait valoir différemment selon leurs propres convictions. Certains défendent le rôle de « discipline » de l'éducation physique, en soulignant la nécessité pour la vie d'être guidé, de ne pas être livré au chaos et à des comportements autodestructeurs. Il devait y avoir des changements dans le mode de vie commun et la gymnastique était un véhicule approprié pour promouvoir le changement. D'autres avaient une vision « naturaliste » qui prône le respect des besoins de développement de la nature, puisque l'ignorance de leurs étapes conduit les gens à commettre des grandes atrocités. Il y avait aussi le discours hygiéniste que, avec une nouvelle rationalité, se présentait comme légitimé par la science proposant la protection collective et individuelle grâce à l'exercice physique. Les idées et les projets qui ont émergé, notamment les développements internationaux, sur les modèles de l'éducation intégrée et les types d'exercices appropriés ne sont pas absents du débat. Le contraste entre la situation au Portugal et les pays les plus avancés a créé un contexte dramatique propice à faire que les Portugais se sentent inférieurs, ce qu'un autre discours n'a pas manqué de souligner à travers la comparaison entre les anciens jours de gloire de la nation portugaise et le sentiment existant d'une dégradation de la « race ». Ce qui était en cause était la survie même du peuple et du pays et, par conséquent, l'éducation physique, et la formation militaire appropriée que la suivrait, était une solution patriotique qui ne pouvait pas être refusée. Le but de cet article est de montrer comment les représentants de ces groupes se comportent et comment la presse (notamment la presse spécialisée) était le porte-parole et l'écho de leurs dessins influençant ainsi l'introduction et le développement de l'éducation physique dans les écoles secondaires portugaises. Nous allons utiliser comme sources les périodiques, le Tiro et Sport (1904-1913) et le Tiro Civil (1895-1903), et nous

---

souvrons une méthodologie d'interprétation basée sur l'analyse du contenu en prenant comme référence théorique Goodson (études sur la construction du curriculum).

---

Britta Behm (Research Library for the History of Education BBF, Berlin / Humboldt-Universität zu Berlin)

**Constructing the 'efficient body'. Body politics and the formation of "empirische Bildungsforschung" (empirical education research) in Western Germany, 1954-1964 (English) (40.08)**

To this day, Georg Picht's diagnose of a major crisis of German education in 1964 (he stated a „deutsche Bildungskatastrophe“) is seen as a beacon for the subsequent massive reforms in the education sector. Using several statistics in his analysis he linked the state of emergency in education with the prediction of economic decline („Bildungsnotstand heißt wirtschaftlicher Notstand“). In the course of his argument the pupil's body subtly became a cipher of potential achievement and efficiency (der Abiturient als „Kapital“ und „geistige[s] Potential“). Just ten years earlier, this kind of linking educational items to economic categories seemed not only to be marginal but more or less banned far beyond the educational discourse. At that time, e.g. Hellmut Becker, a close friend of Picht's and since 1963 director of the newly founded Max Planck-Institute for Human Development in Berlin, which should bring forward the so called "empirische Bildungsforschung" (empirical education research), had interpreted the perceived crisis of the school system as a result of a bureaucratic world („verwaltete Welt“) and had propagated the educational goal of the 'free human' („freie[r] Mensch“) (1954). So, what happened between 1954 and 1964? How can the hinted change in the politics of knowledge be explained and how was it linked with body images (individual and collective ones)? This talk explores those questions focusing historically on the formation of "empirische Bildungsforschung" in Western Germany since 1945. Furthermore, it pursues to some extent the relation between "knowledge" and "body" as historiographical categories.

---

Richard D Benson II (Spelman College)

**Funding the "Revolution": Student/Labor Activism, White Church Money, and the Financial Architects of Black Radicalism 1966 – 1976 (English) (90.01)**

This paper provides a perspective on the Black Freedom Movement that examines the financial construction of "Black Radicalization" as an outgrowth of Black Power era occurrences that span from the mid 1960s to the mid 1970s. In 1969 during the interruption of a Sunday morning service at New York City's Riverside Church, radical activist, James Forman led a campaign for Black reparations with the dissemination of his controversial document, the "Black Manifesto". Sparking a firestorm of controversy, Forman's treatise, simply put, was a demand to the White churches and synagogues of America to pay \$500,000,000.00 in reparations to Black Americans. Thus, this paper examines the construction, political and material support of the Black Manifesto and the tripartite coalition efforts of: The National Committee of Black Churchmen (NCBC), the Interreligious Foundation for Community Organization (IFCO) and the Black Economic Development Conference (BEDC) – the three primary organizations that supported the manifesto and served as the principal financial conduits for many Black radical groups beginning in 1967. This paper delves into how many of Christian/Church organizations (while working directly through IFCO's community grant assistance program), provide a lion's share of financial assistance to numerous groups whose organizational objectives while diametrically opposed to capitalism and neo-liberalist agendas, accepted white church dollars. The investigation concludes with an analysis of the contradictions, complications and compromises identified by the acceptance of white church financial support to many of the hard lined anti-capitalist: Black Nationalist, Pan-Africanist-socialist, Marxist-Leninist, Radical Student Formations and New Left Maoist organizations.

---

Paolo Bianchini (Università degli Studi di Torino)

---

**The Medical-Pedagogical Institutes in Italy and the origins of the “Amendative” Pedagogy. The case of the Marro Institute of Turin (1900-1974) (English) (50.11)**

In the early years of the twentieth century, some Italian psychiatrists were convinced of the usefulness of medicine and education to work together for the treatment of children with disabilities, at that time commonly defined "idiots" or "imbeciles". For this purpose they promoted the opening of the Medical-Pedagogical Institutes, a kind of schools equipped with medical and psychological staff, reserved for children with moderate and severe disabilities. These institutions should serve, on the one hand, to remove children from mental hospitals, where they lived situations of serious promiscuity with adults, on the other hand, to enable them to be educated and to improve their psycho-physical attitudes. The Medical-Pedagogical Institutes were reserved for boys and girls "amendable" or "educable", that is able to improve their behavior and learning through the education and the therapies received. Although the children were submitted to an extensive series of psychological tests and bio-medical evaluations, as well as of long periods of observation, once inserted in the institute not always they showed any benefit. In that case, they were brought back in the mental hospital or in their families, for the lucky ones, where the parents paid. After World War II, the Medical-Pedagogical Institutes were incorporated by law into the Special Schools, reserved for children with cognitive delays of varying severity, with the dual effect of becoming less selective, but also to segregate all the weaker students with no distinction, putting often together the disabled pupils with the poorest and the less socially integrated ones. The case of the Marro Institute of Turin will be used to illustrate the parable of the Medical-Pedagogical Institutes and the evolution of the “Amendative” Pedagogy in Italy, developed at the crossroads of the psychological and anthropometric measurements and the desire to find a didactics that could help the “bottom of the class”.

---

Andrzej Pawel BIES (Jesuit University Ignatianum)

**The Jesuits as 'the school staff/body' and 'the student body' in the Russian Empire 1773-1820 (English) (10.02)**

The majority of historians are of the opinion that the educational effort of the Society of Jesus was one of the main factors contributing to the fortuitous survival of the order, the papal suppression notwithstanding, in the territories of the Russian Empire. Initially the Jesuit pedagogical body on this territory included only 45 members of the catholic order who worked as tutors, teachers, instructors, prefects, supervisors, and rectors in six schools and eight other educational institution such as boarding schools, seminaries, and lodging houses. Simultaneously, some Jesuits belonged also to the student body as they studied philosophy and theology under the guidance of the older brothers and prepared for their future teaching career. During the four decades when the Society of Jesus operated in the Russian Empire, both bodies grew larger and stronger, and the Jesuits progressed smoothly from the group of students to that of teachers. Since the archives in Rome and Cracow have partly preserved the Jesuits' personal data, in either manuscript or printed form, in personal registers and annual catalogs (*catalogus brevis*), obituaries, as well as official and private correspondence, it is feasible to establish the size of particular Jesuit schools and communities in selected periods; the nationality and social status of the members both of "the teaching" and of "the student body"; their average age, educational background, and course of professional career; the requirements that were posed to the alumni; and the selection criteria for responsible supervisory positions. Additionally, in reference to the metaphor of the body, the article describe the different, mutually, roles and functions that were included in the postulates of the Jesuit *Ratio studiorum* of 1599. It is especially in relation to the teaching staff that the focus on the complementarity of tasks-performed within the framework of the educational process which naturally affected the student body-makes it possible to capture and demonstrate the integrity of the said process, as taking places in various dimensions of the school realities. The successful educational and formative endeavors of the Society of Jesus in the Russian Empire, came to an end when Tzar Alexander I expelled the Jesuits only six years after their universal canonical restoration following the papal bull *Sollicitudo omnium ecclesiarum* of Pius VII.

---

Pablo Andrés Toro Blanco (Universidad Alberto Hurtado)

**Heart to heart, like toy soldiers: the armed body of Chilean students. Military instruction and shooting lessons in schools (ca. 1880-ca.1930) (English) (20.06)**

---

Chilean educational system experienced relevant changes after the military triumph over Peru and Bolivia in the so-called “Guerra del Pacifico” (Salt pepper War, 1879-1883). Regarding to infrastructural realm, there was an exceptional growth of public expenditure due to the subsequent economic boom. Besides, a major educational reform (following the German model) took place. Given the global antebellum situation and national postwar triumphalism, military symbols and practices flourished in schools. As Rojas Flores (2004) as shown, between 1880’s and the first years of twentieth century school battalions channeled nationalism and patriotism partially sponsored by educational authorities. Since the official adoption of physical education (under German and Swedish influences) from 1889 onwards, school battalions eventually disappeared by 1910 when new forms of standardized appeal to children and young students, like Boy Scouts, emerged. Even though, military echoes in schools remained for almost twenty years with the practice of shooting lessons (Tiro Escolar). On the contrary, at a global level, a massive militarization of childhood and youth was about to come under totalitarian regimes which envisioned new generations as armed bodies (Keys, 2009). This paper aims to identify and analyze how military references in schools were prescribed. Two main interpretative keys are proposed to deal with school battalions and shooting lessons as educational phenomena in Chilean schools: bodies and emotions. Since education is an embodied practice, military instruction seeks to normalize and shape students’ bodies and gestures and to instill some emotional patterns as well. During the fin de siècle epoch and the first decades of twentieth century child and juvenile socialization was expected to shape patriotic and masculine future citizens. In order to fulfill this duty, control over body and emotions was crucial (in the British context) to foster “obedience, reverence, self-control and discipline” (Olsen, 2014). Our proposal is to unveil these patterns in the Chilean case and to shed light on their emotional dimensions, in an effort to emphasize how emotions are embodied.

---

Pablo Andrés Toro Blanco (Universidad Alberto Hurtado)

**Heart to heart, like toy soldiers: the armed body of Chilean students. Military instruction and shooting lessons in schools (ca. 1880-ca.1930) (English) (40.03)**

Chilean educational system experienced relevant changes after the military triumph over Peru and Bolivia in the so-called “Guerra del Pacifico” (Salt pepper War, 1879-1883). Regarding to infrastructural realm, there was an exceptional growth of public expenditure due to the subsequent economic boom. Besides, a major educational reform (following the German model) took place. Given the global antebellum situation and national postwar triumphalism, military symbols and practices flourished in schools. As Rojas Flores (2004) as shown, between 1880’s and the first years of twentieth century school battalions channeled nationalism and patriotism partially sponsored by educational authorities. Since the official adoption of physical education (under German and Swedish influences) from 1889 onwards, school battalions eventually disappeared by 1910 when new forms of standardized appeal to children and young students, like Boy Scouts, emerged. Even though, military echoes in schools remained for almost twenty years with the practice of shooting lessons (Tiro Escolar). On the contrary, at a global level, a massive militarization of childhood and youth was about to come under totalitarian regimes which envisioned new generations as armed bodies (Keys, 2009). This paper aims to identify and analyze how military references in schools were prescribed. Two main interpretative keys are proposed to deal with school battalions and shooting lessons as educational phenomena in Chilean schools: bodies and emotions. Since education is an embodied practice, military instruction seeks to normalize and shape students’ bodies and gestures and to instill some emotional patterns as well. During the fin de siècle epoch and the first decades of twentieth century child and juvenile socialization was expected to shape patriotic and masculine future citizens. In order to fulfill this duty, control over body and emotions was crucial (in the British context) to foster “obedience, reverence, self-control and discipline” (Olsen, 2014). Our proposal is to unveil these patterns in the Chilean case and to shed light on their emotional dimensions, in an effort to emphasize how emotions are embodied.

---

Pablo Andrés Toro Blanco (Universidad Alberto Hurtado)

**Neither too near nor too far: Attaching emotional meanings to students’ physical contact in boarding schools in Chile (c.1820-c.1920) (English) (80.02)**

---

During the first decades of Chile as an independent republic, since 1820's internados (boarding schools) were educational devices devoted to shape future local and national elites in intellectual, physical, emotional and moral terms (Toro, 2012). Internados might be seen as a heritage from religious-oriented Chilean colonial education: housings in which young students (in their twelve to eighteen years old), shared their lives under strict surveillance, allegedly. Given the fact that public secondary school system in Chile expanded through nineteenth century sponsored by centralist, uniform, urban, elitist (and we would add masculinist) educational policies (Perl, 2012) many provincial high-schools (Liceos) established boarding schools following the example of Instituto Nacional in Santiago. At the dawn of twentieth century Chilean boarding schools became increasingly criticized. New educational perspectives guided by social expectations of secondary school system democratization accused Internados of being elitist and unable to fulfill real educational purposes. Regardless the issue of boarding schools as a tool of Chilean educational policy, our main concern in this proposal is to shed light on problematic and changing interfaces among body, space and emotion in Internados. In British educational process during nineteenth century boarding schools were supposed to be an asset that would collaborate to nurture robust and manly students to be ruler of the Empire (Hamlett, 2015). In order to this mission spaces and bodies were regulated and certain emotions were expected as desired outcomes. Collective dormitories, study rooms and other realms of boarding schools impelled, prohibited or made possible embodied emotional expressions. While recognizing that "emotions thus are not only expressed but also learned through the body [which] is not the opposite of culture, but a site where culture is played out" (Pernau, 2014: 541), our aim is to shed light on how students' emotions interacted with boarding schools and how their bodies kept sometimes too far and maybe too near.

---

Benita Carol Blessing (Oregon State University)

#### **Children's Love in the Time of Communism (English) (40.07)**

What did children behind the Berlin Wall learn about love? In this paper I argue that cinemas in the German Democratic Republic (GDR, East Germany) provided young people with a key site for the depiction and lessons about how to fall and be in love. Over the course of nearly a half-century of communism, state-sponsored films demonstrated a changing socio-cultural framework for understanding acceptable forms of heterosexual relationships that offered children increasingly emancipated expressions of female agency in love as a unifying societal construct. At the same time, neither the state nor individuals abandoned typically bourgeois relationship ideals. Girls and boys thus moved in a world of feelings motivated by the desire for a romantic Happy Ending that nonetheless acknowledged an increasing impracticality of expecting fairy tale-like relationships. Using children's films from the early post-World War II days through the collapse of socialism, I consider how the representations of young bodies in love evolved over time. These transformations reflected not only changing societal values in the realm of feelings but also new relationships of East Germans – from filmmakers to audiences – to the single-party regime.

---

Jackie M. Blount (Ohio State University)

#### **U.S. President Taft Meets 165,000 Chicago Students - and Superintendent Ella Flagg Young (English) (20.04)**

Ella Flagg Young became superintendent of Chicago Schools in August of 1909, making her the first woman to lead a major school system anywhere in the world. The Chicago Board of Education chose her in part to improve badly damaged relationships between the city's teachers and administration, but also because of the unprecedented quality of her leadership abilities. Such leadership was thought necessary to repair the second largest school system in the US after it had slid into decay while the previous superintendent largely disappeared on the job and otherwise proved ineffective.

As Young's name was painted on the superintendent's door, city officials learned that recently inaugurated President Taft would visit Chicago in six weeks. Young was asked to organize "a great parade of schoolchildren to welcome the president." She quickly and confidently agreed to do everything possible to turn out over 165,000 Chicago school students and their teachers in a public gala event, which would be the largest event of its kind in the country. Plans for students' and teachers' participation quickly took shape. Students, along with their teachers, would line the 12 mile

parade route along which President Taft would ride. Many teachers were particularly eager to cooperate as a show of support for the woman they had long hoped would lead the schools. All would sing a song of greeting. Some children would wave flags, others dress in costumes, while still others would perform dances or display handmade artifacts. When the day arrived and the gala unfolded like clockwork – without a hitch, President Taft was visibly moved, saying, as the *Washington Post* reported, that “he had never before seen such a demonstration” as this one. He told Superintendent Young that she “had every reason in the world to be proud,” and furthermore that Chicagoans should be pleased that this demonstration indicated the city was becoming one of the greatest “centers of influence for good, and the elevation of the human race, that the world knows.” The President of the Board of Education explained that the event also would dispel any lingering criticism of school leadership and the teaching force, and furthermore that the Chicago Schools had become a point of collective pride for the city. This massive display of solidarity among teachers and students alike effectively helped give Superintendent Young much greater public support for her many, multi-faceted reforms that would follow in quick succession. Students and their teachers came out of their buildings and showed themselves as a body – as a force for good to be reckoned with.

---

David T. Boven (Loyola University Chicago)

**Schooling in Utopia: Education in George Pullman's Industrial Model Town, 1880-1907 (English) (20.04)**

In 1880, George M. Pullman established his eponymous town to house the workers who would come to build Pullman Palace Cars. His goal was to create a town that was comfortable enough in its amenities and infrastructure to draw skilled workers to the prairie south of Chicago. The company maintained strict control of everything in the town and retained ownership of the buildings. Pullman demanded that every one of these buildings earn a steady return of 6% for shareholders. The paternalistic arrangements led one unknown Pullman worker to declare what seems to have been the sentiments of many at the end of the nineteenth century: “We are born in a Pullman house, fed from the Pullman shops, taught in the Pullman school, catechized in the Pullman Church, and when we die we shall go to the Pullman Hell” (Pullman State Historic Site 2011). This quotation captures the feeling of helplessness shared by many workers and residents leading up to the 1894 Strike at the Pullman factory. The specific mention of schools in this lament prompts questions regarding the role of educational institutions in the control of residents in George Pullman’s perfect town. The first school in Pullman opened in 1881 as newly-appointed workers in the railcar factory began settling in the row houses to the south (Rose 1996). This paper will explore the ways that schooling and was used as a tool to control the people living in Pullman? How did the formal schooling environment in Pullman help contribute to the famous Pullman Strike that would occur in 1894? Did public and private schools in the neighboring communities of Kensington and Roseland have any impact on the development of knowledge and power in Pullman? The specific period under consideration begins in 1880 with the foundation of the town. In 1907, the Pullman Company had finally sold all of its properties that were not directly related to the manufacture of railcars. This included the homes, schools, churches, and other commercial buildings in the town. The research for this project draws primarily from a number of contemporary written accounts by company administrators (including Doty 1893, Cawardine 1894) as well as the official Strike Report of 1895. In addition, there may be some useful primary source information related to education during this period in the archives of the Pullman State Historic Site in Chicago including the Ludlam Archive Collection and the Ludlam Reference Collection. This scholarship is a timely addition to the existing literature. This project will look at the control of bodies through education in relation to productive labor and proper citizenship in industrial America (Buder 1967). The brutal conclusion of the Pullman Strike at the hands of Federal troops continued the efforts of the Company to control these bodies and this project fits in well with the themes of the 2016 International Standing Conference on the History of Education

---

Miriam Furlan Brighente (Pontifícia Universidade Católica do Paraná)

**Michel Foucault and Paulo Freire: The History of Docilization and Interdiction of the Body in Brazilian Education (English) (10.01)**



This paper aimed to describe and interpret the history of the docilization and interdiction of the body in the Brazilian education based on the thoughts of the French philosopher Michel Foucault and the Brazilian educator Paulo Freire by making use of the epistemological categories docile bodies and pedagogical interdiction. The hermeneutics was used as the research methodology for the interpretive analysis of data. At first, it was presented a bibliographical research based on the literary work of Michel Foucault, in particular the *Discipline and Punish* where he deals with the disciplined and docile bodies. From this perspective, this paper analyzed how this process has been building up and been solidifying over time since the 18th century, in particular for the pedagogical practice. The docilization of the students' bodies can be interpreted as an act of violence against the bodies with the objective of making them homogeneous and useful, using disciplinary procedures to punish and normalize them. The docile bodies, submissive and educated for life in society are fabricated through the hierarchical observation, the normalizing sanctions and the examination pointed out by Foucault (2009b). As a second related step, the objective of this paper was to provide a historical context of the Jesuitical education (1549-1759) which left marks in the body of men and women in Brazil and the historical legacy left behind by the colonizers and educators during that time. This paper also aimed to identify the historical context of the interdiction of the body in the pedagogical practice. It is important to highlight the bodies denied-to-be throughout history were the bodies of the native Brazilian people (indigenous), women and Afro-Brazilians. For this purpose, this research made use of the theoretical arguments of Paulo Freire (1992, 2001b, 2003, 2005, 2009) to understand the phenomenon of the violence of the interdiction and denial of the body, particularly when he approaches the concepts of assistencialism, mutism and domestication in the history of the Brazilian education. Ana Maria Freire (2001a) contributes to think the history of the interdiction of the body in education since the arrival of the first educators to Brazil, the Jesuits. This paper drove to the conclusion that the docilization and interdiction of the bodies in the education has began with the arrival of the Jesuits to Brazil and has left a legacy that remains to this very day as, for example, the banking concept of education of which Freire (2005) describes it in the book *Pedagogy of the Oppressed*. As the result of the dialogue between Foucault and Freire, based on the interpretative analysis of the history of education, it is understood that to make the bodies of the students docile and disciplined, the banking education (FREIRE, 2005) makes use of the reproductive of knowledge, of the hierarchical observation, the normalizing sanctions and the examination (FOUCAULT, 2009b).

---

Rosa Bruno-Jofré (Queen's University) Ana Jofré (OCAD)

**Women religious teachers: facing the world on new terms during the long 1960s (1958-1974) into the 1980s (English) (60.16)**

This paper combines historical narrative with visual data extracted from historical photographs to explore the embodied, affective, and relational dimensions of selfhood in women religious teachers and their students, before and after Vatican II. The paper focuses on the Canadian Missionary Oblate Sisters, the Spanish province of The Sisters of the Infant Jesus (French), and the Canadian province of Our Lady of the Mission/RNDM (French). We build a multimedia interactive conceptual map that provides an interpretation of the historical transformations the Sisters underwent throughout the long 1960s and into the 1980s; and we use data visualization methods to present and connect ideas. We inquire into the congregations' understanding of selfhood and its impact on the schools and pedagogy. The re-discovery of the self happens within the context of the crisis of Christendom in the long 1960s and the encounter with pluralism; it happens while the congregations relativized their own positioning after Vatican II. The process generated cognitive contamination in Peter Berger's sense. Furthermore, they entered modernity at the time when liquid modernity, to use Zygmunt Bauman's notion, had gained ground.

---

Mette Buchardt (Aalborg University)

**Testing children of labour migrants in Danish comprehensive schooling (English) (40.05)**

Testing of labour migrant children in Danish comprehensive schooling became common during the 1970s, and included language - as well as intelligence testing. In 1970 the first official formulation regarding so-called foreign children appeared in a departmental circular from the Ministry of Education in Denmark. It stipulated that children residing more

than six months in the country were to be covered by the law of compulsory education. In the wake of this, Danish educational politics discovered children of labor migrants from the global South as an object of and a specific problem to schooling, describing these children through their parents; more specifically what was perceived as their special behavior and mentality, increasingly during the 1970s formulated as their "culture". As a pedagogic tool testing aims at selecting and differentiating. The question of how and who to test is thus connected to questions concerning how 'all pupils' in the spirit of comprehensive schooling can be taught in the same school, but as different pupils and in different ways. A case from Aarhus municipality from the end of the 1970s is one of the examples of how the school system was challenged, when attempting to practice the obligation to offer instruction to the children of labour migrants. Methodologically the paper is situated in curriculum history; partly with a social history orientation (Lundgren, Goodson), partly drawing on historical social epistemology and entangled history (Popkewitz, Sobe). Based on a source material consisting of documents related to state bureaucracy, municipal authorities and professional debate (for instance in professional and academic journals), it will be explored how classification by means of a pedagogized concept of culture developed in relation to for instance the use of testing

---

Catherine Burke (University of Cambridge)

**Feet, footwork and 'being alive' in the modern school (English) (60.01)**

It is rare that the educational experience of school pupils is examined through the feet. Yet there is evidence that close observation of the feet of pupils, coupled with a recognition of the significance of these particular body parts in the experience of school, reveals an acute awareness of the sensory dimension of primary education held by certain educators, architects and arts educators in the middle decades of the 20th century (Foster 1976; Jordan 1966; Preston-Dunlop 2008). The anthropologist Tim Ingold (2011) has suggested that it is through our feet, in contact with the ground (albeit mediated by footwear), that we are most fundamentally and continually 'in touch' with our surroundings. He also argues that the upper body, the head and hands in particular, have become closely associated with cognition and the identity of the human as learner and maker of things and of meaning. The feet, he suggests, and their primal links to cognition, have been left behind by modernity, assisted in the process by the encasement of the feet in everyday footwear. Arguably, it is through our feet and our footwear that engagement with school is primarily experienced as a pupil. And through the condition of footwear and training of the feet, a pupil's economic and social status is communicated. The regulation, inspection, manipulation and sensory experience of the feet of pupils takes us towards a grounded and bottom-up exploration of relationships of schooling. I will demonstrate in this paper how attention to the feet and (including absence of) footwear touches at least on a range of contextual contexts of children's past lives. Visual sources (especially film and photography) best communicate and illuminate the condition of the feet, exposed, clad or in artistic expression. Commercial exploitation of educational market opportunities throws light on how material and corporeal histories may productively combine. From an examination of a wide variety of aspects of foot training to the design of furniture and fittings where the feet of the pupil were imagined to rest; from enforced marching, drill and posture training to the practice walking to, from and through the school, the paper will consider the value of thinking about the training of the feet as an essential component of modernity. Using Tim Ingold's claim that 'the mechanisation of footwork was part and parcel of a wider suite of changes that accompanied the onset of modernity – in modalities of travel and transport, in the education of posture and gesture, in the evaluation of the senses, and in the architecture of the built environment'. I will take each of these categories in turn and consider what evidence can be drawn to support or contest this claim from 20th century elementary and primary schooling.

---

Victoria Cain (Northeastern University)

**Anxiety, Affect, Amplification: MACOS and the Multi-Media Classroom, 1963-1974 (English) (30.12)**

Twentieth-century American schools trained students in the arts of self-discipline, nudging them into the kind of behavior thought essential to participating productively in a capitalist democracy. Children learned to control their minds and bodies, to check the impulse to wander, to blurt, to daydream. They learned to look, think, and attend, to assess and analyze. Pictorial media, perhaps the century's other most powerful educational institution, posed a peculiar

challenge for the guardians of this educational system. On the one hand, educators were convinced that they had to use educational media if they were to train modern citizens. They believed that to scrutinize a textbook picture, to examine a stereopticon slide, to watch a movie was to practice the perceptual and critical skills on which civic and political participation depended. On the other hand, educators worried that visual media's unpredictable power might impede their efforts to help students create rational, purposeful selves, selves that could choose and act independently. After all, pictures could provoke unpredictable visceral and physical responses in their viewers. Mass pictorial media upended the standard Cartesian account of the mind as a mental state separate from the body, and threatened the idea of subjects freely controlling their own thoughts and actions. Pictorial media pressed hard on the tender junctures between emotion and reason, body and mind, self and society, active consciousness and passive desire. Anxieties about media's impact on students flared in the 1960s and early 1970s, when a group of Cambridge-based curriculum reformers led by psychologist Jerome Bruner launched a middle-school social studies curriculum known as "Man: A Course of Study," or MACOS. MACOS relied heavily upon film, but did so in a radically different way than previous classroom films. Eschewing overt didacticism, the MACOS films offered up silent documentaries of various biotic and human communities. The aim of these films was to serve as primary sources that would encourage students to act as anthropologists, observing and discussing their contents accordingly. Whereas educators saw the intentional ambiguity and seeming artlessness of these well-crafted documentaries as an advantage, critics viewed them as a liability. To evangelicals and political conservatives, the stark imagery and persuasive medium forced students into messy visceral terrain that had no place in American public schools. By the 1970s, the films had become a political football, cited by conservatives as evidence of everything that was wrong with American education. In this paper, I'll describe how and why the films were produced, used, and received by the various stakeholders in the curriculum. Building upon recent scholarship on the history of educational media, affect, and materiality, I'll explain how the MACOS controversy neatly illustrates the changing stakes surrounding the use and contents of classroom films in the 1960s and 1970s. In doing so, this paper will contribute to new understandings of the relationship between media, subjectivity and modes of political interaction in American schools.

---

Tatyana Marques de Macedo Cardoso (Federal University of the State of Rio de Janeiro UNIRIO)

**Disciplinary Practice at Pedro II School: between the methods of teaching and observing. (English) (81.03)**

The present assignment has as its target of investigation the disciplinary practice applied among the students at Pedro II School at the second half of the 19th century. It is about an ongoing research which tries to unveil the representation of school discipline that were used in our society at that moment. During the analyzed period which was changing from a Constitutional Monarchy to a Republic it is expected to verify if the disciplinary methods applied at Pedro II School suffered profound alterations. We can also associate the referred temporal choice to the establishment of the "cafua" (quarters which were used as prisons for the students). Since Pedro's II School foundation it was thought as a standard way by which it would be used as a guide for education in a country with few schools. On March 25th, 1838, during the inauguration and the beginning of the school year at the Imperial Pedro II School, the Minister and the Secretary of Business Justice Bernardo Pereira de Vasconcelos, declares that "the dean and the school beginning in it and ending the beauty and the utility of the establishment, respecting the major part of the provisions of the regularmentations of the School more to the teachers and inspectors rather than to the students, the severity of discipline [...]" (DÓRIA, 1997, p.25). Therefore in which way was corporal punishment at school seen as a legitimate pedagogical way to maintain the order by some or as a sustainable act of violence for others? Until what point and in what molds was the school discipline linked to the disciplinary power of the teachers/students inspectors who had the difficult mission to educate the student/individual? For the achievement of the present research a substantial documentary material located at the Documentary Nucleus and Memory of the Pedro II School is being analyzed. Besides the Documentary Nucleus other places will be visited along the research: The Geral Archive in the City of Rio de Janeiro, The National Archive and The National Library, so that from them the primary documental sources should be taken for the development of the issue being studied. As a theoretical referential, certain authors will be used which have investigated the disciplinary issue, like Cynthia Greive Veiga (2003), Evandor Backheuser (1999) and other researchers, which have already researched about the school punishment practice in the XIX century, as well as M. Foucault for the discussion about the discipline and contraposition as to punishments. We can infer that the educational

---

proposal of education idealized for the time should be understood over the constante vigilante regime, not exempting the practice of delation and application of punishments. To understand the disciplinary practice used at the Pedro II School will permit to widen the knowledge about the daily school routine in that educational institution, besides contributing for what it is called "The Science of Education" in the sense to reunite, join, collect and gather documents with views to articulate the education to the social historical process seen during the investigation.

---

Elisangela Chaves (UFMG Brasil)

**The dance in the education of the feminine body: the 1930's in Minas Gerais State, Brazil (English) (60.09)**

The dance as a production of human culture is an expression of multiple manifestations. It expresses codes of identity, behavior and meaning of time and space and requires a learning process of the body for its social representations, which can be social, artistic, folk or ritualistic. Thus, since ancient civilizations, by the time dancing was a part of magic rituals, until its technical and aesthetic development in the late Nineteenth Century, it has been used for different purposes that varies according to the goals, location, manner and meaning of its manifestation. In this context, this research discusses the functions of dance education for girls in the city of Belo Horizonte, Minas Gerais State, Brazil, and analyses the trajectory of the first local school. In 1934, Natalia Lessa Course was created, the first private school in Belo Horizonte specialized in dance education, which offered gymnastics, tap and ballet classes, folk dances and also held presentations in different locations, starting a tradition that remained for 50 years. Natalia Lessa was a gymnastics, physical education and dance teacher and, despite having no graduation in arts nor specialization in dancing techniques, she developed her own methodology, which mixed these practices in the classroom as well as in her coreographies. Natalia Lessa and her work had great social prestige and were highly appreciated by Belo Horizonte society. From the analysis of various sources we identified, through the dancing techniques and the femininity ideals, the pedagogical intention of Natalia Lessa's teaching. We realized that her techniques caused little strangeness to the public and it was considered legitimate and very appreciated by the regular schools and the local society. Since the beginning of her career, her statements and declarations made her classes be seen as a feminine educational activity with goals of developing qualified skills related to the following axes: grace, health and beauty. And, in the search of a supplementary education for girls, these axes were related to discipline, rhythm and eugenics; a possibility of refining femininity through dance. Thereby, in relation to Brazil, and more specifically to Belo Horizonte, we realized that the dance and femininity were combined since the first sistematic initiatives of Natalia Lessa's practices. We also understand that the dance taught by her was proper and was practiced under the prospect of acquiring a corporal education adequated to the feminine social context.

---

Elizandra de Siqueira Chitolina (Instituto Federal de Mato Grosso IFMT) Nilce Vieira Campos Ferreira (Universidade Federal de Mato Grosso UFMT)

**Female Education In Mato Grosso: Designs for Women's Education in the Early Years of Brazilian Republic (English) (60.05)**

This study seeks to embed views on education of Mato Grosso women and understand how society had influenced and determined the content of teaching. It considers ideas of modernization of Brazilian education were engaged in promoting thinking of industrialized country as synonymous of modern world. Female education brought within need to organize a rural country whose cities increased to accommodate a population for which they were not prepared to hold, given its most important premises as rationality, production and efficiency, objectives proposed by modernizers in Brazil. It admitted female education in function of announcement that women could help in achieving Republican political plan. Responsibilities assigned to women's education was training them to rule their homes, use time on other tasks outside and they should educate children as new republican citizens, teaching them morality, what would lead them to form a new nation. The objective is to analyse the women's professional education offered to Mato Grosso girls in the years 1900-1918, comparing it to various situations emerged in the Brazilian states because of development of industry, and demands of rulers by civilization and progress in early Republican period. The research sought to answer: a) what are the assumptions for the Mato Grosso female education?; b) how official documents, decrees,

regulations and president messages advocated the need for public education for women? It covered official files in the Public Archives of Mato Grosso and Legislative Assembly. It consulted messages of state presidents in the Centre for Research Libraries. We ascertained that legal measures enacted by the Brazilian Mato Grosso government regarded the women's vocational training as an instrument for civilizing the society. It was important for educational organization. The Mato Grosso state considered necessary to prepare citizens who could exert a beneficial action on the environment in which they lived. The professional courses, laws, decrees and regulations outlined an educational action in which the domestic economy as a discipline not simply to prepare homemakers, skilled in domestic service. This is not enough to apprentice meet and organize the budget of the home, it was necessary training and becoming professional girls, which included the task to change habits, the behaviour of families and domestic practices considered rudimentary and inadequate. It was necessary women occupy other spaces because she had fit the formation of a useful creature to their homeland and humanity. This civilizing project brought the complexity of female conformation. Women's education followed a predetermined movement: fulfilling a role of making girls good mothers and wives, forming future citizens wanted by Brazilian nation. Female education had emerged as encouragement to leverage progress of the nation. Teaching was the only profession in which women could exercise a job and achieve inclusion publicly. It would admit only as a permanent instrument for the good and progress of nation. The aim of female education was to prepare women for domestic service. It should engage in sewing, embroidery, cooking. Her place was home and she should take care of the home and family or school as teacher.

---

Alice Conceição Christófaró (UFMG)

**The physical, intellectual and moral assistance of students of higher education: the student associations in the Higher Courses of Minas Gerais - 1912 a 1935 (English) (60.10)**

In the field of History of Education, student associations and movements of sociability among students in higher education are located as an object to be exploited. This work has as its theme the student association at the University of Minas Gerais - Brazil, the record set between the creation of Affonso Penna Foundation and the closure of the activities of Student Case Poor Edelweiss Barcellos - 1912 to 1935. The associations to be analyzed will be the Affonso Penna Foundation (1912), the Mining University Association (1931) and the Student Case Poor Edelweiss Barcellos (1932). Such initiatives demonstrate the organization's own students of higher education in Minas Gerais, especially the Faculties of Medicine and Law, for assistance "physica, intellectual and moral" of other students from other colleges and higher education, constituting as ways of inventing ways of life and of living options through sociability networks. Forms of sociability among students may have led to the creation of an "associative nursery," which according to Sirinelli (1998) corresponds to a joint living space and the elites allows the fermentation of ideas and cultural mediation. Thus, as I noted in the consulted primary sources (student newspapers, statutes and magazines) the concern of student associations was to provide academic conditions for physical, intellectual and moral necessary for life in society. They were held recreational activities, parties, dances, teas and various social events in which the student was encouraged to participate in the social life of the city of Belo Horizonte. Also participating securities were promoted in recreational activities - games, football and wrestling, as well as holding beauty contests for the youth election representing the students, such as the contest of the Queen of Miners Students. Three queens were elected - Cecy Gontijo, Edelweiss Barcellos and Daysi Prates, and these last chaired the Student Case Poor Edelweiss Barcellos, who helped about two hundred students with scholarships, employment opportunities, and even clothing for their activities. The statutes of these associations brought guidelines on the behavior and performance of students in society, providing for the expulsion of those who contradict the guidelines. The intention with this work point out how the student associations contributed to the training of students of higher education in Minas Gerais - Brazil in the time frame chosen in the physical, intellectual and moral aspects, guiding their behavior and their activities during the period of academic training.

---

Alicia Civera (DIE-CINVESTAV)

---

**El control de los cuerpos en los internados de las escuelas normales rurales (English) (50.01)**

Más que en cualquier otro tipo de instituciones educativas, en los internados, como instituciones voraces (Cosser) o totales (Goffman), se busca definir y controlar los cuerpos. Pero a la vez, éstos son el punto de lanza en la trasgresión a las normas en una cotidianeidad que logra esquivar la vigilancia y deja sitio a la agencia (Holland). En esta ponencia estudio los cuerpos de los estudiantes, hombres y mujeres jóvenes que han vivido dentro de los internados de las escuelas normales rurales en México. Los miro como lugares de control y trasgresión de los dispositivos de poder (Foucault) que asignan una "normalidad" y "naturalidad" a la juventud, a la salud, a los papeles de género y a las relaciones de género, en los complejos entrecruces entre la política y la moralidad, las ciencias de la salud y la educación y las relaciones entre las clasificaciones étnicas, genéricas y de clase (Scott, Martucelli, Butler, Beijjard). El estudio se realiza con base en la revisión exhaustiva de informes de las escuelas, testimonios de estudiantes y fotografías, que son leídos desde una discusión teórica sobre el poder, la educación y la formación de identidades de género. En estas escuelas han estudiado de la segunda década del siglo XX, jóvenes de origen humilde, muchos de ellos hijos de campesinos y algunos indígenas, que reciben becas para formarse como profesores, sobre toda en áreas rurales. Los internados resultan espacios privilegiados para mirar la formación de identidades en los estudiantes, tanto en su papel de jóvenes (frente a los adultos), pero también como futuros educadores de niños y jóvenes. Es una doble exposición la que hay en los dispositivos de poder que definen al cuerpo de los profesores y las profesoras como un eje muy importante en la conformación de culturas o identidades docentes.

---

Yves Collaud (University of Fribourg/SNF) Véronique Czáká (University of Geneva/SNF)

**Reeducating soul through body? Physical activities and sports in residential care homes in French-speaking Switzerland, 1940s - 1970s (English) (60.18)**

The antique assertion "Mens sana in corpore sano" emphasized the idea of an intrinsic link between body and soul. This vision, reactivated during the Enlightenment, seems still valid to some extent until nowadays. Reformation of delinquent or maladjusted children through manual work, in workshops or in the fields, is a concept as old as the reformation establishments themselves. These practices went on along the 20th century, but competed with new activities. Physical education, sports and outdoor activities in general expended in residential care homes, especially after World War II. The roots of these physical activities as new education tools lied in active education methods, scouting and sports movements. These practices became part of social educators' first training programs, next to psychology, law, etc. Our paper will question the goals of the physical activities in the specific context of residential care homes. What was the idea behind them? Was sport used only as leisure activity? Did it have other purpose? Were they short or only long-term goals relating to physical activities? Was sport practicing only a way to teach children and teenager "right" activities and habits comparing to "licentious" one such as watching movies, dancing or reading? Where these physical activities did took place, in or outside the institution? Were they an opportunity for the children and the youths to get out of the closed institution or to get in touch with people unrelated to the educational field? Were they gendered specific activities? If yes, for which aims? Did these activities (and their goals) change along decades? To answer these questions, we will focus on three or four case studies of institution with various populations (girls, boys) and religious backgrounds (catholic, protestant). We will use camps reports, institution yearly reports, and social educators' theses among other sources.

---

Eulàlia Colleldemont (University of Vic UCC) Josep Casanovas (University of Vic UCC)

**Learning to be healthy: a matter of social, political and pedagogical order in the first half of the twentieth century in Spain (English) (30.15)**

Images and films as objects of study give not only insight into cultural practices but also can be seen and analysed as representation of the future. The body that is filmed or photographed becomes a tool for propaganda aimed at modifying people's behaviour. The creation of a model of the body is the result of different influences coming from social, political and pedagogical surroundings, which have influenced the formation of this ideal. One example, which is the focus of

---

this paper, is to understand how the culture of sports was 'invented', further developed and consolidated in the educational world. In the Spanish context, the concern for body development began at the beginning of the 20th century from the contribution of the Orthopaedic and the Paediatric movements (Moreu and Bisquerra, 2002). However, it was not until the end of the 1920s that this concern absorbed pedagogical elements – or elements of educational professionalization. This paper will focus on three periods in Spanish history when different political parties put forward physical education programmes that, despite their ideological differences, had many similarities. The three periods are the dictatorship of Primo de Rivera (1923-1930), the II Republic (1931-1936) and the period of the Civil War and the paper will document how through photography and film the body became a metaphor of the socio-political project. Hygienic, healthy and well-built youths were imagined as the most desirable future generation for the country.

---

Roland Sintos Coloma (Northern Kentucky University)

**Colonized Bodies as a Governing Problem: Filipinos and US Imperial Fixations (English) (50.03)**

This paper will examine the United States' first colony in Asia and the historical relationship between empire, education, and the body. By focusing on the colonized Filipino body in the early 1900s, it will explore the following questions: How were Filipinos as colonial subjects depicted? And, how did their portrayal impact the education provided to them? When the US gained possession of the Philippines after the Spanish-American War in 1898, the newly-acquired colonial subjects posed a significant problem to the rising global power. Debates on annexation versus independence, underpinned by concerns regarding self-governance and protection from other foreign powers, set the stage for the emergence of Filipinos and their brown bodies in the US transnational imaginary and control through empire. The paper will mobilize "imperial fixations" as a key concept in the confluence of empire and education. It will employ the concept of fixation in two ways: first, to have an intense interest; and second, to repair or reform. The Filipino problem – or, the question of how the United States ought to govern its colonial subjects in Asia – became a focal source of US fixations in the early twentieth century. The paper will draw from analysis of transnational archives of government, education, media, and personal materials in the Philippines and the United States. It will reveal an intensive and systematic depiction of Filipinos as uncivilized but not altogether incorrigible children. Ultimately, the paper will argue that the United States constructed the Filipinos as primitive children in need of America's benevolent tutelage for modernity and civilization and its governing defense for security. Determined to retain authority over the Philippines as a colonial outpost while dangling the promise of eventual independence, the US utilized public education to cultivate the intellectual, cultural, and moral development of Filipinos. Compared to the former Spanish colonizers that provided private education only for the elites, the US colonial government developed a public school system across the country which radically transformed generations of Filipinos. Education, therefore, served as empire's most pervasive tool of change and control, and remains as its most enduring legacy in the colony.

---

Jorge Enrique Conde (Universidad del Atlántico)

**Reconociéndosele en el cuerpo muchos cardenales: Homicidio de un infante a causa de los castigos corporales infligidos por su maestro de primeras letras (Colombia, 1792) (Español) (81.01)**

A partir del expediente judicial generado por la causa criminal (homicidio) perpetrada por el maestro de primeras letras Bernardino Garnica, en la villa del Socorro, en la persona de un infante, hijo de una mujer india, me aproximo a los castigos corporales a que eran sometidos los alumnos de las escuelas del Nuevo Reino de Granada (Colombia) y sus implicaciones en un momento que el tratado de Cesare Beccaria, *Del delito y de las penas*, era novedosa y polémica en las lecturas de los letrados y jueces. El caso sucedido en 1793 originó la intervención, además de la madre de la víctima y el maestro, de varias autoridades y jueces como los alcaldes ordinarios, procuradores de número, letrados o abogados y fiscales del crimen quienes a través de sus disertaciones casuísticas discurrieron sobre la crueldad de los castigos en el entono educativo, el cuerpo desde una perspectiva judicial e ilustrada y los delitos corporales y las penas a que debían ser sometidos los criminales.

---

---

Luís Grosso Correia (University of Porto)

**The embodiment of discipline and biopolitics in a boys' secondary school during the Estado Novo regime in Portugal (1942-1973). (English) (81.03)**

During Portugal's authoritarian regime (1933-1974), known as the Estado Novo, political and social representatives generally agreed on the mission of the state-run lyceums (with a traditional, liberal syllabus as opposed to technical-vocational secondary schools) within Portuguese post-primary studies. The fact that it was not compulsory, involved admission exams and expensive enrolment and attendance fees, made this particular branch highly selective. The consistency of the principles, goals and organisational methods that characterised the lyceum school system serve to systematically analyse educational discipline. Our main purpose is to reconstitute discipline in lyceum education, based on the case study of the Liceu Rodrigues de Freitas/D. Manuel II (the Lyceum), an exceptional boys' school located in Porto. The Lyceum played an essential role in selecting and placing school values in a hierarchy: from admission and enrolment to the students' graduation, highly selective curriculum and assessment procedures are apparent. These mechanisms were typical of the school's autonomous social role and its technical certification had an important effect on the occupational marketplace and on the training of elites. Specific developmental problems of adolescence; practices of power, control and surveillance; the lyceum's curriculum organization and assessment; hidden curriculum practices; school and national prizes; selection of students and their progress over the school course; policy of unique textbooks per subject; mandatory use of school notebooks; classroom rituals; ceremonial management of time and school spaces; family expectations; doctrinal, cultural and pre-military activities undertaken by the Portuguese Youth (Mocidade Portuguesa); inexistence of a students' union; resilience at school and opposition to the political regime... are elements of an intelligible framework to address the phenomena of discipline/indiscipline within the Lyceum during the period considered. In light of the instrumental concepts of embodiment and inscription put forward by Paul Connerton (1989), and of the panoptic approach, of surveillance, microphysics of power and biopolitics, by Michel Foucault (1975 and 2004), this paper intends to analyse the situated practices of discipline enforcement and management at the Lyceum. This study focuses on cases in 1905 brought before the school's Discipline and Pedagogical Board, involving students' disruptive behaviour in the mentioned period. The analysis focuses on the emergent contexts in order to map and understand their nature and relevance, as well the respective punitive sanctions. The sanctions should be considered not as simple consequences of the application of extrinsic rules by the school board (inscription), but as public demonstrations of the customary rules in force in the Lyceum that were performed as embodiment techniques of discipline that should be understood within a broader field of power processes. The students is immersed in a political environment when attending the Lyceum: power relations have an immediate grasp on them, investing them with a status and social role, directing them, subjecting them to work (required for the achievement of personal, cultural and social training goals), forcing them into rituals, and requiring them to engage in signs. In this context, the control and regulation of student behaviour within the Lyceum can be considered as a mechanism of power, performed with multiform and diffused instruments and levels, composed of embodied parts or a seemingly unconnected patchwork, but rarely formulated/inscribed in coherent and systematic discourses. The micro-power executed in the Lyceum is not acquired at once. It is shaped through knowledge in progress, which, in turn, deepens the conceptualization, prevention and management of the various situations of indiscipline. This knowledge-power-played-in-context brings us to the concept of discipline management as a chapter of political anatomy of the Lyceum, rather than a consequence of the application of extrinsic or normative legal rationales (e.g., the Statutes of secondary education of 1931, 1936 or 1947).

---

Veronique Czaka (University of Geneva & Swiss National Research Foundation)

**Bathing or/and swimming? Water & school in French-speaking Switzerland at the Turn of the 20th Century (English) (90.04)**

Public education system, set up along the 19th century, aimed to instruct all children with basic skills such as reading, writing, counting, but also to educate them in a broader sense. Basic hygiene was one of the social skills and behaviors transmitted by state schools. Physical education (PE), as way to improve body and mind, was introduced at the same time in Swiss schools. Swimming exercises appeared in PE textbooks at the turn of the 20th century, but they were



---

expected to be practiced on the floor of the classroom and not in the water. That meant that, at best, most pupils learnt “dry swimming”, even if the common belief regarded swimming as a useful skill. Some of the major cities in French-speaking Switzerland, like Geneva, Lausanne, and Neuchâtel are located on the bank of a lake. The development of public bath facilities on the lakeshore near the cities, during the second half of the 19th c., offered the opportunity to use them for schoolchildren. At start, the goal was mainly hygienic, but quickly the idea of combining bathing with swimming was questioned. Public, private, or joint initiative led to the set-up of first swimming courses, generally presented as optional and paying offer to the oldest pupils. Swimming training in the school context had no connection with swimming contests and exhibition, or sport practice in general, which appeared and developed at that time. It was clearly related to hygiene and prevention. Improvement of urban bathing structures, including indoor swimming pool, or development of shower infrastructures in primary school buildings improved hygiene practices and developed the children’s habit to get in contact with water. A short look at the sources showed that not all pupils had access to these new offers. They were only developed in the urban context, but the pupil’s gender or social background seemed also affect his /her chance to learn to swim e.g. It would be easy to conclude that girls had no opportunity to learn to swim or that swimming class was only offered to wealthy pupils attending secondary schools. However, the analysis and comparison of various examples showed various local patterns, which required a detailed examination. Depending on the city examined, gender and social class appeared to have different effects. The aim of this paper is to analyze the development of these two facilities (basic hygiene practice, and swimming training) which were closely connected, and to understand these local differences. For this purpose, I will investigate the local context, identify the obstacles or the supports to this development, the major stakeholders (school authorities, doctors, and PE teachers), analyze the role of private initiative if it existed, etc. To answer to these questions, I will submit various historical sources such as minutes of school boards, PE & swimming textbooks, journals and newspapers articles, etc. to discourse analysis.

---

Giovanna Camila da Silva (Universidade Federal de Minas Gerais)

**From the Young Men Christian Association: circulation and appropriation of the calisthenics in Brazilian experiences (English) (50.07)**

This study is part of larger project that intends to investigate the presence of the United States referential in the Brazilian physical education during the 1920’s to 1930’s. The initial temporality resides on the fact that studies already conducted indicate a exchange of people, ideas and knowledge that also acknowledge the interchange with the United States during this period of time (Schneider, 2003; Linhales, 2006, 2013; Schneider and Ferreira Neto, 2008; Schneider and Assunção, 2013; Silva, 2009, 2013; Baía, 2012, 2013). From the analysis of various sources its likely to presume that in that time, a new practice called calisthenics appeared in Brazil, brought by individuals who had their formations connected to the Young Men Christian Association. Inezil Penna Marinho, it’s considered one of the first authors to be concerned with the historic narratives of physical education in Brazil – keeping the characteristics of his production – brings out the roll of the Young Men Christian Association to the propagation of the calisthenics practice throughout the world. He claims that such practice gained popularity and soon was fully disseminated across the five continents, taken by secretaries and directors graduated in the schools of Springfield e Chicago” (MARINHO, s/d, p. 265-267). The study presented here has as purpose investigate the diffusion of calisthenics practice through the YMCA’s and more specifically, it’s presence in Brazil, during the 1920’s to 1930’s, from the appropriation of Brazilian teachers, who had dialogue with YMCA. The composing of sources for this paper was mostly acquired through institutional YMCA documentation, magazines and newspapers that had as main focus the education and physical education. As pointed, the analysis of these documents allows to mention two Brazilians, Renato Eloy de Andrade and Oswaldo Diniz Magalhães, who had part of their formation on physical education at the YMCA, and that in several places in Brazil and appropriated of calisthenics practice in their professional proceedings. In the 1920’s, Renato Eloy studied in Chicago at the Young Men’s Christian Association college, following he did another graduation at the YMCA technical institute at Montevidéo. Acted as physical education inspector of a Brazilian state, Minas Gerais, and after taking this position, the calisthenics practice featured his speeches, publications in magazines and newsletters, and also in specific training courses for teachers of physical education. Oswaldo Diniz, graduated from the YMCA technical institute, and after conceived and performed a radio show called “Hora da Ginástica” in the early 1932. The show basically consisted in two parts: the gymnastic, based on the calisthenics system; and the addendum, a sort of educational advertising

(CARVALHO, 1994). Based on the vestiges, Renato and Oswaldo can be acknowledged as individuals who mediated the propagation of the calisthenics practice between YMCA and educational experiences in Brazil, appropriating this practice in their professional proceedings.

---

Rosane Michelli de Castro (UNESP / Marília) Viviane Cássia Teixeira Reis (UNESP) Ana Paula Pila Vaz (UNESP)

**Brazilian educational periodicals in the conformation of the bodies of knowledge or disciplines the Didactics in the teacher training institutions in Brazil (1827-2011) (English) (70.02)**

In this paper we present partial results of the research "The history of didactics in teacher training institutions in Brazil (1827-2011) - Phase II: Brazilian educational journals in the conformation of the bodies of knowledge or disciplines of didactics", whose main objective is to identify, collect, organize and analyze aspects of Brazilian educational periodicals, which would have contributed to the shaping of disciplines or bodies of knowledge, thought to be properly didactics in teacher training institutions in Brazil, between 1827 and 2011. The theoretical framework of the research are the Chervel formulations (1990), which states that there are finalities of objective of what is selected to be taught in schools and what constitutes the disciplines or bodies of knowledge of the school. For the apprehension of these finalities, especially of the finalities that are delegated by the society to the educational institution, we believe, as Catani and Bastos (1997, p. 5), that the educational press presents itself as a privileged source as it "[...] [allows] the research of the pedagogical thinking of a certain sector or a social group from the disseminated discourse and resonance of the issues discussed within and outside the school environment. It is historical research and documental, guided by the establishment of repertoire to inform and provide conditions for an analysis, among other aspects, of the prevalence and recurrence of the issues that refer to the disciplines or bodies the knowledge thought to be properly of the Didactic in the of teacher training institutions in Brazil between 1827 and 2011, as well as information on producers, employees and readers supposed, in the various located periodicals. As partial results we present the thematic of 26 educational magazines that refer to the disciplines or bodies the knowledge thought to be properly of the Didactic in the of teacher training institutions in Brazil, in the time frame of the research. It is educational periodicals, some of which addressing issues related to the laws of Education, the valuation of the professional education, the educational life, about information of the Brazil, about the illiteracy in Brazil, about teaching methods and about the results obtained from the use of such methods, about school administration and about the students' learning.

---

Heidi Degerickx (Ghent University) Griet Roets (Ghent University) Angelo Van Gorp( Ghent University)

**"We are no subjects": The visual framing of poverty by self-advocacy organisations of people in poverty (English) (40.06)**

In 1994, The General Report on Poverty (GRP, 1994), a written policy document with explicit testimonials of people in poverty, was published in Belgium. The report received a great deal of attention in the Belgian press in the following years. The Movement of People with Low Income and Children (BMLIK), a Belgian self-advocacy organisation of people in poverty, protested against the, according to them, stereotypical way in which they were portrayed in the press. They did so by publishing a series of books presenting counter frames (Van Gorp, 2007): intimate photographs of what they called 'real' people in poverty. While the GRP marked a paradigm shift from talking 'about'/'to' the poor to talking 'with' the poor (Lister, 2002), it seems the books can be considered as a (both visual and textual) representation of this new paradigm. Following our critical stance towards this paradigm (Does the GRP really echo the voice of the poor?), the question remains, however, whether and to what extent the images as well mark a new way, a shift as it were in the long history of picturing poverty? The poor involved were "no subjects", it was stressed (BMLIK, 2006: 98), nevertheless they were subject to political and social welfare agendas. Despite the rhetoric, parallels with older images are striking, such as the focus on families and children, exploring "the visual potential of the child to evoke powerful emotional responses from readers" (Grosvenor and Hall, 2012, p. 24); the aestheticization of poverty (Finnegan, 2003); and the pedagogic purpose that is even more emphasized in how a selection of the images was materialized into a photographic exhibition that travelled the schools (cf. Priem and Thyssen, 2013). Starting from a historicizing account,

---

our aim is to analyse these images in “the materiality of their rhetorical circulation” (Finnegan, 2003, p. 224; Trachtenberg, 1990).

---

**Children’s body as an object of control, violence and abuse: continuity and change in Dutch residential child care after the Second World War (English) (60.18)**

In the first decades after the Second World War, control of children in residential child care in many aspects remained focused on enforcing discipline on the child’s body to influence the child’s mind and behaviour with the hope of moral and behavioural improvement. Physical punishment was part of this system, as was the lack of privacy with children almost never being alone but together, whether at school, at the working place, or in the dormitory with some dozens of children. Although many children complained about the lack of privacy, it seems that most institutions preferred the control of children by making a collective of them for this was both cheaper and seemed to be more effective in imposing discipline. What now generally is considered as violence against children, to be avoided and to be condemned, in those years was part of a broadly accepted educational system, with the exception of the children themselves. When their voices were listened to, which sometimes happened, reports followed on humiliation and even worse, making clear that children were evaluating the system quite differently. From the early 1950s, reports and studies were published that asked for innovation of residential child care and for more attention for the individual child and its privacy. The behavioural and medical sciences, in particular child psychiatry, psychology, and special education, were seen as an important asset in realising those goals. The take-off of this professionalization started in the late 1960s but went together with a dramatic downward trend of outplaced children, mirroring a historically weak belief in the effectiveness of child protection. Residential education as a system of control and discipline was criticized by many actors, including action groups like the Association of Minors’ Interests. In the paper, it will be made clear that this criticism was not only focused on the control and discipline character of the ‘ancien régime’ of child care, but also on the methods of the new professionals, among them psychiatrists.

---

Jeroen J.H. Dekker (University of Groningen) Inge Wichgers (University of Groningen)

**Teaching the regulation of emotions in 17th century Europe by bodying them (English) (50.02)**

Teaching the regulation of emotions to support parents to educate their children to come of age properly was part of a very popular movement in the late 16th and 17th century, namely raising the educational and moral literacy among parents and youngsters. The supply of this movement was vast and various. It consisted of best and long sellers and of many paintings and drawings, fitting an increasing demand that originated from a growing bourgeoisie. The fundament for this movement consisted of a combination of a Northern European Renaissance educational style with Erasmus as its most prominent and influential representative, and of an educational style from Reformation Europe characterized by catechizing didactics. Characteristic for this movement was its emphasis on the regulation and discipline of emotions. Some centuries later, in Romantic times, emotions seemed to be more and more looked at as centres of creative energy, to be cherished and stimulated for children, notwithstanding also more emphasis in this very period on discipline and surveillance (Foucault, 1975). But the Ancien Régime discourse considered emotions primarily as feelings that had to be regulated and controlled as soon as possible by active parental educational interventions, aiming at the regulation and control of speech, of behaviour, and of bodily expression (Bantock, 1986). First the family, but also the school (Ariès, 1960; Dekker, 1996; Dekker & Lechner, 1999; Dekker & Groenendijk, 2012) were the main educational places for this regulating work. The scientific interest of the paper forms the combination of the history of emotions (Bantock, 1986; Oatly, 2004; Rosenwein, 2016) and the history of the body (Vigarello, 2005) in focusing on the representation in images of the bodying of the teaching of emotions’ regulation, considered as necessary in order to make decent adults out of children, and thus of primary educational concern. After an introduction on the value of history of emotions for the topic of teaching the regulation of emotions, a conceptual framework will be presented. A sample of images - they have an outstanding capacity to express and show emotions when bodied -, among them emblems, drawings and genre paintings, will be selected with criteria such as the occurrence of educational subjects and the explicit use of the body in expressing those emotions that should be regulated when

---

coming of age. Then, the images will be analysed by looking at both the configuration of the bodies over the space available and the posture and facial expressions of individuals, both children and adults.

---

Marc Depaepe (Leuven University)

**Testing in Belgium and the Congo during the 20th Century (English) (40.05)**

As evidenced by our research into the history of experimental pedagogy, Belgium - with figures such as Ioteyko and Schuyten - played a leading role at the beginning of the twentieth century within the context of what was at the time known as paedology (Depaepe, 1993). This movement, which was by most followers considered the 'pure science of the child', had a complement in the field of applied psychology, "paedotechnics", a discipline where testing was a key factor. Following the First World War, Decroly and Buyse even undertook a journey to the United States to conduct research in the field (Depaepe & D'hulst, 2011). They returned with the message that the principle of having 'the right man in the right place' had not only proven beneficial with regard to the victory over the Germans, but above all was an essential aspect of every modern society. Despite the fact that meritocratic notions have also been a determining factor in our country with regard to the development of the modern school system, the testing movement did not garner immediate success in Belgium (Samyn, 1990). There was actually an 'intelligence scale' established in 1931 (by Deman and De Saeger), but its influence remained, all things considered, limited (Vanden Avenne, 2002). Of course, this does not mean that the underlying assumptions of the testing movement met with general acceptance. In that regard, the question also arises of how the 'intellectual' capacities of the indigenous population were assessed when, as from the 1950s, secondary and higher education was being developed for the benefit of the African population of Congo (at that time a Belgian colony) (see, e.g. Depaepe, 2009). Were there any specific tests in this context? And what would have been the assumptions behind any assessment methods that might have been used? Within the framework of this contribution we wish to more closely examine a number of the questions and paradoxes raised by this topic.

---

Marc Depaepe (KU Leuven)

**What about the body and the soul in colonial missionary education in the former Belgian Congo? Let the propaganda films of the 1950s speak! (English) (20.03)**

It goes without saying that colonial discourse offers excellent opportunities for further research on the issue of corporality. After all, the traditional colonial strategies of assimilation as well as adaptation could easily be read as submission to an external regime, in which control of the body played a major role (see Depaepe & Van Rompaey, 1995). Examples that spring to mind include the imposition of a work culture, linked to diverse forms of discipline, in which physical punishment also played a real role - as well as the socialising influence of gymnastics and sports (football, cycle racing etc.) that were often used to highlight the positive result of colonisation and/or missionary work to the outside world (Renson & Peeters, 1994). If one views some of the propaganda films from the 1950s (see, e.g., Martens, [2010]), large-scale celebrations in, for example, the King Baudouin Stadium in Léopoldville (Kinshasa) (Coppieters, 1990) do seem to betray colonial "biopolitics", which could easily be interpreted from a Foucauldian perspective. This may also apply to the psychosexual interpretation of the interracial relationship between the colonial "master" and his African "subjects", as well as to that of the white ladies and their colonial "boys" In any case for so-called "mulattos", the empirical evidence of sexual activity between colonists and the native people, were hidden as effectively as possible from the public eye, both in Congo and Belgium. However, the question we want to address in our paper is whether or not this discourse of corporeality in its historical context can be adequately understood, without devoting attention to the "soul", which was experienced as a transcendent, almost supra-corporeal and out-of-body element, also in traditional Catholic thinking. This psychological, often "spiritual" dimension in a more literal sense of the word, probably made a far greater contribution to the desired "corps docile" of the native people than physical discipline itself (see Depaepe, 2002, p. 180). In the 1950s, partly given the African psychology, people still did not consider extensive contact with "enlightened" thinking appropriate. Instead an elementary education was required, in which, according to the Western, 19th century pattern "education" (moralisation) took precedence over "teaching" (knowledge transfer), even for the so-called "évolués" among the local population. Colonial opinion makers still

dreamed of a gradual preparation for independence, in which indigenous docility had to help safeguard the interests of Belgium's capital, the third pillar of the colonial trinity alongside state and church. Not wanting to sacrifice this educational supervision strategy may well have contributed to the collapse of the colonial system, but it does not seem that an emancipatory alternative could have been developed in the post-colonial era either. The neo-colonial legacy was probably too great. We will try and demonstrate that this viewpoint could offer new perspectives for explaining the educational past "from the inside" using a number of excerpts from 1950s propaganda. An attentive "reading" of the film should make it possible to approach the "normality" of the everyday through the "normativity" of propaganda.

---

Ana Diamant (Universidad de Buenos Aires)

**"Poner el cuerpo el cuerpo" Una tensión compleja entre la educación formal y la educación no formal a mediados del S XX (English) (70.06)**

Mientras la escolaridad primaria –pública y privada – planteaba la necesidad y la estructura de escuelas para niños y para niñas, y las propuestas curriculares daban cuenta de propósitos de enseñanzas y aprendizajes diferenciados en lo que hace al uso de los cuerpos – educación física, educación para la salud, actividades prácticas, talleres, deportes y danzas - fuera de esos espacios se desarrollaron, entre los '50 y '60, experiencias promovidas por colectividades de migrantes, comunidades eclesíásticas de base, propuestas de extensión universitaria, instituciones barriales, que junto con la promoción de la co-educación, destacaban la importancia del cuidado de los cuerpos y desde allí, democratizar saberes, generar respuestas con responsabilidad individual y compartida para satisfacer necesidades materiales, físicas y emocionales como juego, comunicación, expresión de los afectos, seguridad, pertenencia y producción artística y de objetos concretos. Un ejemplo que perdura – desde hace 66 años – es el de la Colonia Zumerland que se propuso la incorporación a las actividades en situación de convivencia de varones y mujeres, de significados vinculados a la vida en grupo, al contacto con la naturaleza, al aire libre, al auto abastecimiento, sin diferenciaciones de marca sexista, en un espacio rural, alejados de las familias. Esta experiencia, resultó, desde los inicios, un desafío que pudo ser salvado en principio con voluntarismo y militancia y a partir de los '60 con los aportes de profesionales de las ciencias sociales, muchos de los cuales compartían esta actividad y sus fundamentos, con la desarrollada en Isla y Villa Maciel. Los proyectos pedagógicos novedosos, diferenciados de la escolaridad sexista, planteaban a niños y niñas y equipos docentes la convivencia y abordaje de situaciones que se tramitaron, sostenidos en el respeto a las normas pactadas, los modos de trato para con pares y adultos, la posibilidad de transferencia a otros espacios, las realizaciones mediadas por la voluntad compartida, las transmisiones de valores y conductas consideradas deseables. A la base de estas propuestas se encuentra una particular consideración de las posibilidades de la infancia y de la adolescencia, un reconocimiento al potencial presente y futuro de las jóvenes generaciones, a la asunción de responsabilidades en su formación y en los roles de liderazgo. Las situaciones que ilustran esta presentación – en las que se comprometen cuerpos sexuados – ilustran búsquedas de límites entre lo valioso, lo autorizado, lo aceptado, lo vedado, formas de explorar el mundo, establecer juicios, hacerse cargo de consecuencias sobre decisiones, sin dejar de lado el placer, la aventura, la búsqueda de modelos de identificación.

---

Ana Isabel Dias (University of Porto)

**Scientific knowledge embodiment in the secondary education Geography Curriculum and practices in Portugal: the case of the Finisterra journal (1966-1994) (Español) (30.08)**

This paper intends to analyse the way Finisterra, a biannual journal published since 1966 by the Centre for Geography Studies of the University of Lisbon (CEG-UL), has contributed to the in-depth and update both of scientific knowledge and of curriculum practices embodied in Geography teaching in Portugal. The journal provided a specific section, called Documents for Teaching, intended for secondary school teachers of Geography, between 1966 and 1994. The first article was written by Suzanne Daveau (1966), and it stated, in a footnote, the mission and aim of the section: to provide knowledge and "graphic material" that the teachers would be able to use (and enjoy) in Geography classes. Between

1966 and 1994, reputed Portuguese geographers contributed thirty-eight articles to the dissemination of research and innovation in Geography education and the embodiment of powerful knowledge in curriculum (Young, 2011). The Documents for Teaching section was, therefore, devoted to supporting teachers with new knowledge and innovative cutting-edge scientific and educational solutions for Geography education, in an historical context dominated by tangible and analogic devices or, in other words, prior to the massification of electronic means of communication (such as the Internet or the World Wide Web).

It should be highlighted that the role played by Finisterra and by the CEG-UL in forming a body of experts and expertise on Geography teaching/education in a period when professional associations were forbidden (during the Estado Novo regime in Portugal until 1974) or prior to the constitution of the Portuguese Geography Teachers Association and the Portuguese Association of Geographers, both in 1987. In addition, it should be noted that the Portuguese Geography Teachers Association released its own journal (Apogeo) in 1988 and the Portuguese Association of Geographers started the publication of the journal Inforgeo from 1990 onwards. In terms of method, this paper aims to map the themes and education technologies that were addressed in the aforementioned section in order to understand the connections between the journal's articles and the Geography curriculum in force, in different phases of the Portuguese secondary education syllabi in the period under analysis (Claudino, 2002), on the one hand, and the relations between the higher and secondary education curriculum practices regarding an interactive conception of Geography education (Ribeiro, 2012).

This paper is part of a doctoral thesis on progress on the history of Geography education in Portugal that is currently underway at the University of Porto.

---

Dora Lilia Marín Díaz (Universidad Pedagógica Nacional)

### **El cuerpo operador de la modernización en Colombia: primera mitad del siglo XX (Español) (90.02)**

Esta ponencia propone analizar algunos elementos que acompañaron la producción discursiva del cuerpo, a través de prácticas educativas implementadas en Colombia durante la primera mitad del siglo XX. En este sentido, se estudian algunas prácticas asociadas al proceso de modernización marcado por la apropiación de nociones fundadas en el evolucionismo social y en las cuales la educación del cuerpo pasó a ocupar un lugar estratégico.

Los discursos sobre el progreso y la modernización emergieron como la alternativa para evitar la desintegración del país y generar un clima de conciliación política bajo principios democráticos y republicanos. Así, las reformas educativas de la primera mitad del siglo XX se sustentaron en un proyecto modernizador que se orientó hacia la consolidación de un sistema educativo que ayudara a fortalecer el Estado nación sustentado en la idea de perfectibilidad del ser humano. Las prácticas educativas de este periodo acompañaron y fueron expresión de un proceso que debía garantizar tal perfectibilidad, a través de la formación moral y cultural alcanzada gracias a la educación y el trabajo. Las colonias escolares junto con otras prácticas higiénicas centradas en la ejercitación y conducción del cuerpo y la mente fueron promovidas por la escuela para cumplir con un propósito socializador y formativo que se sustentaba en los modelos norteamericanos y europeos a través de los cuales se esperaba consolidar formas de sociabilidad burguesa –familia, civilidad, entre otro– y construir formas de individualidad (subjetividad) modernas –producción de modos de comportamiento, hábitos, gustos, modales, costumbres, usos del cuerpo, etc.–: dos elementos fundamentales para la consolidación del país como “una gran nación moral” (Uribe Uribe, 1955, p. 191). El análisis histórico de las prácticas educativas promovidas en Colombia, en las primeras décadas del siglo XX, permite percibir el desarrollo de programas de perfeccionamiento y formación moral configurados a partir de la apropiación de los saberes modernos y el ajuste de los mismos con los ideales de formación y de culturización sustentados en discursos progresistas y renovadores que encontraron en el cuerpo – sano, resistente, vigoroso, disciplinado, saludable, controlado, educado, ejercitado, rendidor, entre otros – el operador que garantizaba la salvación y el futuro del sujeto y de la nación, según Jiménez López (1920) se trataba de “perfeccionar nuestra raza en todo sentido: en lo intelectual, en lo moral, en lo morfológico; la evolución hacia el tipo de belleza físico admitido hoy en el mundo es condición primera en el mejoramiento de las razas” (p. 75). Las técnicas y ejercicios promovidos por las prácticas educativas de este periodo emergieron asociados a lo que hoy se denomina evolucionismo social, el mismo que ayudó a difundir las creencias que permitieron poner en práctica las políticas sociales, médicas, higienistas y educativas, cuya pretensión eugenésica fue que las poblaciones y los individuos evolucionaran, se desarrollaran y

---

progresaran. De esta forma, el cuerpo se convirtió en el punto de articulación de una serie de estrategias eugenésicas centradas en la ejercitación que garantizaba la configuración de la sociedad y el sujeto modernos.

---

Aires Antunes Diniz

**Poor Pharmaceutical Training at excluded regions - Some Evidences (English) (71.03)**

After an intensive development of pharmaceutical knowledge at XV and XVI Centuries as a consequence of Portuguese Discovery of World, mainly India, China, Japan and America, as a consequence of Counter-Reform, Portuguese Jewish was expelled from Portugal and also from Iberia and with them went apothecary knowledge of chemistry. So, Portuguese pharmaceutical knowledge diminished at subsequent two centuries. With 1618 London Pharmacopeia diffusion across Europe, including Portugal there was a remarkable Pharmaceutical Chemistry development that was pursued with a lag of one century or more in Portugal. So, only at 1794, Portuguese First Legal Pharmacopeia was decreed written by one Doctor of Coimbra Faculty of Medicine, restarting a new understand of Pharmaceutical Science as an applied Chemistry to Body care and as a basis for Pharmaceutical Teaching on Job to guarantee Public Health. Before, as a consequence of 1755 earthquake, an exhaustive inquiry about Portugal wealth and resources gives occasion to recollection of botanic species with direct effects on body health, leading to a new on job training legal organization some years later. Indeed, as a consequence of 1836 Passos Manuel Educational Reform, was defined a new Pharmacy School at Coimbra University, but without any defined curriculum. The same happen at created Lisbon and Oporto Medical and Surgical Schools. All teaching was done within eight years of practice under the supervision of a certified pharmaceutic. Law obliged that on the job fellows must be registered simultaneously at a registration book at this three schools. At the end, the practitioner was examined at one of these schools and, if approved, becomes Pharmaceutic of Second Class. Alternatively, but not at Coimbra University but obligatorily, after some experience, there are an alternative curriculum with defined disciplines that certified professional quality of Pharmaceutic of First Class. Analyzing University registration book, I can see how was geographically scattered this teaching, with a curriculum defined by pharmaceutic supervisor and also with some transference among pharmacies with a clear concentration at Coimbra, Lisbon and Oporto, excluding large regions of Portugal, where some towns emerge as local for pharmaceutic apprenticeship. But, it was evident the persistent ignorance of law and mistakes at registrations and also many university administrative failures, accompanied by pharmaceutic supervisor errors and consequently with poor professional training. This had dramatic consequences at professional training quality and subsequent professional performance. So happened deaths by deficient understanding of medical prescription. So, as a consequence, Viscount of Vila Mayor, University Rector, ordered a new registration in a new book and at 1880 decade argues also for a reform of pharmaceutic teaching to outpaced these problems that signaled teaching backwardness in Medical Education, with social and individual costs at excluded regions at maintenance of Body Health. All was done with almost total exclusion of Women of University Studies, being exception pharmaceutic practicing. However until 1880 decade only two women was approved as Second Class pharmaceutics.

---

Klaus Dittrich (Hong Kong Institute of Education)

**“Star Kam Ata” – A Luxembourg Lady of Steel Encounters Japanese Female Bodies during the Interwar Period (English) (60.12)**

Aline Mayrisch de Saint-Hubert (1874-1947) was the wife of Emile Mayrisch, Luxembourg's key industrialist of the twentieth century who placed the Grand-Duchy on the world map of steel production by creating the conglomerate ARBED (Aciéries Réunies de Burbach-Eich-Dudelange) in 1911. Aline Mayrisch's charitable activities in the fields of education, welfare, and public health as well as her efforts toward European intellectual reconciliation after the First World War are well known. The paper aims at broadening our understanding of Mayrisch by analyzing her engagement with East Asia. It asks how she perceived the modernization of Japan during her trips to this country in 1930 and 1934. The paper is based on an unexplored photography collection at the Centre National de Littérature in Mersch which documents Mayrisch's trips to Japan. The collection consists of photographs presumably taken by Mayrisch herself as well as commercially available postcards which she most likely bought during her sojourn on the archipelago.

Surprisingly, the dominant motif of the collection is Japanese women. They are depicted in various stylized ways. Firstly, geishas reflect a sense of traditional Japanese womanhood that apparently attracted Mayrisch. Secondly, a set of postcards features cheerleaders in the dress of the "Star Kam Ata" team; these girls with their erotic attire and make-up represent the topos of the modern girl. Moreover, some photographs depict Japanese nurses in Red Cross outfit. It becomes clear that Mayrisch was interested in perceiving and documenting how Japan (or more precisely Japanese women) became modern, how these – in her eyes – alien bodies adapted to and thus incorporated modernity. In a curious mirror play, the pictures that Mayrisch brought back from Japan to Luxembourg reflect her own educational projects that sought to fabricate a genuinely modern society in the Grand-Duchy.  
Fredrick Douglass Dixon (University of Illinois, Urbana-Champaign)

#### **What's In a Name? (English) (60.11)**

This presentation will reflectively examine the role of inner-city Black college student's critical social capital during the student rebellion explosion of 1968 in Chicago, more specifically, the organizational techniques that triggered a permanent name change at Woodrow Wilson Community College. The questions that guide this research: What events led to the name change of Woodrow Wilson College to Kennedy-King College? What role did The Afro-American History Club's critical social capital and collective resistance strategies play in renaming the institution? Shaun Ginwright's definition of critical social capital is employed as an interpretive theory. "The story of a Black student movement and higher educational reform is reconstructed by examining the in-between layers, the layers between the national level and the local level, between reform initiatives and the actual reforms." The purpose of this presentation is to uncover the critical social capital and collective resistance tactics employed by student organizations that created a revolutionary student movement on the south side of Chicago in 1968, more specifically, on the campus of Woodrow Wilson Junior College. The year of 1968 saw the assassinations of Dr. Martin Luther King Jr. and Sen. Robert F. Kennedy which caused civil unrest. Additionally, Chicago hosted the Democratic National Convention which exposed the excessive force used by The Chicago Police Department to suppress protesters. This research examines Woodrow Wilson College's AAHC's critical social capital strategies to unite students, grass-roots organizations and higher education professionals to demand immediate educational and social change. The investigation of specific tactics used by the AAHC to affect curriculum development, hiring practices and the symbolic importance of a radical name change of Woodrow Wilson guide this presentation.

---

Sara Doolittle (University of Oklahoma)

#### **Invisible Land: The Early Legal Battle for Integrated Schools in Oklahoma Territory (English) (10.09)**

In this paper, "Invisible Land: The Early Legal Battle for Integrated Schools in Oklahoma Territory," the author explores the unique conditions that existed in nineteenth century Oklahoma and Indian Territories, later the state of Oklahoma, where African Americans battled to create a space of equal opportunity. The promise of the Territory was tempered by the white attempts to reinforce the power structures of the segregated South, but pre-statehood legal history reveals an active and activist African American population who more often than not were successful in the territorial courts in at least temporarily staving off the impact of segregated schools and in fighting for the quality of education for their children. This largely ignored history is important as it allows for a broader understanding of the NAACP's legal battles of the mid twentieth century and shines a light on the sustained and profound struggle for equality of Oklahoma's African Americans.

---

Corinne Doria (Université Paris1-Panthéon-Sorbonne & Université de Milan)

#### **Discours savants et discours populaires autour de la myopie scolaire en France à la Belle Epoque (Français) (40.09)**

Parmi les pathologies scolaires, la myopie est certainement une des plus typiques. Traditionnellement considérée comme une condition propre aux hommes de lettres, avec le début de la scolarisation de masse au XIXe siècle, la myopie connaît une forte progression et touche des catégories sociales (les jeunes, les milieux populaires) jadis très



peu concernées par cette pathologie. Face à celle qui est rapidement définie comme une « épidémie », les pouvoirs publics, les médecins et différentes catégories d' « experts » se mobilisent. En France, des enquêtes sont lancées à partir des années 1880 afin de quantifier l'importance de ce phénomène ; les médecins ophtalmologistes débattent sur les causes (environnementales plutôt que héréditaires) de la myopie et préconisent plusieurs remèdes (adoption d'une posture particulière, aménagement du temps des élèves, construction des salles de cours, dimension des caractères d'imprimerie pour les livres scolaires) ; les menuisiers et d'autres artisans mettent au point un mobilier particulier et des dispositifs plus ou moins ingénieux d'aide à la lecture et à l'écriture. Si la progression de la myopie en milieu scolaire inquiète les pouvoirs publics et une certaine intelligentsia, la société civile ne paraît pas pour autant très réceptive à un discours savant qui entre les années 1880 et le début de la Grande Guerre fait pourtant couler un véritable fleuve d'encre. Si plusieurs historiens (Vigarello, 1979, Parayre, 2011) ont souligné l'intérêt des discours autour de la myopie pour l'étude de la santé en milieu scolaire, cette production savante n'a pas encore fait l'objet d'une étude d'ensemble, visant à identifier les différents auteurs (ou catégorie d'auteurs), les théories, les résultats des enquêtes, les solutions préconisées. L'impact de ce discours savant reste surtout encore à déterminer. Quelle a été effectivement la mise en application des nombreuses consignes formulées afin de mettre un frein au développement de la myopie scolaire ? Quelle a été l'attitude des maîtres d'école à cet égard ? Et des parents des élèves ont réagi ? Quelle la réception en ville plutôt qu'en milieu rural ? À travers une analyse fine des discours « savants » formulés en France entre 1880 et 1914 et de l'impact qu'ils ont eu dans la société civile, cette communication se propose de faire ressortir les différents enjeux liés à la myopie scolaire en France à la Belle Époque.

---

Deirdre Mayer Dougherty (Rutgers University) Sean Leavey (Rutgers University)

### **Bodies and Borders: Understanding Affect in Post-Brown Busing Policies (English) (30.12)**

Nearly 20 years after the Brown decision had ruled school segregation in the United States unconstitutional, many districts still found themselves mired in the remedy phase. The 1971 Swann decision placed busing on the table as a tool of desegregation. But polls released before the 1972 election showed that 73 percent of the public opposed busing for racial mixing (Mills, 1979, p. 1). Busing conjured images of armed guards, or, in the words of then-senator, Joseph Biden, a crisis that appeared to be a “domestic Vietnam” (Mills, 1979, p. 3). In suburban Washington, D.C., a 1971 advertisement for Parents Against Busing warned readers: “School days should be happy days, but unless better education is available to all—without the dangers and waste of busing—they will days of fear, polarization, and ignorance” (“Busing Can be Stopped”). Affect here—reflected in the happiness and fear of the Evening Star ad—can be approached from a Deleuzian-Spinozan perspective. From this view, the affective and emotional modulate between poles of joy and sadness, with joyful affects enhancing one’s capacity to act, while sad affects diminish it (Deleuze, 1978). Moreover, affect and emotion is transmitted and circulated among people in social and cultural interactions and processes (Ahmed, 2004, 2010; Brennan, 2004). Mass media is a part of this, bringing us to a different understanding of the political beyond its ideological dimensions (Massumi, 2002), to see the role feelings play in the composition and recomposition of social relations and possibilities. Looking at emotion and the circulation of affect as people’s racialized bodies and social relations were reorganized through the school desegregation policy of busing, this paper will draw on affect theory to consider the emotional significance of racialized bodies and spaces in the Washington, D.C., metropolitan area between 1968 and 1975. This paper asks two questions: How did emotions emerge as a response to policy through the invocation of “neighborhood” and to solidify feeling of place? How were bodies and borders articulated in media representations? Sources include letters to the editor and journalistic representations of busing found in the Washington Post and Washington Evening Star as well as local primary sources such as board of education minutes and superintendent annual reports from the region. Analysis of letters and articles will attend to particular words, phrases, and themes in order to identify the collective emotional conditions of the moment. This paper will contribute to scholarship on school desegregation in the United States by building on the work of historians of education who have engaged space and race in the U.S. context (Rury, 1999; Erickson, 2012; Dougherty, 2005) and by bringing affect theory into conversation with history. By attending to the role of emotion, we can better understand feeling and the potentials and limitations of feeling in the unfolding of school desegregation as a major political event in the United States.

---

Inés Dussel (DIE-CINVESTAV)

**Iconoclasm and pedagogy in two early films on children and schooling: Reflections on the ambivalence of the iconoclast gesture in progressive education (English) (40.06)**

Historicizing the visual in education requires considering a multi-sensorial history of the sensibilities with which images were produced (Mitchell, 2002), including a history of visual pleasure, of how people were taught and incited to see or not to see, and also a history of the forbidden images, of the boundaries and prohibitions shaped by visual regimes (Besançon, 2003). Iconoclasm is a particular case of this multi-sensorial history of images in education. In the intense passions triggered by images, iconoclasm stands out as a strong feeling that attaches colossal powers to images – a reverence and fear that leads to destroying them (Latour, 2010). Yet, it has been scarcely studied in the history of education (an exception being Malosetti, 2008). In this paper, I would like to propose a first approach to the iconoclast gesture through an analysis of two films on children and schooling from the 1930s, *Emil and the detectives* (Germany, Gerhard Lamprecht, 1931) and *Zéro de conduite* (France, Jean Vigo, 1933). These films – close to and informed by the progressive critiques of schooling – include several scenes in which traditional icons are desecrated. Through the analysis of these films and of debates on film education within the New School movement of that period (Desbarats, 2001; Serra, 2011), I would like to reflect on the ambivalence of the iconoclast gesture in progressive education, usually considered as a revolt against constituted authorities. However, it can also be seen as a movement trapped in a circle of “fascination, repulsion, destruction, and atonement ... generated by the forbidden-image worship” (Latour, 2010, p. 70). Inscribing progressive education within a multi-sensorial history of education can illuminate other aspects of the movement, as well as contribute to a historiographical reconsideration of images not as transparent evidence but as actors in complex entanglements of affective, symbolic and material forces.

---

Ariadne Lopes Ecar (Universidade de São Paulo)

**Cuaderno cuidado de niños y de la conformación del cuerpo de la madre (1937) (Español) (50.01)**

En este trabajo mi propuesta fue analizar las prácticas escolares registradas en un cuaderno de cuidado de niños, producidos por las estudiantes del Grupo Escolar Rural Butantan. Esta institución fue creada en 1933 en la capital de São Paulo - Brazil, con el fin de promover la enseñanza primaria a través de actividades rurales. En el Grupo Escolar Rural Butantan tenía un Club Agrícola, una especie de asociación de los estudiantes masculinos y femeninos que tenían como objetivo principal el desarrollo de actividades relacionadas con el mundo rural como la siembra de hortalizas, cría de conejos, pollos, etc., dichas actividades fueron coordinadas por la profesora Noêmia Saraiva de Matos Cruz. Además del trabajo rural, los estudiantes registraban lo que hacían en cuadernos, ellos contenían textos con ilustraciones y actividades. En el Centro de Documentación del Instituto Butantan, hay cuadernos de cuidado de niños (1937), sericultura (1937), aves (1938), horticultura (1939) y jardinería (1945). Aparte de cuaderno cuidado de niños, que se realiza sólo por las estudiantes, otros fueron construidos por ambos sexos. Tener un cuaderno cuidado de niños, entre otras actividades rurales trajo la comprensión del higienismo y la eugenesia en el Brazil, conceptos recurrentes en los discursos políticos oficiales, tanto en la educación y en la medicina de los años 1930 y 1940. En todos los cuadernos hay collage de recortes de periódicos junto al texto o coloridos diseños que parecen haber sido hechos por los propios estudiantes. También hay una secuencia cronológica de fechas y la aparición de uno o dos temas que se han trabajado o estudiado en el mes del año correspondiente. Cada página consta de la firma y la indicación de la clase a que cada estudiante pertenecía. El principal objetivo era ver cómo el cuaderno cuidado de niños era destinado a conformar un conocimiento, en este caso relacionada con la maternidad, ya que se produjo sólo por las estudiantes. Según Foucault (2008), la disciplina es destinada a operar un control minucioso del cuerpo, fabricando cuerpos submisos, aptos y capaces, un dispositivo disciplinario para el control y la aplicación de las conductas deseables. Otra perspectiva era ver cómo estos cuadernos constituían prácticas escolares rurales que formaron su propia cultura escolar. Este material escolar nos permitió percibir la evidencia de las prácticas escolares y el funcionamiento interno de la institución (VIDAL, 2009).

---

---

Linda Eisenmann (Wheaton College)

**Female Collegiate Faculty in U.S. Higher Education, 1945-1970: The Impact of Gendered and Sexualized Bodies (English) (60.05)**

A gendered and sexualized view of women's bodies has been a primary factor influencing the career choices and opportunities of female collegiate faculty over time. In the nineteenth century, women were excluded from the scholarly life because their brains were viewed as "too small" and their presence was thought to be too sexually distracting for male students. As women pursued graduate training in the twentieth century, worry surfaced that both advanced education and valuable teaching posts would be "wasted" on female scholars who would abandon the profession to marry and have children. And when women did secure faculty positions, their opportunities were often limited by sexist assumptions. With these and other gender-based impediments at play, female scholars have long faced limits to their educational choices, curricular decisions, and job opportunities. This paper focuses on a particular historical moment for women faculty in the United States, looking at the years following World War II and the Cold War era, just before Second Wave feminism took firm hold (~1945-1970). The paper explores three ways in which the gendering and sexualizing of women's bodies negatively impacted their ability to pursue and succeed in academic careers. First is the issue of actual participation. In the postwar era, women were not well-represented in the ranks of faculty. When they did secure teaching positions, it was often in a smaller, less-prestigious range of institutions and fields. Their career progress was generally slower than that of men, and their career ambitions were often treated as incidental or peripheral to the main areas of growth in higher education, placing them even further at the margins of activity. Second is the impact of men's careers as models for women. Since few women could be found in successful faculty positions, many female scholars felt the need to desexualize themselves as "honorary men" (in Carolyn Heilbrun's phrase) in order to compete. Even when they did, however, they generally were compared—usually unfavorably—to men, and rarely allowed to present themselves as ungendered professionals. Third is the advice given to female students by men and women in professional advisory roles. Women who had moved into positions as faculty, deans, and advisors found themselves offering strategic advice to their students about gender and sexuality, sometimes in response to what they themselves had experienced in the professional world. Doing so required both an awareness of the impact of gender and a willingness to subvert it. This paper uses both primary and secondary sources to examine the ways in which women's gendered and sexualized bodies affected their participation as collegiate faculty. I will share both quantitative information about women's participation and qualitative material about their experience.

---

John Exalto (Vrije Universiteit Amsterdam)

**Sexual Hygiene: Dutch Reflections on the Adolescent Body in the 1920s (English) (80.03)**

At the end of the 19th and the beginning of the 20th century interest in adolescence as a separate and crucial phase in human development increased among psychologists, educators and youth workers. American psychologist G. Stanley Hall fueled the interest in adolescence when he published *Adolescence* (1904) even as, in Vienna, Sigmund Freud worked on his theory of psycho-analysis that, in part, studied adolescence, sexuality and their interference. This paper reviews the relation between adolescence and sexuality in the 1920s from a Dutch perspective. Initially, the work of Stanley Hall and Freud was relatively unknown in the Netherlands, and even then only understood in psychodynamic terms. But soon physicians pointed out the physical connections between the adolescent mind and the developing sexual body; they educated the country about venereal and other sexually transmitted diseases. Thus, the Netherlands worked for 'sexual hygiene', and clinical, sexual health education was instituted in the public schools. In 1914 the *Nederlandsche Vereeniging tot Bestrijding der Geslachtsziekten* (Dutch League for the Prevention of Venereal Disease) was founded, with the journal *Seksueele Hygiëne*, published between 1921 and 1950. In the 1920s education scholars also started to study adolescence. Philipp Abraham Kohnstamm (1875-1951), a professor in educational studies in Amsterdam since 1919, was a pioneer in developing a pedagogical approach (instead of a clinical approximation) to understand adolescence and sexuality. For Kohnstamm, sexual health education had to be part of moral teaching in family and school – prevention of venereal disease was not the sole argument for sexual education. At the same time, Kohnstamm hypothesized that during the first phase of puberty adolescents were bisexual, and their sexuality did not receive its 'definitive' form until the second stage of puberty. After the turn of the

20th century prepubescent and pubescent youth were understood in new ways. The results had implications for education and youth work in the Netherlands.

---

Alexandra Kathryn Fair (Miami University Ohio)

**'The Mind Has to Catch Up on Sex' : Sex Education and Sexual Norms in the Hull House of Chicago (English)**  
(60.06)

Founded in 1889 the Hull House of Chicago became a model for successful settlement homes nationwide. From their location on Halsted Street in Chicago, the physicians and activists who resided there applied their formidable talents to causes such as nutrition, education and cultural enrichment. On a rainy afternoon in 1922, reproductive healthcare unofficially joined the list of causes championed by Hull House residents. Jane Addams and Julia Lathrop hastily departed the Hull House for the bedside of an unmarried young woman in labor. Upon arrival they discovered that, because she had become pregnant out of wedlock, the woman labored without the assistance of female family and friends who would have ordinarily attended the birth. When the local doctor did not materialize, Addams and Lathrop were forced to deliver the baby themselves. For the women of the Hull House, this unexpected foray into obstetrics illuminated the dangerous correlation between perceived respectability, income and access to reproductive care in Victorian era Chicago. Hull House residents' concern for the inconsistent access to reproductive care in the city prompted them to challenge the medical, social and political structures that withheld care from low income people and 'fallen women'. Hull House founder Jane Addams focused on the evils of prostitution, Dr. Rachelle Yarros pushed for legal birth control to reduce the number of dangerous 'quack' abortions and Dr. Alice Hamilton prioritized pediatric care and industrial health hazards. Although several residents highlighted an aspect of reproductive care, records rarely publicized the Hull House as a center for sex education and contraceptive distribution because residents struggled to counteract the conventional assumption that 'nice' women did not talk about sex or the body. In this context, residents relied on their reputations as intelligent philanthropists to stretch the boundaries of community service and religious obligation and create a sense of moral authority that proved unassailable to their opponents. Dr. Rachelle Yarros, who hoped to improve access to contraceptives and sex education, euphemistically described her work as 'social hygiene'. With this term, she circumvented the cultural classification of sex and bodies as profane and thereby developed an impressive public support network. Inspired by Hull House cases like that of Addams's unmarried patient in labor, Yarros crafted a Hull House sex education program and birth control clinic tailored to the needs of low-income women. Drawing on pamphlets and contraceptives from the Illinois Social Hygiene League, the Hull House sex education curriculum reframed sexual health as a public health crusade. Although the curriculum continued to regulate participants' bodies through Victorian era messages about sexual morality, it marked the beginning of advocacy for reproductive healthcare as a human right.

---

Olatunde Rasheed Fatoki (Adeyemi College of Education) Funsho Christiana Oyewumi (Adeyemi College of Education)

**Historical Overview of Physical Exercise and Its Impacts on The Students' Academic Achievement in Nigeria (English)** (10.04)

Nigeria, a country with over one hundred and seventy million people and more than two hundred and fifty ethnic group is a country in sub region of Africa. The country was administered independently as two separate protectorates: Northern and Southern under British colonial administration until 1914 when the two protectorates were amalgamated by the then Governor General, Lord Lugard. The Country gained independence from the colonial master in October 1960 and it became a republic in October 1963. Physical exercises were not alien to Nigerian culture. Each ethnic group has its own forms of physical exercises; Local wrestling and acrobatic dance were very common among all the ethnic groups. In most cases the physical activities were limited to men as they were aimed at developing strength and manhood. In some cultures, the physical activities were incorporated into festival. Children too were not left out in

physical activities. "Hide and seek" game was common among children. In most cases, children devised their own form of physical activities to create fun. However, there were no organized sporting activities such as football, sprinting and host of others as we have them today. These physical activities formed the core of the curriculum of indigenous education. With the advent of western education, various sporting activities were introduced into education programs in schools. The introduction of physical education as well as physical exercises has great impacts on educational achievement of a child. It brings about significant changes in motor-skills development, performance and educational potentials. Physical activities is very fundamental to early development of a child and the skills acquired through it contribute significantly to the holistic development of young people as it affects physical and cognitive development, psychological well being, social competence and emotional maturity of a child. Again, certain values that shape the life of a child in adult stage are learnt through physical activities. Such values include adherence to rules and regulations, team work, fair play and ability to manage success and failure. This study therefore explores the historical development of physical education in Nigeria's schools with a view to assessing current situation of physical exercises and its impacts in the academic achievement of the children in our schools. It is observed that the current policy on education in Nigeria gives paramount attention to curriculum based activities that aims at cognitive development of a child at the expense of motor-skills activities. As such, there has been steady decline of sporting activities in schools. The study also observes that the decline has brought continued rise in boredom, inattentiveness, restlessness, low academic performance, indiscipline, low assimilation and prevalence of obesity among the schools children. The study concludes and recommends the inclusion of physical education programs in our schools.

---

Ismail Ferhat (Université de Picardie Jules Verne)

**L'éducation sous la présidence de François Mitterrand de 1984 - 1988 : une priorité paradoxale? (Français) (70.04)**

L'éducation (entendu comme l'ensemble du système éducatif, supérieur inclus) borne de manière forte la présidence de François Mitterrand de 1984 à 1988. En 1984, c'est bien le retrait de la loi Savary le 12 juillet qui cristallise la chute du gouvernement de Pierre Mauroy. En 1988, l'éducation est une pièce maîtresse du dispositif de campagne de François Mitterrand, tant sur le programme que sur le dispositif (Laurent Fabius secrétaire national à l'éducation du PS). Entre temps, c'est bien la contestation de la loi Devaquet et la mobilisation lycéenne et étudiante qui a constitué une étape importante pour la candidature du président pour 1988. Comment expliquer ce paradoxe d'une éducation à la fois sujet de déstabilisation et pièce importante de stratégie politique du mouvement socialiste pour la présidence de François Mitterrand ? Quelles sont, au-delà des ruptures et des crises, les évolutions menant à cette priorité ? Nous verrons que l'éducation est tout d'abord prise dans un jeu complexe d'apaisement et de tensions, la question laïque étant remplacé par d'autres sujets d'affrontements. Nous verrons ensuite comment l'éducation est devenue une priorité programmatique de François Mitterrand. Cette communication prend appui sur les archives ministérielles et présidentielles.

---

Ismail Ferhat (Université de Picardie Jules Verne)

**French teaching body and Islam: the turning point of the « headscarf affair » of 1989 (Français) (20.10)**

Since the late eighties, Islam has become a key aspect of the "laïcité" in French state schools. In those institutions, the teaching body has been deeply divided by this issue. This new emphasis on Islam has been symbolised by the « headscarf affair », which has taken place in a school of the city of Creil, in september 1989. This event has aroused an abundant production in social sciences, and massive reactions in media, political and intellectual fields. However, the education aspect of this event has been less studied- a fact which is not a minor paradox for a crisis born in a school. This communication aims to study the tensions of the French education system and teaching body created by the "headscarf affair" of 1989. How have they reacted to this event? Have this affair divided the teaching body? Did these divisions reflect traditional cleavages or new oppositions?

---

Ina Friedmann (University of Innsbruck)

**Medical suppression of 'hypersexuality' with Epiphysan at the Children's Observation Ward in Innsbruck/Tyrol (Austria) between 1952 and 1980 (English) (70.09)**

Psychiatrist and therapeutic pedagogue Maria Nowak-Vogl headed the Children's Observation Ward from 1954, the year of its founding, until her retirement in 1987. The Ward had evolved from a 'children's room' at the Psychiatric Clinic of Innsbruck, where Nowak-Vogl had already started to inject her underage patients with the hormonal preparation Epiphysan in order to treat their alleged sexual misbehavior as early as 1952. Epiphysan was won from the fresh pineal gland of young cattle and Nowak-Vogl administered it for almost 30 years to minors between the age of five and 16 years. The proposed paper will depict the dimension of interference with the bodies of the affected patients by introducing concrete examples as well as Nowak-Vogl's publications on the topic. Frequently, the administrations of Epiphysan were performed without the patient's knowledge about the medication, although patients were informed in some cases – then paired with moral instructions. Nowak-Vogl's 'selection criteria' of the patients to be treated with Epiphysan will be investigated as well as the concrete reasons leading to this medication of unwanted sexuality of minors. Furthermore, it will be demonstrated that only a few years after the introduction of Epiphysan at the Ward, regional correctional education homes and the youth welfare office were picking up this practice, too, and demanded this medication for their protégés themselves. Thus, it is not only possible to give detailed insight into the treatment of children at the Ward, who were ascribed sexually 'abnormal' behavior on the part of parents or institutions, affirmed by the authority of Nowak-Vogl, but also into the handling of sexuality within the western Austrian welfare system during the second half of the 20th century.

Julien Fuchs (University of Western Brittany) Jean-Nicolas Renaud (Ecole Normale Supérieure, Rennes)

**La formation des enseignants d'Education physique en France au cours du XXe siècle : luttes et enjeux autour de la définition de l'éducation du corps (Français) (41.03)**

Depuis la fin du XIXe siècle, l'éducation des corps se conçoit en Europe de plus en plus comme une prérogative qui relève de l'état. Du Turnen allemand à la gymnastique suédoise, les états-nations font de la question de la gestion et de la préparation des corps un objet politique majeur. En France, la formation des enseignants de gymnastique et d'éducation physique commence à être organisée en 1869, date de la création du Certificat d'aptitude à l'enseignement de la gymnastique. A partir de cette date, cette formation se structure lentement en un réseau complexe autour de centres régionaux et nationaux de formation aux prérogatives diverses, dont les finalités (militaire, hygiénique, éducative) s'entrechoquent souvent et qui reposent sur des perceptions variées du statut et de l'importance de la formation du corps dans l'éducation. Aujourd'hui, la position des enseignants d'Education Physique qui travaillent dans le cadre de l'Education nationale n'est pas, par exemple, celle des professeurs de sport, qui dépendent pour le Ministère des Sports. Cette dualité résulte d'un long et complexe chassé-croisé des prérogatives, des publics mais aussi des formations. Plus encore, la logique de construction des centres de formation reste fortement empreinte d'enjeux locaux qui, bien souvent, s'adjoignent de façon subtile avec des forces nationales pour répondre à une double logique (locale et nationale). Nous montrerons donc comment l'implication variable de l'État dans les politiques de formations des professeurs d'EPS et de sport donne à voir une cartographie apparemment unifiée, pourtant également empreintes de logiques locales, mais s'appuyant sur des arguments affûtés nationalement selon un « conflit nécessaire ». C'est au final une réelle singularité française en matière de formation au métier d'enseignant d'Education physique que nous serons amenés à mettre en avant.

Notre communication vise ainsi à éclaircir cette histoire, en montrant que la formation des enseignants d'EPS en France a été, tout au long du XXe siècle, au cœur de nombreuses tensions entre attentes politiques et habitudes empiriques, entre influences scientifiques et méthodes pédagogiques, c'est-à-dire entre des conceptions divergentes de ce que doit être la formation des corps d'un point de vue des nations. Nous mobiliserons les sources émanant des Instituts Régionaux d'Education Physique et Sportifs (IREPS) créés avant la Seconde Guerre Mondiale, mais aussi des Centres Régionaux d'Education Physique et Sportive (CREPS), des Ecoles Normales Supérieures (ENSEPS), des Unités d'Enseignement et de Recherche (UEREPS) puis des Unités de Formation et de Recherche en Sciences et Techniques en Activités Physiques et Sportives (UFRSTAPS) existantes actuellement. Nos données seront

---

complétées par des éléments issus de nombreux entretiens réalisés avec des acteurs essentiels de cette histoire de la formation aux métiers du sport et de l'éducation physique.

---

Noyola Muñoz Gabriela (Universidad Nacional Autónoma de México)

**La formación del cuerpo a través del pole dance: una reflexión desde la historia (del corsé a la constricción del músculo) (Español) (71.02)**

Primero realizo un esbozo de la utilidad de la historia para pensar al cuerpo en la educación al recuperar el modo en que se configuró como objeto de estudio en la tradición de la historia cultural, particularmente en la escuela de los Annales. No se trata de la realización una historia del cuerpo sino de hacer hincapié en lo histórico como clave epistémica y como un enfoque para estudiarlo. El cuerpo es el primer objeto técnico del hombre, es portador de historia en la medida en que lleva consigo la huella de sus luchas individuales y colectivas; es un conglomerado rico y complejo de vestigios históricos, es producto de relaciones complejas de poder que se expresan de múltiples maneras a través de los comportamientos, los gestos, las imágenes, los códigos corporales que indican identidades de clase, de raza y de sexo; lo mismo que acciones físicas, movimientos cotidianos y extracotidianos como pudiera ser la danza. En segundo lugar, pongo de manifiesto el modo particular en que lenta y minuciosamente, se ha inculcado en los cuerpos un poder pedagógico que mediante el despliegue de toda una serie de dispositivos formativos se ha empeñado en corregirlo, normalizarlo, distinguirlo, convertirlo en un instrumento funcional y eficaz dentro de proyectos económicos, políticos, culturales, éticos y estéticos concretos, en una época y un período histórico que arranca en los años ochenta hasta la actualidad. Dentro de este marco es posible pensar en la configuración de un campo de experiencia de la formación de lo corporal que incluye prácticas lo mismo que la producción de saberes sedimentados o no, que permiten o bloquean procesos de emancipación individual y colectiva a través de la apropiación del cuerpo como territorio político en tanto que espacio de subjetivación. Frente a la tradición que lo estudia como un objeto natural, aquí se afirma un cuerpo que es a la vez producto y productor de historia y de cultura. Y en un tercer momento, se aborda la problemática específica de la formación del cuerpo a través de la práctica del pole dance en la Cd. de México, como un signo que marca el paso de una formación corporal dura, disciplinaria, a otra aparentemente más relajada y libre en un contexto de crisis y transformaciones culturales. La difusión de las pedagogías corporales basadas en la gimnasia, permitió la desaparición paulatina del uso del corsé entre las mujeres y dio paso a la constricción del músculo. En este marco, se destacan las huellas de la colonización en América Latina sobre el cuerpo de la mujer en tanto que territorio de inscripción y lugar de debate entre la sumisión impuesta por la colonia y los procesos de decolonización. El pole dance representa el triunfo de la mujer sobre las herencias de la educación colonial o, la reproducción acrítica de un modelo corporal de mujer que cambia sólo superficialmente.

---

Jill Gage (The Newberry Library)

**Fatal, Flogging Westminster: Punishment and Literary Production at Westminster School (English) (60.08)**

Early modern schools and schoolmasters had no desire to separate education from the more general function of social control; physical punishment was an inextricable part of the daily learning process. At Westminster School in London, especially in the seventeenth and eighteenth centuries, self-control and punishment were merged with the literary production for which the school was renowned. This paper examines two eighteenth-century literary works produced out of Westminster – one by a schoolmaster and one by schoolboys – that both embrace and parody this culture of “productive punishment”: Samuel Wesley’s 1716 poem *Neck or Nothing* and the 1792 periodical *The Flagellant*. In 1716, the scurrilous Grub Street publisher Edmund Curll pirated a funeral oration given by a Westminster student. Enraged with Curll – not because the work had been pirated, but because they felt it was ungrammatical – the Westminster boys invited Curll to the school and proceeded to toss him in a blanket, beat him, and force him to beg for forgiveness. Samuel Wesley, an Old Westminster who was a schoolmaster there at the time, immortalized the incident in his poem *Neck or Nothing*. Wesley presents Westminster as a comical juxtaposition of school, printing house, and bookshop not just in the text of the poem, but also in the frontispiece, which shows Curll being abused by scholars in caps and gowns. Wesley later refers to this frontispiece in the poem itself, writing: *I ken Thee dancing high in Air, With*

Limbs alert, and quiv'ring there: ....This Scene some Graver shall invite, To Stamp thy Form in Black and White: Haply in future Times to grace Some ever-open Frontispiece.

The punishment here is in fact a literary performance, with the schoolboys taking on the corrective (and violent) roles of both schoolmaster and printer while Curl's body becomes an emblem of his "education" at the hands of schoolboys as well as a commodity to be circulated and read. Later, the end of the eighteenth century saw the publication of the Westminster schoolboy-authored periodical, *The Flagellant*, whose young authors present themselves as having retreated to a ruined monastery in order to lash the vices of society. *The Flagellant* had a brief but calamitous run, ending after only nine numbers when Robert Southey, one of its young authors, was expelled from school for publishing an essay suggesting that flogging had satanic origins. Southey vows to investigate the history of flogging and asks his readers if it is possible to "doubt for one moment, that whilst they are lashing their scholars, the Devil is in the schoolmasters?". Southey's essay, and his flagellation of schoolmasters, was obviously meant to be funny to his schoolfellows as well as promote genuine reform. In discussing these two publications, my paper examines the role of physical punishment within the schoolroom and the ways in which boys experienced and practiced such discipline as a mode of literary production.

---

Laszlo Galantai (University of Pécs)

**Marked bodies. Body-representations in orthodox and neolog Jewish schoolbooks in the late 19th century (English) (90.08)**

All bodies become signs in social systems. Most traditional communities mark bodies of their members. In our lecture we research this symbolic interactionist phenomenon in example of Hungarian Jewish communities in late 19th century (Katz 1987, Meyer 1990, Patai 2015, Szalai 2002). In 1868 the Hungarian Jewish community was separated to orthodox and neolog branches (Katz 2005). The orthodox Jewish branch has kept religious habits in traditional ways, including the rules of the body-representation based on the Torah. The neolog branch has aimed the assimilation to the major society. It meant leaving of visible marks of Jewish religion, including earlock and covered head. These habits are even marks and rules: all of them have their own origin in the Torah. In our research we analyse orthodox and neolog Jewish schoolbooks from the late 19th century with deductive qualitative content analyses. Our categories in content analyses refer to the body of a religious man and woman, including the basement rules from the Torah. Our results will help to understand and compare different strategies of body-representations of Hungarian Jewish communities in institutional socialization.

---

Luis Javier Garcés (Universidad Nacional de San Juan) Diego Garcés (Universidad Nacional de Córdoba)

**Construyendo 'El cuerpo' de la barbarie (Español) (90.02)**

En el presente trabajo indagamos una de las aristas del programa discursivo de la generación argentina del 80, buscando problematizar ciertas categorías que en modo genérico han instaurado el orden gubernamental de nuestros modernos Estados latinoamericanos. Se han analizado 53 textos de lectura escolar del período comprendido entre 1898 y 1951, que presentan "el problema del indio" caracterizando sus "cuerpos". A partir de este recorte, cuestionamos el régimen de verdad establecido discursivamente, así como la dimensión práctica del mismo. La bibliografía escolar difícilmente es inocua, por lo que buscamos atender a la dimensión política de la misma, que conformó subjetividades, enraizándolas en el duro cristal del "sentido común", posibilitando la instauración de la dicotomía "civilización y barbarie". El discurso colonial que de forma enmascarada es presentado en la bibliografía escolar como objetivo, inocente y desidiologizado, está encubriendo una historia y una discursividad netamente política, que construye sentido práctico de manera explícita. Así, la propuesta de análisis está situada en el momento en que ese programa discursivo colonial, condensa en la creación del cuerpo de un sujeto indígena, desnudo, estático, en estadio salvaje, "...seres de ancha y chata cara, bronceada, con bigotes ralos, ojos de víbora..." (Toledo Hidalgo, L., 1909:48), deshumanizado y situado en un pasado remoto, contribuyendo desde entonces a la consolidación de lo que en el mundo contemporáneo podemos categorizar con Alcida Ramos (1992) "indio hiper real", es decir un indígena



construido desde el discurso y con una materialidad tal, que la imagen creada sustituye la realidad de ese sujeto colonial. Las conceptualizaciones sobre el cuerpo indígena halladas en la bibliografía escolar seleccionada construyen “fenomitos”, (Escolar: 2007), ya que la descripción que allí se hace sobre el otro indígena, es de carácter arbitrario y muchas veces en un tono peyorativo que construye otrificación, fomentando la diferencia entre un nosotros moderno, civilizado y ciudadano y un ellos, salvajes, atrasados, condenados a la extinción de forma irreversible. Así el dispositivo de conformación cultural pudo construir “lo civilizado”, anclado en su antagónico, duramente corporizado en esa imagen física del indio, lo que posibilitó la construcción de una matriz cultural que perduró en el tiempo, interpelando a los sujetos del siglo XXI, atravesados por la naturalización del cuerpo como signo de distinción social y de civilización, posibilitando rastrear esta continuidad hasta nuestros días, fuertemente consolidada en aquellas primeras representaciones sobre el cuerpo indígena, como lo señalan múltiples trabajos que abordan la bibliografía escolar actual (Stagnaro: 2011). Planteamos aquí una mirada genealógica y decolonial hacia el proceso educativo, que recuperando el énfasis fanoneano en el problema de la alienación y la racialización, nos ubica allí donde la representación descompone el cuerpo, lo desnaturaliza y lo inscribe en esquemas históricos y epidérmicos raciales que trabajan casi en el modo del mito, es decir situados por fuera de la historia, en lo eterno y que ocultan el carácter de producido (De Oto: 2011).

---

Catherine Gidney (St. Thomas University)

### **From Buddhist philosophy to Evidence-Based Techniques: Mindfulness-Based Stress Reduction Programs and Student Self-Regulation in Canadian Schools (English) (30.12)**

In March 2013, Andrew Campbell, a teacher at Major Ballachey Public School in Brantford, Ontario, wrote to the Toronto Globe and Mail about the mindfulness techniques he had introduced into his classroom. In order to help students relax, learn to focus, concentrate and listen, Campbell would ring a bell, after which students sat quietly until the sound dissipated. He then had students concentrate on breathing in and out with awareness. Campbell is hardly alone in giving voice to concerns about students' emotional needs and classroom unrest. Only a month earlier the Toronto District School Board released the results of a survey of 100,000 students that found that almost three-quarters of those in grades 9 through 12 felt under significant stress all or some of the time [TDSB, 2013]. Students' emotional distress has thus joined the more-recognized issue of teacher burnout as significant classroom issues. Given similar concerns throughout the English-speaking western world, educators have begun to turn to Mindfulness-Based Stress Reduction (MBSR) and Self-Regulation programs. Some teacher education programs have introduced courses in contemplative approaches while programs such as .b (dot-be) in England and MindUp in the US and Canada are being piloted in a variety of schools.

The Mindfulness-Based Stress Reduction (MBSR) program on which much of this activity is based was created in 1979 by Jon Kabat-Zinn at the University of Massachusetts Medical School. Used initially as a means to help patients with chronic pain, it has become one of the foremost treatments for individuals suffering from conditions such as depression, obsessive compulsive disorder, and anxiety [Kabat-Zinn, 2011]. Educators are also advocating its utility for the development of self-regulation [Lantieri; Shanker]. Focusing on developments in North America and Britain, this paper examines what MBSR is, where it came from, how it has spread and why it is gaining influence among educators. I argue that its current prominence is part of the broader thrust of psychology into school culture that has been occurring since the early twentieth century [Gleason, Rose, Thomson, Wright]. It is also, however, the more specific result of significant cultural and medical change since the 1960s, from the growing influence of Buddhist philosophy and alternative medicine, to new discoveries about the working of the brain, and changing attitudes towards discipline and authority.

This paper would fit well under the category “Working, Thinking, Feeling Bodies.” The integration of MBSR in schools is about students learning to regulate themselves to calm their bodies and minds in order to contribute to a better learning environment (calm classrooms) and make themselves more effective learners (calm minds). In controlling or even harnessing (rather than repressing) their emotions, the argument runs, students can become creative and productive citizens [Goleman; Schumpeter]. Examining the incorporation of MBSR-based programs into schools can thus help us better understand the ways in which new ideas about mental health are transforming our current education systems.

Filiz Meşeci Giorgetti (University of Istanbul)

**Youth and Sports Day: Body of Youth/Students as Political Instruments (English) (40.11)**

The founders of the Republic of Turkey were quite aware of the power of the national sport festival as a political instrument. With using youth/students' body as an object of power and as a target, the political function of the national sports festival had become more apparent during the interwar period in the Republic of Turkey. Disciplining the body of the youth/students through detailed, mechanical and synchronized movements can be observed clearly during the "19 May the Commemoration of Atatürk, Youth and Sports Day" which is a Turkish national festival. Stadium performances are the main events of this festival. Youth are the center and the target of this stadium performances. They recite marches, pledges and demonstrate synchronized body movements in an impressive uniformity. Preparation of students for stadium performance takes several months. Every detail of the performance is determined carefully. Literally the prototype of the Turkish nation is shaped through the body of the youth/students. This research aims at revealing how the body of the youth is used as a political instrument in the national sports festivals during the interwar period in Turkey. This study will therefore address the following research questions: What is the significance of the national sports festival in Turkish Education Policy in the interwar period? What are the features of the ideal citizen that political authority wants to create through youth's body in national sports festival in Turkey? What are the messages transmitted by the synchronized body movement performances? The relation between political power and the body of the youth/students will be analyzed from a Foucauldian perspective.

---

Richard Stephen Glotzer (University of Akron)

**Absence, Distance and Family Life: An Intergeneration Study of Carnegie Corporations' interwar Educational Experts: The Clarkes and the Lorams (English) (30.07)**

Drawing from archives, privately held sources, and interviews, this paper examines the family life of two of Carnegie Corporation's educational experts Charles T. Loram (1879-1940) and (Sir) Fred Clarke (1880-1951). Contemporaries and friends, their lives were linked to South Africa, North America, and shared venues in the colonial world. Their work involved developing and disseminating modernist, often American, educational theories and practices in Britain's overseas empire. (Collectively, Frederick P. Keppel, the Corporation's president, termed such experts his "key men". Loram's main expertise was in the cultural "adjustment" of indigenous peoples, race relations, and educational administration. Clarke, by far the deeper thinker, examined teacher training, pedagogy, and foundational issues in education. Inspired by the quiet revolution in archival theory encouraging researchers to interrogate documents differently and make new sorts of inquiries, this project starts with two basic questions; Did Carnegie's advocates of modernity in education and family life follow the principles they expounded professionally in their own homes? Secondly, How did the socio-economic status and home lives of these experts influence the life-course of their children? While focused on two families, the entire cohort of experts identified for a larger project includes twenty-two adults (experts and spouses) and thirty children. (The Loram and Clarke families account for one-third of the total children between them.) Information about other families is introduced to offer comparisons. While the formative decades of socialization and education are the focus here the view is by necessity retrospective. The last of the children have passed away very recently and the grandchildren of this cohort are in their seventies. This research is enriched by contact with Cynthia Loram (1919-2013) and Claudia Clarke (1923-2012) as well as a living nephew of Loram (1940-present). Both domestic and international conferences, field work, inspections, and consultations with governments and private organizations, formed a part of the Experts occupational venues. Steamship, trains, automobiles and occasionally horseback, served thee travelers. Extensive travel required a well-organized family life managed by a spouse. While sacrificing their own aspirations, substantial resources were expended in educating the nine daughters of the two families. Determining how family was managed amidst the disruptions of travel, professional obligations, and family problems, is difficult to find within archival material since families typically memorialize achievements rather than

the efforts required to attain them. The paper details the choices, accommodations, and outcomes made, and their results. The theme of social class background emerges as an important variable with unanticipated consequences.

---

Mariane dos Santos Gomes (Sao Paulo State University)

**Body Movements and the Understanding of Environmental Aspects in the Context of Childhood Education (English) (30.02)**

In this paper I introduce reflections which aims to present results of reflections on the importance of the relationship between gestures, body movements, rhythms and music in order to create possibilities and demonstrate that these are directly related to pedagogical work, work that can be related to other factors capable of developing the cognitive, motor and corporeality in the child's early school years. When we think about of early child development we can consider that childhood life and teaching are a way of understanding the world, the environment around you who interacts with the child's development. The child can develop in many ways, the issue of speech and action speak, sing, play, hit objects, in order to explore the environment in which she is and discover the universe of sound that can be produced either by the child's action towards objects and produced by herself in the use of his body. It was observed in Brazil a significantly increased discussions about early childhood education with the constitution of 1988 when was inserted a chapter relative to education, day care and preschool. Thereby the school attendance of children from the first months of life and six years becomes a duty of state and a right of the child through the legal point of view. The National Reference Curriculum for Early Childhood Education can help teachers to improve the development of the work with objectives and methods that can be followed. According to official documents "the gesture and body movement are closely linked and connected to the musical work. The musical realization implies in the gesture as much as in the moving, because sound is also gesture and vibratory motion and body's movement translate into the different sounds that you realize ". The body movement, as well as speech, child's phonetic, are important in their development, but often, even by a school culture and historical factors relating to child discipline some attitudes are taken with the intention train her to always stay quiet and sitting. De Marco (1995) claims that the pedagogical essence of psychomotor centers on the proposition of a diverse repertoire of motor activities directed to the development and improvement of these base structures. In this sense, we conclude that when children begin to discover sounds of the body or the environment around you, considering the wide variety of sounds that is present in our daily lives, every noise, birdsong, the sound of a car, snap fingers, clap, they relate to movements, they can build skills in children and rhythmic perception, sound, making them more able to have a greater expression and to relations with the social and the environment around you.

---

Doriane Gomet, Michaël Attali, Thomas Falchun (University of Rennes 2)

**Éducation des corps, disciplinarisation des sports. Retour sur le processus d'intégration des sports en éducation physique en France (fin XIXe- 1981) (Français) (10.04)**

Prenant appui sur les travaux de M. Foucault (1966, 1969,1975), cette étude s'intéresse aux discours et à la production de savoirs à propos de l'utilisation du sport comme support éducatif depuis la fin du XIXe siècle en France. Si cette thématique a fait l'objet de nombreux travaux (Arnaud, 1981 ; Arnaud, 1989 ; Gleyse, 1995 ; Attali et Saint-Martin ; 2007, Attali et Saint-Martin, 2014), mettant notamment en évidence l'intégration lente, progressive et singulière des activités sportives dans l'institution scolaire à des fins d'éducation, aucune n'a utilisé les cadres posés par le philosophe français comme angle d'attaque prioritaire. Cette recherche repose sur deux corpus dont la complémentarité doit permettre de circonscrire les processus en jeu. Le premier se concentre sur des publications génériques traitant sport. 14 ouvrages et 72 articles ont été passés au crible d'une analyse de contenu. Ils ont été choisis en référence à trois critères : leur date de publication est comprise entre la fin du XIXe siècle et 1981, date de la reconnaissance d'une éducation physique par les APS dans les établissements secondaires en France ; leur nombre se répartit équitablement sur la période étudiée ; enfin, tous les auteurs s'inscrivent dans une action volontariste en faveur d'une éducation par les sports. Le second corpus s'attache à étudier des ouvrages ou articles spécialisés touchant au tennis, à l'athlétisme, au basket-ball, à la gymnastique sportive et à l'escalade. Ces cinq pratiques sont censées couvrir la

diversité des activités dans leur rapport au corps et à l'éducation corporelle. 22 ouvrages et 88 articles parus dans la Revue EPS, la revue Héraclès, la revue INS, les Notes de l'ENSEP et la revue Hyper ont ici été analysés. Cette contribution met en évidence que l'intégration des sports dans le système éducatif ne s'effectue qu'à partir de l'instant où les travaux leur étant consacrés les dotent d'une assise disciplinaire (Foucault, 1975) indiscutable. Les gestes sportifs deviennent des gestes normés, efficaces, rentables, ordonnés, découpés en séquence temporelles et contrôlés à l'extrême ; les corps associés des sportifs développent une force grâce à des tactiques elles-mêmes ordonnées par un commandement central, les apprentissages sont pensés à partir de la constitution de groupes et les activités proposées sont hiérarchisées, segmentées. Enfin, des tables de performance permettent d'évaluer des prestations, de construire des examens, cœur du pouvoir disciplinaire. Plus encore, cette étude démontre que l'intérêt éducatif accordé à des activités sportives plutôt qu'à d'autres est proportionnel au degré de disciplinarisation de ses publications théoriques. En somme, le sport devient un outil d'éducation reconnu lorsqu'il se pare des attributs d'une discipline.

---

José G. Gondra (UERJ)

### **Des conventions médical-hygiénique et la modélisation du corps sain au Brésil (Français) (30.13)**

La médecine qui traite de l'individu, se destine à couvrir les zones publiques, en particulier les zones urbaines. Associé à cette doctrine, le professeur d'hygiène et de médecine légale de la Faculté de Médecine de Rio de Janeiro, Afranio Peixoto, a écrit un manuel résultant de cours pour les futurs médecins dans la capitale du Brésil, publié d'abord en 1916, avec réimpressions successives. Intitulée "Hygiène", avec 717 pages, le livre est divisé en cinq parties. La première traite des conditions générales de santé; dans la deuxième, il aborde les conditions spéciales; dans la troisième, les problèmes et les moyens de les éviter et dans la quatrième il traite de la gestion de la santé et de l'enseignement de l'hygiène au Brésil. Il conclut avec une réflexion sur l'ancienne et la nouvelle médecine. Enthousiaste de la science et de l'hygiène, le médecin a enseigné les avantages résultant pour les vaccins, mais aussi avec la construction de maisons, la planification des villes, l'enlèvement des déchets, d'égout, l'approvisionnement d'eau, de la police de la nourriture, des jardins publics, des sports et des jeux, les pratiques individuelles de propreté, de l'apprentissage et l'utilisation de la salle de bain, l'utilisation fréquente de savon, la connaissance des antiseptiques etc.. Tout cela contribue à la réduction progressive de la mortalité et à une longévité accrue, y compris les régions de mauvaise fortune. Ainsi, la force de l'hygiène a été exhortée et a exigé une population hygiéniquement éduquée. L'éducation qui doit être intégrale: physique, morale et intellectuelle. La diffusion de la doctrine de l'hygiène convertit les exercices scolaires et du corps dans un problème médical. Inscrit dans ce domaine du savoir-pouvoir, l'école et les corps deviennent l'objet de plusieurs conventions, afin d'assurer une vie longue, productive et harmonieuse pour une société en général très inégale.

---

José Gonçalves Gondra (State University of Rio de Janeiro - UERJ)

### **Medical-Hygienic Prescriptions and the Manufacturing of the Multiple Body in Brazil (English) (90.05)**

The medicine that focuses on the individual becomes and starts to cover public domains, especially in urban areas. Thus, the body educated at home converted into an object of medical and hygienic knowledge that organizes a series of guidelines incorporated in schools and factories. The general principle should chair the interventions on human nature and their bodies found himself guided by scientific rationality and calculated to avoid a double danger: lack and excess. It is the sign of "prudent moderation" that should guide the actions of the physics of men, so that each and all together, they could achieve a maximum profitability and homeostasis, both on the individual level, as in the multiplicities. Associated with this doctrine, Professor of Hygiene and Legal Medicine at Faculty of Medicine of Rio de Janeiro, Afranio Peixoto, taught many classes and wrote hygiene textbooks, either for undergraduates in medicine, either for future teachers. In this study, we examine the manual resulting of the courses ministered to future physicians in the capital of the Brazilian Empire, first published in 1916, with successive reprints, who guided the formation of many doctors and sought to provide safe guides to public medicine and for multiple and profitable body of houses, schools and factories. Entitled "Hygiene", the book contains 717 pages, divided into five parts, preceded by a warning

and introduction. The first part it addresses the general health conditions. In the second part; to the special conditions; in the third, to the health problems and ways of avoiding them; in the fourth part, it comes to the health management and teaching of hygiene in Brazil. It ends with a reflection on the old and new medicine. Enthusiast of science and hygiene, the physician taught the benefits arising to the vaccines, but also with the construction of houses, building of cities, waste removal, sewerage, water supply, food police, public gardens, sports and games, individual practices of cleanliness, learning and use of the bath, the frequent use of soap, knowledge of antiseptics, filter, domestic comfort, public safety, the terror of microbes, the serums, (...). All of this combined to progressive reduction of mortality and longevity, including unhealthy regions, causing the Brazilian physician exhorted the force of hygiene that, in turn, required a population hygienically educated. Education that should be integral, physical, moral and intellectual. Joining to the doctrine of Hygiene allows us to understand the conversion of the school and bodily exercises in a medical problem. Subscribers in this field of knowledge-power, the school and the bodies will be subject to plus or minus fine conventions, in order to ensure long, productive and harmonious life for a markedly unequal society.

---

Joyce Goodman (University of Winchester)

**Visceral Inter/nationalism and Cosmopolitan Bodies: Dalcroze Eurhythmics and Rhythmic Technologies (English) (30.02)**

Dalcroze eurhythmics is a vitalist form of music education grounded in rhythm and movement in which the body plays the role of intermediary between sounds, emotion and thought in the 'formation of character' and the 'cultivation of temperament' (Dalcroze. 1930, 199). The joy to be cultivated through eurhythmics in pursuit of the rhythmic harmonisation of physical and social bodies embraces repetition but also difference – the association or dissociation of contrasted movement, energy, speed, or intensity related to the materiality of space. In the eurhythmic conception of the crowd as chorus, bodies in motion combine in musical polyphony, polyrhythm and polymetre in ways that 'form indications for the evolutions of human groups' (p.76). A 1920 satirical cartoon in *Punch*, or the *London Charivari*, entitled 'International Eurhythmics. An Allied Pas de Trois and an Associated Pas Seul' (vol.158, 25 February 1920, p.151 <http://www.gutenberg.org/files/16509/16509-h/images/144.png>) depicts national leaders Lloyd George (Great Britain), Poincaré (France) and Giolitti (Italy) moving eurhythmically (and defensively) in chorus and providing a background for Woodrow Wilson (USA) who springs in contrast (energetically) as soloist. This parody of international relations and of eurhythmics captures homologies between notions of internationalism in which countries inter-relate in their diversity and eurhythmic views of the polymotivity of the ensemble in which bodies come into relation with one another based on contrasted bodily movements and displacement.

In Dalcroze's version of eurhythmics, national character is viewed along corporeal lines through the figure of the harmoniously ordered 'eu-rhythmic' child or the rhythmically irregular 'a-rhythmic' child, constructed through a cartography of physical and emotional responses to music and a dis-abling taxonomy of sub-categories thought to demonstrate the 'different natures' of 'a-rhythmia' (p.192) onto which are mapped the 'blemishes in the motor system' (p.194) through which children of various countries are described. Drawing on eurhythmic formulations of music as a universal world language, and a universal view of emotion, Dalcroze's version of eurhythmic music education embraces a future-oriented temporality in seeking to transform motor habits thought to be detrimental in different nations' children. Through 'plastic' (mobile) bodily responses that include emotions, a 'new being' is to 'escape' from 'the usual self' (p.34) via Dalcroze eurhythmic music education that incorporates visceral bodily processes in which the national, the international and the cosmopolitan are assembled. The paper examines the constellation of assemblages of movement, emotion and affect, intensity, temporality, repetition and difference through which Dalcroze envisaged 'new' cosmopolitan bodies to emerge via eurhythmic music education. The paper explores ways in which in Dalcroze eurhythmic music education, bodies in motion, combining as musical polyphony, polyrhythm and polymetre, constitute technologies of inter/nationalism and cosmopolitanism. The paper also raises methodological questions about the researcher as rhythmanalyst (Lefebvre, 1992) in constructing histories of education.

---

Karen Graves (Denison University)

**Staking a Claim in Mad River: Transforming the Body of Law on Gay Rights in the United States (English)**  
(90.03)

Since the Cold War queer perceived/identified educators in the United States have worked under strict public scrutiny. As the terrain of exploitation has shifted from gay purges to civil rights battles, lesbian, gay, bisexual, transgender (LGBT) teachers have adopted a number of strategies to maintain their jobs in elementary and secondary schools. In courtrooms stretching across the country teachers and other school workers have taken visible stands to challenge dismissals based on flawed claims of immorality, at great personal cost. At times these acts of political resistance resulted in legal steps toward equal employment protection for LGBT educators, even as the individuals named in the cases were not able to reclaim their own jobs. In this essay I chart a history of LGBT educators' struggle for employment as it played out in several court cases, with particular attention to *Rowland v. Mad River Local School District*. I argue that the principled action of LGBT teachers who challenged exclusions based on homophobic school policy has been underappreciated in the historical record documenting the larger struggle for gay civil rights. A recent "Marriage Equality" timeline published by the Human Rights Campaign does not mention the pivotal role LGBT educators played in the late-twentieth-century gay rights movement. *Rowland v. Mad River Local School District*, the case that led Supreme Court Justice William Brennan to issue a critical dissent claiming Fourteenth Amendment equal opportunity protections for bisexual, lesbian, and gay citizens is a particularly striking absence. This case has also fallen under the radar of education historians who study employment discrimination against LGBT educators. The core of this paper, therefore, is devoted to an exposition of Marjorie Rowland's case. She was fired from her job as a guidance counselor at Stebbins High School in Mad River, Ohio in 1974 because her status as a bisexual woman had been discovered. In 1981 a jury trial found that Rowland's equal protection and free speech rights had been violated, but a divided Circuit Court ruling in 1984 overturned the decision. When the U.S. Supreme Court refused to hear the case in 1985 Brennan issued his landmark dissent, joined by Justice Thurgood Marshall. Now, as Lambda Legal designs its next steps in pursuit of comprehensive federal protections against employment discrimination, another teacher has taken her stand in a long line of LGBT educators stretching back to the 1950s who made the case for justice under the law. It seems an important moment to revisit Marjorie Rowland's historic action. The analysis in this paper relies upon the arguments, judicial decisions, and news accounts regarding *Rowland v. Mad River Local School District* and pending interviews with Marjorie Rowland, along with the secondary sources listed below.

---

Gina Greene (University of Southern California)

**Heliotherapy and the 'Diseases of Darkness': Invisible Architecture and the Écoles de Plein Air (English)**  
(10.07)

This paper examines the French écoles de plein air, or open-air schools, as they developed in the early twentieth century, paying particular attention to the interwar years of 1918-1939, the period of their greatest architectural innovation. During a period of rapid urban expansion and industrialization, open-air schools were designed by physicians and educators to rehabilitate feeble, anemic, or 'pre-tubercular' working-class children by educating them in a natural environment where they could receive the same fresh-air and heliotherapy cure offered in tuberculosis sanatoria. Such schools, it was believed, might be extended to the entire French population. In the neo-Lamarckian, eugenic beliefs of the day, this could ensure healthy, vigorous generations of French children imbued with "the joy of living, the strength to work and, later, to fight." This paper will seek to explain why such utopian aspirations were brought to what was a dubious and ill-defined project and how architects strove to give concrete form to these aspirations. Many physicians suspected, even during the interwar period, that heliotherapy was neither an effective therapy nor a form of prevention for tuberculosis. Furthermore, there was a lack of consensus about what physical form these schools should take. Alpine chalets, suburban parks, and classrooms with large windows all served as open-air schools at various moments. Yet, despite this lack of clarity, considerable funds were spent to build sophisticated modernist open-air schools in the inter-war period that, through their extensive use of glass and permeable, at-times invisible

---

architecture, created an impression of seamless continuity between therapeutic natural outdoor space and rational modern hygienic space. This paper examines these structures through a previously unexamined archive, a Pasteur Institute journal devoted to school hygiene, *l'Hygiène par l'Exemple*, which took the fervent promotion of Open-Air Schools as their special mission.

---

Ian Grosvenor (University of Birmingham) Kevin Myers University of Birmingham

**Questioning difference: Bodies (re)presentation and the development of 'multicultural Britain' (English) (50.10)**

In *Different: Contemporary Photography and Black Identity* (2001) Stuart Hall writing on black arts in the UK in the 1970s and 1980s commented that the emergence of the 'black body' as a subject of visibility and identity challenged the racialised body which for so long had been produced and reproduced by racial discourse. 'On the site of the body,' he wrote, 'racial discourse had long undertaken the work of systematically reducing history to biology, culture to nature', but it was also a 'surface ... of resistance from which alternative counter-narratives can be produced' (Hall and Sealy, 2001, p. 38). Cultural identities, whether positive or negative, have histories (Myers, 2015; Grosvenor and Macnab, 2015) and are subject to the continuous "play" of history, culture and power'. This paper is situated in an emerging literature that situates itself beyond the linguistic turn (Spiegel, 2005) and which seeks to incorporate an embodied cognition as an important element in explaining change and continuity in history. More specifically the paper will (i) document the history of how artists, photographers and filmmakers in the 1970s and 1980s deconstructed and challenged the stereotyped black body of racialised discourse to produce counter visual narratives of the 'black body'; (ii) map the different mechanisms through which these counter visual narratives were presented, circulated, discussed, appropriated and used; (iii) explore how history of these counter-visual narratives 'intertwined and overlapped' (Said, 1994) with the history of the broader 'politics of representation' (Hall, 1997; Doy, 2000) and anti-racist politics in education in particular (Myers, 2015) (iv), and finally assess how successful these counter visual narratives were displacing the racialised black body in and of history.

---

Norbert Grube (Zurich University of Teacher Education Centre for School History)

**Beaten pupils around 1800: Power, educational deficiency and excessive demands in schools (English) (10.08)**

Since the late 18th century, the caning and flogging of pupils in school was heatedly debated. In the context of the Enlightenment, reformers stressed the necessity of commensurability and adequacy of corporal punishment: If teachers didn't consider this new guideline, they would lose authority and credibility. But in contrast to these educational demands and ideals, the violent caning of pupils often remained an indicator of everyday life at school. This paper casts new light on potential reasons for and legitimations of the corporal punishment of pupils around 1800. After a short introduction to the discourse of rational punishment, this paper will present three examples of corporal punishment in schools in northern Germany and in Switzerland by analysing autobiographical sources and letters between teachers, parents and local school administrations from 1770 to 1830. Small schools, staffed by unknown teachers in rural areas, will be focussed on in addition to private schools of famous educational reformers such as Johann Heinrich Pestalozzi in Switzerland. The focus on different educational settings should help to investigate the complexity of different teaching situations in the classroom and should contribute to the identification of the variety of conditions, risk structures and risk potentials that supported the corporal punishment of pupils in school. The thesis is that caning didn't only result from the hierarchy of power between teachers and pupils and wasn't only rooted in conditions of the so-called early-modern and traditional school. Rather, the maintenance of violent corporal punishment seemed to be the shady underside of the idealisation of pedagogy and reforms of schooling around 1800. The gap between high expectations towards education and the perpetuation of deficits in everyday school life (e.g. crowded classrooms with too many children) was the breeding ground for corporal punishment of pupils.

---

Flavia Guerrini (Department of Education, University of Innsbruck)

---

**Dangerous Spaces—Endangered Girls. The Interdependence of Gender and Space in the Process of Placing Children in Care (English) (90.11)**

While spatial theories (i.e. Goffman's concept of the Total institution or Foucault's concept of the Disciplinary Institution) have been employed in studies about the history of children's homes and youth reformatories the question of the significance of space as a category in describing and analyzing the process of outplacing children usually has not been posed. This paper seeks to explore the possible added value for researching the history of residential care by adopting a spatial perspective on the process of placing children in care. The main focus will be on teenage girls and thus on the interdependence of gender and (urban) space. As the child welfare service was the main agent in the process of placing children in care an analysis of child welfare case files seems to be a promising possibility to gain deeper knowledge about the question of how the decision to outplace children and youth was made and to what extent space is a relevant dimension. First (1) I will outline the state of research and (2) discuss some methodological considerations concerning the analysis of child welfare case files. Then (3) I will show by way of example two case studies in which way the city of Innsbruck, its quarters and venues as well as the street and urban space in general, are represented in the child welfare case files. Finally (4) I will draw some conclusions regarding the notions of order especially concerning gender and sexuality inherent to the constructions of space in the child welfare files.

---

Paula David Guimarães (Universidade Federal de Minas Gerais)

**Maria Moura Lacerda and the 'Scientific Study of the Patrician Child' in Minas Gerais (1908-1925) (English) (71.03)**

Este artigo investiga o projeto de estudo da criança científica concebido por Maria Lacerda de Moura em todo seu papel como professor de escola normal em uma cidade chamada Barbacena, no estado de Minas Gerais, Brasil, entre 1908 e 1925. Para o efeito, várias fontes históricas foram consultadas, tais como o pedido enviado por Maria Lacerda de Moura ao Secretário do Interior de Minas Gerais em 1919, solicitando autorização para realizar experiências de psicologia experimental com crianças em idade escolar de sua cidade; os pareceres emitidos pelo Secretário do Interior sobre a aplicação; parte da produção intelectual de Maria Lacerda de Moura, que inclui livros, artigos e conferências; alguns documentos da Escola Normal onde ela trabalhava em Barbacena, tais como livros de inspeção e as atas da congregação; bem como jornais locais e da legislação educacional do período. A partir das informações obtidas, foi possível 1) para conhecer a formação de Maria Lacerda de Moura, ao mesmo tempo familiar e institucional, verificando em que medida ela contribuiu com suas idéias e propostas sobre ciência aplicada à educação dos filhos; 2) descrever e analisar a professora de, juntamente com os pareceres emitidos sobre ele pelo Secretário do Interior de Minas Gerais, perceber em que medida a psicologia experimental foi recebida naquele momento, no estado de Minas Gerais; 3) para localizar o contexto intelectual em que Maria Lacerda de Moura pensou que seu projeto de um "estudo científico" da infância, percebendo o que eram os possíveis continuidades e rupturas em sua trajetória, que permearam essa produção; 4) para identificar a concepção do estudo científico para Maria Lacerda de Moura, as experiências que ela procurou desenvolver em Barbacena, bem como os autores e estudos que nortearam seu trabalho. Esta pesquisa se justifica tanto para a natureza sem precedentes de algumas das fontes investigadas e as informações neles contidas, que revelam novas perspectivas de análise e compreensão das questões científicas aplicadas à educação das crianças para a historiografia da educação em Minas Gerais. Quanto à análise dos dados, 'relações de poder' a compreensão e "produção de conhecimento e verdade" era importante para a compreensão de um projeto que tem gerado uma série de discursos sobre a integração do conhecimento científico em Minas Gerais. Os resultados indicam que a formação de Maria Lacerda de Moura diretamente influenciado projeto estudo científico de seu filho. Eles também apontam que a recepção de seu projeto em Minas Gerais foi permeado por suspeita contra tanto a psicologia experimental no início ea condição de esposa de seu criador. Além disso, eles apontam que a possibilidade de elaboração de um projeto como este ocorreu em meio vários diálogos com diferentes ciências, como a medicina, fisiologia, ciência do solo e da psicologia, visto como princípios orientadores de ensino infantil.

---

Justyna Gulczynska (Adam Mickiewicz University)



---

**Physical or mental indoctrination - the impact of Polish communist authorities on young people in the PRL period (English) (40.04)**

This study examined the indoctrination of young Polish people in the communist ideology in the years 1944-1989 with a focus on its forms (physical or mental). In the period between 1945 and 1989, the monolithic Party and State authorities tried to control the integrity of the citizen's life. With the use of different administrative means, they imposed a binding interpretation of reality, at the same time restricting the freedom of speech and the freedom of religion and conscience. This led to a crisis of public confidence and, as a consequence, to the voices of discontent and even to an open revolt from society. The authoritative and aggressive policy of the authorities was directed among others towards the young Polish people, in order to prepare the new generation which would be fully subordinated and fond of the social system. The goal of this research is to show how and to what extent the Polish authorities of the Polish People's Republic period (PRL period) kept young people in Poland under surveillance and indoctrinated them. Furthermore, the author analyses the effects of the manipulation, i.e. whether these actions brought the intended purpose, and compares the physical and mental indoctrination. The Author addresses the following questions: What were the spheres in which the indoctrination took place? How were the young people influenced? Which social environments were engaged in the process of ideological indoctrination of the school youth? What was the response of the youth towards the action of indoctrination directed to them? How should the ideological indoctrination by the Party and State authorities of the PRL period be interpreted (intellectual indoctrination, mental indoctrination, physical indoctrination)? Research on this problem is predominantly based on archival sources from The Central Archives of Modern Records in Warsaw, The Archive of Ministry of National Education and The Centre for the Documentation of Pro-Independence Acts as well as on literature. This method was complimented by interviews with the former participants of the social life and education in the years 1945 – 1989 (students, teachers, tutors, parents).

---

Nermin Gümüřalan (Fatih University)

**The Advent of the Science Lessons in the Elementary Schools in the Late Ottoman Empire (English) (30.08)**

The epistemological turn in the 19th century made new subject matters worth teaching. The modern schools introduced lots of new courses, which were originated from positive sciences, in the late Ottoman curriculums. The advent of new topics in the curricula created a considerable demand for the textbook production. The challenge was to level the natural sciences to the understanding of the primary school children. It required pedagogic professionalism, which was met with via sending students abroad to raise the first pedagogues in the modern sense. The textbooks of "Eřya Dersleri" Lessons for Natural Sciences brought about to shape the minds of elementary school children within the methodology of the positive sciences teaching basic knowledge of human beings, animals, plants, modern agricultural methods and the industrialization. These textbooks introduced human beings, with their physical and mental peculiarities and turned human body as a subject of teaching for the primary school children age. The materiality of human beings with their physical and rational power was attached to the progress and civilization, which was embodied in the Western Europe. This research will tackle with how the material/physical side of human beings were turned into a teaching subject with regards to the material progress in the modern period. The parallelism constructed between the mental/physical education of child and the progression of the nation is going to be revealed and discussed within the context of the Late Ottoman Empire. The philosophical turn marked by the question of which knowledge is worth teaching will be demonstrated with its embodiment in the school textbooks, periodicals, and the books penned by the pedagogues.

---

Gerald Lee Gutek (Loyola University Chicago)

**The Body in Montessori's First International Training Course 1913 (English) (60.02)**

The paper discusses Maria Montessori's emphasis on children's bodies in her first International Training Course in 1913. The Biographical Chart was a key element in training Montessori directresses (teachers). In addition to the child's social and economic status, the chart included measurements of her or his head, chest, torso, arms, and legs and

height and weight. These individual's measurements were than compared with the statistical average, which for Montessori set the standard. Montessori's emphasis on the body is examined in terms of her medical training and her research in pedagogical anthropology. This emphasis also is found in the stress on the senses as the pathway for other kinds of learning and design of the didactic materials. The question is posed--Why was Montessori's emphasis on the body not a prominent feature of the introduction of her method in the United States.?

---

Alessandra Arce Hai (Universidade Federal de São Carlos)

**Alice Meirelles Reis in between Froebel, Decroly, Montessori, Kilpatrick and Dewey: building bodies for and in Preschool Education in Brazil (English) (10.06)**

In this paper we attempt to understand and apprehend through photographs and two manuscript books how a Brazilian preschool/kindergarten teacher appropriate ideas, ideals from Friedrich Froebel, Ovide Decroly, Maria Montessori, Kilpatrick and John Dewey in order to built her everyday work with children under 6 years old. Alice Meirelles Reis was a preschool/Kindergarten teacher in São Paulo city, who worked with New Education ideas. She photographed her work in classrooms and she also wrote two manuscripts based on her practical appropriation processes of pedagogical knowledge. Those manuscripts were intended to be books which ones mixed her readings about educational theories and examples based on her everyday work in classrooms. Photos and manuscripts were produced between 1929 and 1940. The dynamic transnational movement of appropriation of a foreigner idea is analysed. We work with the assumption that Alice Meirelles entangled educational ideas in different levels articulating and interacting with Brazilian cultural and educational environment. At the same time she tried to build through practical exercises and experiences her children body to carry the idea of action within it. A body ready to built, to assemble, to carry on domestic chorus, to work with earth, to be always busy, attentive to its action processes. She constructs in her photographs an image of an active, attentive and curious child. These were modes expected for proper citizens at Brazil in her times and also for New Education ideals. In this paper we first introduce methodological discussions. We then analyse the photographs and the two books under study. In our analyses we debate what uses of the bodies of the children Alice Meirelles did and what happened to Froebel, Decroly, Montessori, Kilpatrick and Dewey ideas when she mingle them in her studies and practice.

---

Jacob Hardesty (Rockford University)

**The Dance Craze on Campus in the 1920s: Negotiations and Public Perceptions (English) (60.09)**

In his famous study of 1920s undergraduate culture, Robert Angell wrote, "Dancing is perhaps the most popular diversion of all." Though proms and other university-sponsored dances marked the height of the social season on many campuses, students, particularly at large state universities, looked for any opportunity to dance. They danced at proms, at fraternity dances, at house parties, and at off-campus hotels and country clubs. Jazz dancing provided a way – a morally suspect way in the eyes of critics – to bring college men and women together for recreation. This criticism about the sexualized nature of jazz dancing was not incorrect. Part of the allure for many students revolved around the provocative moves of the Shimmy or the Charleston. For their part, school officials worked to balance multiple concerns, including the public image of their institution, student safety, as well as an enjoyable college experience for students. Regulating such new dances, and therefore student bodies, challenged faculty and administrators to balance young people's preferred recreational activities with extracurricular morality. This proposal and subsequent paper explore how faculty and student attitudes impacted the most popular form of recreation on campus: dance. With its seemingly primitive and erotic moves as well as increased physical contact between partners, "modern" dancing, as it was often termed, represented a popular and visible rejection of a lingering, though wounded, Victorian emphasis on restraint. I identify the degrees of permissiveness various institutions exhibited regarding jazz dancing. Three variables most greatly affected how much and what students were permitted to dance: gender, race, and religion. Single sex, religiously conservative, and historically black colleges often minimized or eliminated opportunities for jazz dancing. In contrast, jazz dancing became a primary feature of white Greek life in the 1920s. Indeed, white fraternity members were often the most vocal jazz enthusiasts on campus, often viewing dancing as a

way to get close to “the coeds.” White male college students more broadly faced fewer restrictions than both black students and white female students, an indication of the privilege they experienced on campus. Students at evangelical and segregated institutions often faced strict limitations on campus dancing, though many willingly adhered to that moral code. Overall though, “modern” dancing persisted on campuses, due to its overwhelming popularity among students.

---

Akihiko Hashimoto (National Institute for Educational Policy Research, Japan)

**Why Samurai had to endure hardships of the pre-modern examination (English) (50.11)**

Before Japan’s so called “modernization”, beginning in the late 19th century, examination was merely conducted in a very few portion of Samurai class’ education. Traditionally, the ideal form of learning in Japan was to pursue well balanced competency including moral and arts. However, a few percent of the Samurai class males became to suffer from examination. But why “suffer”? Using various old documents, this presentation will depict the stress or hardships of the examination in Samurai’s life. How hard they had to prepare, how unusually they acted, and how they were praised or damaged. On the other hand, contexts and reasons for the Samurai’s study or hardships will be explained. The largest point is that those preparing for the exam were mostly male adults that have the “duty” to serve for their feudal lords. To study was to fulfill their obligations. To examine was to check who were loyal or diligent. Treats or rewards could be granted as a result of the testing. Correct measurement of intelligence was not the point at all. Japanese started their modern educational system and examination system, probably upon these basements of embodiment of pre-modern testing. Many unique factors should be taken into consideration when we try to understand the nature of examination in Japanese society.

---

András Hegedüs (University of Pécs)

**Educational trips' - a hungarian master-disciple relationship from the beginning of the 20th century (English) (90.07)**

In my research I examined the life of the famous hungarian litterateur, editor and librarian, Nándor Várkonyi (1896-1975), especially his relationship with his high school teacher, Joseph Höllrigl (1879-1953), who was an archaeologist and art historian too. Their collaboration began in 1912 in Nitra (today’s Slovakia), and they soon formed a twosome „life-reform movement”, in which they combined the acquisition of academic learning material with museum practice and large-scale field trips in the surrounding areas. In two years they traveled around the villages and small towns of the area, explored architectural monuments, collected ethnographic materials among local ethnic groups and made amateur archaeological excavations. At the end Höllrigl sent his disciple to individual research journeys in order to test his skills. These experiences were decisive for Várkonyi’s whole life and later he applied this „teaching-while-walking” method on his own disciples; for his old age he even became a great hiker.

The method of „walking together” originates from Aristotle and his peripatetic school, while hiking and the idea of „back to nature” comes can be traced back to Rousseau and the various life-reform movements, that adopted his philosophy. The purpose of my study is to discuss how finding a suitable mentor and learning method helped Várkonyi’s development, who was obviously particularly talented based on his work and his contemporaries’ memoirs. A further research opportunity is to find out whether the “learning-while-walking” method can be justified in our days? My research method was based on the content analysis of personal and public source texts as well as the comparison and the processing of relevant literary sources. Primary sources were Várkonyi’s autobiography and contemporaries’ memoirs, while secondary sources were selected from the relevant literature.

---

Frederik Herman (University of Luxembourg) Pieter Verstraete (KU Leuven)

---

### **The Rehabilitation of Shattered Bodies and Fractured Minds: Occupational Orientation and Vocational Training of the 'Glorious Victims' of War (English) (50.09)**

This paper considers, on the one hand, a particular 'science-based' discourse of rehabilitation and associated rehabilitative practices which aspired to the restoration, reconfiguration and inculcation of (new) junctions between maimed bodies, disturbed minds and (prosthetic) devices — in order to reintegrate the traumatised and injured soldiers of the First World War within the post-war labour force and, more general, society — and, on the other hand, the experiences of injured soldiers in such a rehabilitative institute. The first decades of the 20th century, industrialisation as well as warfare corroded existing body-mind configurations, introduced new entanglements of human bodies and machines, and urged — as such — the reconsideration of the connections between bodies, minds and machines (Herman, Priem, Thyssen, 2015). The interconnected and developing disciplines of psychophysiology and labour sciences strongly engaged in the regenerated body-mind-machine quest by scrutinising and fixing these junctions. The related theories — initially developed in the frame of the rational utilisation of human capacities/energy of abled bodies — as well as their 'objective' measuring apparatuses and 'scientific' training devices, which gave these young disciplines the authority to intervene in the body-mind-machine configurations, constituted the basis for the rehabilitation, professional (re)orientation and vocational (re)training of disabled soldiers. Going back to the early twentieth century, we will present the work of the French labour physiologist Jules Mardochée Amar. His ideas would prove influential for the actual practices of rehabilitation during and after the war. Amar's discourse will be juxtaposed with the experiences of two Belgian disabled soldiers, whom were retrained in the Military Professional School for Mutilated Belgians in Port-Villez (France) established by the Belgian government. As such, the paper explores the 'discursive individual of rehabilitation' and, more specific, analyses the body-mind-device configurations as conceptualised by science, created by the (re)training practices and perceived by the maimed themselves.

---

Blythe F. Hinitz (The College of New Jersey) Jeroen Frans Staring (Independent Researcher)

### **Regulating the Young Child's Body: Influences on Work in USA Progressive Schools (English) (60.02)**

The Progressive Schools for young children founded in the 1920s in the U.S.A. used movement and dance and other creative arts as a major curriculum component. They were influenced by theoreticians and practitioners from many countries and philosophical persuasions.

Through presentation of historical case studies based on primary and relevant secondary sources, this paper traces the influence of F. Matthias Alexander (F.M.), and others, on educational practice and curriculum in selected early years schools. We briefly introduce F. M. and the development, purposes, structure, and educational aims of his Method. The case studies will demonstrate use of specific physical body exercises and activities to enhance the physical, affective (social-emotional), and cognitive development of young children. The relationships that developed between F.M. and Margaret Naumburg (M.N.); and between F.M. and members of the Bureau of Educational Experiments (Pratt, Sprague Mitchell, Marot & Johnson) and their effects on curriculum development in Walden and City and Country Schools, pedagogical methods, and use of the Technique with children are discussed. A contrasting perspective presented by the work of Walden art teacher Florence Cane (F.C.) will be examined. F.M. began his career in 1894 as a stage artist, elocution and breathing teacher. In his publication, *The Use of the Self*, the beginnings of his Technique are reviewed. He describes curing himself of hoarseness through extensive observation of his own body stance and the physical movements and positioning of all the parts of his body. Margaret Naumburg, founder of Walden School, met Ethel Webb and Irene Tasker at the first English language Montessori training course in Italy, returned with them to London. She took lessons with F.M. in "Conscious Control." A few years later M.N. was instrumental in bringing F.M. to the U.S., arranging for suitable facilities at a New York City hotel, lining up his first adult pupils through personal contacts, and assisting him in gaining access to certain private schools. These schools had some similar aims to those in a Walden School advertisement: "...to develop each child's personality as a basis for social consciousness. Emphasis is placed on creative self-expression through music, drawing, dancing, carpentry, etc." Tasker studied with and assisted F.M., and was hired as an assistant teacher by M.N. When Tasker returned to England, she opened a school for children with special needs at Alexander's London headquarters. Her reminiscences about the "Little School" constitute one of the few existing accounts of this small school. The Alexander Foundation School, opened by training

course graduates in Media, Pennsylvania in 1947 constitutes a longer-lived experiment. Florence Cane, the art teacher at Walden, had other ideas about using the whole body, as well as the mind, to foster creative development. Expanding on her contention that the kinesthetic sense is much neglected, she wrote: "Under the physical function of movement comes the use of rhythm in the body of the artist, and the transfer of the rhythm to his art." [AEU p. 9, 41] M.N. devoted much of the chapter, "A University Professor and the Director," in her book, *The Child and the World* to a discussion of how "insecurity in children may just as well be linked with inadequate muscular co-ordination as with parental complexes and organ inferiority... [and how they can] be entirely freed from childish fears by the psychophysical co-ordination of their bodily mechanism." [MN p. 269-70]

---

Lottie Hoare (University of Cambridge)

**Representing the school children who hear no words: Lindsay Anderson's documentary film 'Thursday's children' (1954) (English) (20.03)**

Filmmaker, Lindsay Anderson, is remembered for his coruscating anger about the repression of feeling in the English fee-paying boarding school system. His feature film 'If...' (1968) tells the story of a revolution led by one schoolboy. Fourteen years earlier, Anderson and Guy Brenton, a friend from Oxford University, completed a very different tender and sensitive documentary about the Royal School for the Deaf, in Margate, England, entitled 'Thursday's Children' (1954). These pupils also lived away from their parents but in this instance in residential care from the age of 4. Without the capacity for hearing it was understood that their prospects would be enhanced in 1950s society if they learned to lip-read and to read the written word. Richard Burton, already well known as an actor, narrated the film. Anderson had approached him at the Old Vic theatre, London, and asked if he would narrate the film without charging a fee. Burton agreed and read from a script written by Anderson. His voice justifies the pedagogy that these children experience: 'Without words there can be no thoughts only feelings' Working with this problematic statement my paper explores how the bodies, gestures and silent activity of 'Thursday's children' were captured on screen and what constitutes speech in the absence of an audible voice. The film does not include footage of the teaching of sign language. Despite this, I argue that the lasting impression of the film is one where physicality drives communication. The structured class room activities presented on screen have the declared aim of oral speech acquisition. However, the surviving film evidence suggests that body language and touch actually had a big role to play in shaping the communication and trust both between the teachers and the children and between the children themselves in their peer-to-peer communications.

---

Lukas Boser Hofmann (Pädagogische Hochschule Fachhochschule Nordwestschweiz)

**The hand as a pedagogical aid (English) (60.14)**

In early modern Europe, except for very few specialists such as mathematicians and astronomers, people did not use the decimal system for counting and measuring. Instead they used the duodecimal or hexadecimal systems, which were used not only because weights, measures and coins were divided into fractions of twelve or sixteen but also because twelve and sixteen are particularly easy to split into halves, thirds, quarters, etc. For everyday mental calculation, the duodecimal and the hexadecimal systems were perfect choices. In the 18th and 19th centuries things began to change. The advent of the metric system, the decimalization of currency, the use of the decimal point in arithmetic, and the growing use of written calculations urged people to learn how to use the decimal system. This paper interprets the shift from the duo- and hexadecimal systems to the decimal system as a pedagogical challenge. Considering the fact that the hand has always been used to measure all kind of things (the span, the finger, etc.) and also considering the fact that it is a calculation aid people have literally 'at hand' all the time, this paper asks how the human hand was used in pedagogical measures intended to familiarize people with both the old duo- and hexadecimal systems and the new decimal system in the 18th and 19th centuries.

---

Andreas Hoffmann-Ocon (Zurich University of Teacher Education) Andrea De Vincenti (Zurich University of Teacher Education)

---

**Teaching for Utopia. Concepts of the Social Body in Swiss Teacher Education in the first Half of the Twentieth Century (English) (40.08)**

The school was conceived of as a social place to make better humans in order to build a better society. Accordingly, educational concepts and interventions were ascribed the power to create the allegedly vulnerable or even lost social cohesion. Especially schools and colleges of teacher education were supposed to form individuals that understood themselves as a part of the social body and were willing to contribute to economic, social and political well-being of the whole social collective. These utopian social collectives historically have been used by various exponents and from very different ideological perspectives to fight eg. for or against democracy, freedom, equality, modernity, alienation or the existing society (Spitta 2013, S. 12). This paper examines writings by teacher educators in the first half of the 20th century that imagined a social body torn together by educational intervention (Wyss 1922, 5). In order to legitimate their position, they often referred to an allegedly vulnerable or even lost social cohesion and conveyed the need for educational interventions such as the "social education" (Wyss 1928) on the individual that must be trained to see himself as part of a collective and overcome differences in socialisation in heterogeneous milieus (Guyer 1934, 19). Teacher educators referred for instance to the concept of auturgy in the context of the "Arbeitsschulbewegung" but also to American pedagogy and psychology.

---

Rebekka Horlacher (University of Zurich)

**Physical education and nation-building in a heterogeneous context concerning language and culture (English) (90.10)**

Generally schooling and nation-building are discussed along the role of language as a unifying subject in the curriculum. This approach derives from the belief, that the fundamental pillars of the concept of a nation are the unity of language and culture. Less discussed under such perspective is the role of physical education, even if the role of the body and more precisely the education of the body in line with the education of the mind is a widespread topic of the educational literature, not least because of the medical background of the educational guidebooks in the late 17th and 18th century (Höffer-Mehlmer, 2007). The history of physical education is usually associated with the ideas and works of the so-called "Turnvater Jahn", who aimed to unite Germany and his gymnastic schools offered his political colleagues a gathering place, which is why they were forbidden in the 1820's Germany. Several protagonist of the German gymnastic movement were expelled from Germany and migrated to Switzerland and got prominent figures in the Swiss gymnastics movement e.g. Adolf Spiess. During his stay in Switzerland he published several books about the aims and uses of gymnastics in schools and their pedagogical implementation for both sexes, however differentiated according to school type (Spiess, 1842; Spiess 1840-46). This paper discusses the concepts of gymnastics as promoted by Spiess and others and asks for their impact in forming the Swiss nation. This question is of particular interest, as the Swiss nation couldn't count on the "traditional" pillars of the concept of a nation. This lacking common ground was filled in the late 19th century with the concept of a nation united by choice – a "Willensnation" – however this concept did not arise out of nothing but is rooted in these early 19th discussions about the aims and means of schooling, citizenship education and nation-building. The concepts of gymnastics was at the same time not just physical training but educating the body as a whole, as the mind and the body were seen in close connection, the body even as outer appearance of the inner mind. In line with this understanding physical education could not be excluded from curriculum but has to be integral part of any compulsory schooling aiming at the creation of the future citizen.

---

Matthias Huber (University of Vienna)

**Learning Morality – The Education and Formation of Norms and Values in the Feeling Body (English) (40.07)**

In the history of education scholarship, emotions have been credited with multiple social functions with regard to their significance for individual and collective norms, values and socio-cultural conventions. In particular, their regulatory mechanisms have been discussed in terms of their dependence upon emotional markers, which determine their significance and meaning. That is to say that the preservation and implementation of collective and individual value

systems are interlinked with the formation and internalization of values and norms in their development. This lecture addresses the essential role of emotions as the conscious and non-conscious evaluation of representations of mental processes for the individual and collective basic notions and ideals – a fundamental precondition of the embodied knowledge. Further, it illustrates that emotions have been and remain integral to a symbolic-normative order that ensures cohesion, integration and solidarity in relationships and social groups. Emotions evaluate and anticipate future events or situations based on emotional markings of previous lived or imagined experiences. This interdependent connection overcomes the persistent historical dualistic conception of the human being, since it presumes the unity of emotion and cognition as well as of body and mind. Moreover, this connection allows for a constructive approach to question the possibility of the communication (and education) of morality (and character) in addition to the transfer of ideals and norms, grounded in the theory of the feeling body. In this manner, this paper provides a basis for rethinking the role of emotions in the history of education research.

---

Gabriella Hüber (University of Pécs)

**About the physical education of children on the basis of the dissertations of Erdélyi Muzéum (Transylvanian Museum) journals (1814-1818) dealing with public- and private education (Deutsch) (40.01)**

The thoughts dealing with public- and private education already appeared in the Hungarian pedagogical writings in the first half of the XIXth century. In that era the domestic versus public education was the topic of many discussions, this is shown in those writings that can be read in the columns of different press papers. During the presentation of the two types of educational methods the authors paid a great significance to specify the physical education in details. Numerous writings examined the particular tasks of education that contributes to the fulfilment of personality by harmonically developing the human body. The aim of my presentation is to describe the views of contemporary authors on physical education in connection with the dissertations about public- and private education in the light of a scientific journal, the Erdélyi Muzéum (1814-1818). The Erdélyi Muzéum does not deal especially with pedagogy, but there are works with educational relevance in it. The authors of the journal built on the principles of Johann Heinrich Pestalozzi, Christian Gotthilf Salzmann, August Hermann Niemeyer and John Locke, among others. On the basis of Locke's principles the physical education was seen as the condition of moral and intellectual education. In the era of enlightenment there was a growth in the number of those who were interested in the questions of education. This was also true for the majority of the Hungarian aristocrats, noblemen, who tried to be more informed in this area, too, for the sake of their children. Also the secular literature dealt a lot with the problems of domestic private education of the aristocratic youth. However, with the development of the pedagogical thinking in the enlightenment era more and more people were committing themselves beside the school education. While in the beliefs of aristocrats about the education of their children Locke's influence and the endeavour to education that matches ranks can be recognized, the process to become citizens associated with sociality was mainly stressed as one of the biggest advantages of public education. Thus to my research questions I classify in what extent the importance of physical education appeared in the columns of Erdélyi Muzéum. What differences could be discovered in public- and private education in the physical education of children? In what way were the thoughts of the Hungarian authors influenced by the mentioned foreign theorists' impressions? The research is based on the one hand on secondary sources (handbooks on the history of education, encyclopedias, bibliographies, repertories, and specialized textbooks), on the other hand mainly on primary sources (Hungarian and foreign educational and other types of scholarly journals) which were selected on the basis of aspects defined by me, in order to reveal the interconnection between the primary and secondary sources I use the method of historical source analysis and source criticism. I apply the method of historical source analyses and that of source criticism. By analysing and interpreting the essays published in the periodicals, source criticism has an extraordinary great importance (e.g.: To what extent does a given essay reflect the public opinion or only the thoughts of its author?).

---

Matamoros Isabelle (Université Lyon 2 & Université Paris 5)

**When girls read: disciplining the body and controlling reading practices in 19th Century France (Français) (41.02)**

Studying medical texts published between the 1810' and the 1840', I will show in this paper that the medical discourse about female diseases strengthen the idea of gendered education. I will expose the main arguments of the medical discourse about dangerous reading in the 19th Century France which claim the necessity of controlling both girls education and their reading practices. Indeed, in his article « Hystérie », published in the Dictionnaire des Sciences médicales (1812-1822), the French doctor Jean-Baptiste Loyer-Villermay, famous for his works on hysteria, suggests that, because of their female nature, characterized by hypersensibility and impressionability, any woman may become hysteric. But he also explains that, with the puberty, when the body changes, young girls are especially exposed if their education has not been goaded in a good way. Reading – and above all, reading novels – is one of the recurring causes, yet the subjects of books and the effects of reading may influence both their body and mind. French doctors dealing with hysteria in the early 19th Century all share this view, and consequently submit proposals about girls education. Parents have to choose carefully which books should be read, and also how they must be read. They strictly monitor their reading in order to prevent excessive emotions, like desire or jealousy, and deviant behaviour, like masturbation. These arguments elaborate reading models and standards which are closely linked to gender and deny young girls access to the same education than young boys. Then, authorized books, like devotionnal ones, should improve their morality. They should also not be too difficult to understand, thus girls are less clever – and don't need to be. Controlling their reading leads to discipline their bodies : they must contain their emotions and sensations, their posture and gesture ; so their « innocence », the most important quality in the ideal of the young « bourgeoise », will be preserved. This theory proliferate in all kind of studies (medical, religious...) in the 19th-Century France. So to conclude, I will try to measure the impact on women practices, studying some women diaries and autobiographies. Have they internalize it ? How do they judge their own ability of reading ?

John P. Ivens (University of Wisconsin-Madison)

### Curriculum, Cybernetics, and the Citizen (English) (60.03)

Many scholars of the Cold War human sciences understand how both cybernetics and information theory regulate bodies and parts of a system. Yet, these scholars overlook the role of both in education. Moreover, many scholars of education understand how bodies and parts are regulated through standards and benchmarks, learning and instruction, technology and communication, assessment and feedback. Yet, they overlook how such features are steeped in cybernetic systems and information theory. This project seeks to bridge these gaps. Broadly conceived, this project situates American curriculum history within the broader history of the human sciences and how American curriculum models, and the post-WWII thrust of cybernetics and information theory, spread to regulate bodies internationally. Here's how: the influential Basic Principles of Curriculum and Instruction (Tyler, 1949), known internationally as the Tyler Rationale, placed 1st, tied with John Dewey's work as the pre-eminent texts in curriculum studies (Shane, 1981). The Rationale's Four Steps are widely interpreted as linear and behaviorist. But the Rationale debuted amid the Josiah Macy Conferences (1946-1953), formally titled "Circular Causal and Feedback Mechanisms in Biological and Social Systems (Heims, 1991)." This "new" science of circular systems, renamed cybernetics, hinged on a "central concept [known as] a feedback mechanism (Eisenhart, 1949)." Overlooking the Rationale's 4th step—evaluation, a feedback mechanism—overlooks how its cybernetic (circular) character rejects any behaviorist and linear stimulus-response (S

Norman Weiner's *Humanistic Cybernetics* or the Control and Communication in the Animal and the Machine (1948) thrust the new science of cybernetics into popular imagination. Cybernetic sciences use Shannon's information theory (1948) to explain how a system, including a human system, attains a goal by communicating messages—information—coupled to a self-regulating feedback mechanism. In such systems, whether in the Rationale or the human sciences, regulating bodies comes through information. "The notion that people are channels through which information flows into storage or behavior is today a familiar part of most introductory courses in psychology (Miller, 1983)." In such social science systems, "people" are bodies, conduits that process bits of information—binary digits—within an environmental structure via cognitive behaviors and neurological feedback loops. And when the Rationale connects information to "people" ("students remember information only as isolated bits (73)") it too treats curriculum as information within a larger educational system to regulate a nation of bodies. Indeed, regulatory power today is exercised this way. Cybernetics and information are parts of a "governing system (Rashevsky, 1950)." So, too, are the Rationale and other contemporary visions of curriculum, including the



internationally famous *Pedagogy of the Oppressed* (Freire, 1970). And with the current interest in the cyborg, the post-human, and the increased role of the cognitive sciences in education, this project seeks to bring in conversation the fields of curriculum history, pedagogy and education, and the human sciences to understand just how communications and control have come to regulate bodies in contemporary national and international educational policies. Bibliography Eisenhart, C. "Cybernetics: A New Discipline." *Science* (New York, N.Y.) 109, no. 2834 (April 22, 1949): 397–99. Freire, Paulo. *Pedagogy of the Oppressed*. New York: Bloomsbury Publishing USA, 1970. Heims, Steve J. *The Cybernetics Group*. Cambridge, MA: MIT Press, 1991. Miller, George A. "Information Theory in Psychology," in *The Study of Information: Interdisciplinary Messages*, edited by Fritz Machlup and Una Mansfield, 493–96. New York: Wiley, 1983. Rashevsky, Nicolas. "Review of *Cybernetics or Control and Communication in the Animal and the Machine*, by Norbert Wiener." *American Journal of Sociology* 56, no. 2 (September 1, 1950): 199–200. Shannon, Claude E., and Warren Weaver. *The Mathematical Theory of Communication*. Urbana: University of Illinois Press, 1948. Tyler, Ralph W. *Basic Principles of Curriculum and Instruction*. Chicago: University Of Chicago Press, 1949. Wiener, Norbert. *Cybernetics, or the Control and Communication in the Animal and the Machine*. New York: MIT Press, 1948.

---

Edward Janak (University of Toledo)

**I'm not Afflicted, I Just Can't See' : How Social Definitions of Disability in Progressive-Era South Carolina Influenced the Personal and Political Identities of John Eldred Swearingen (English) (20.09)**

John Eldred Swearingen (1875-1957) was elected South Carolina State Superintendent of Education for the first time in 1907 and held the office until 1922. Throughout his fourteen years in office, Swearingen made great strides in improving the state's education for all students regardless of race, ethnicity, or income. In accomplishing his goals, he conflicted with textbook vendors, state legislators, a Governor, the General Education Board, and even the Ku Klux Klan. Swearingen willingly battled local, state, and national officials. Swearingen did more for the hitherto undereducated populations in South Carolina—children of the mills and African-American students—than any superintendent before, and many after. Swearingen was adventitiously blind, born sighted but made blind later in life. He became one of the "mettlesome souls" that "broke out of these confining molds" of what the blind were thought to be capable, who "made places for themselves in the world at large" (Koestler, 1976, 191). Swearingen was born in 1875 during Reconstruction—or, more specifically, South Carolina's resistance to Reconstruction—to a plantation family who fought for the Confederacy. Southern society of the time viewed those that were "other" in terms of race, economic status, or ability as inferior. Indeed, while many who are adventitiously blind interpret their lack of vision as "an actively repressed memento mori" (Michalko, 10), Swearingen refused to believe himself disabled by his blindness and spent his career proving himself. His son John recounted a story typifying this attitude: one afternoon while out walking, Swearingen was approached by a beggar. Fumbling in his pocket to find a coin, the beggar noticed his blindness and apologized, saying "Oh I'm sorry mister, I didn't realize you was afflicted." Swearingen's response: "Here, take your money. I'm not afflicted, I just can't see" (Swearingen, tape 1 side 1). As Swearingen was himself "othered", he spent his career working to benefit those otherwise marginalized. This paper explores how various temporal and social factors impacted Swearingen's personal and professional identities and how, in turn, this identity formation led to his innovative work. Utilizing James Garraty's typology of biographical subjects, Swearingen's life was that of a forceful individual" who "change[d] the trend of events" (Garraty, 1957, 4-6). Swearingen's legacy as State Superintendent is profound: raising awareness and funding dedicated to African-American education; passing compulsory attendance laws; gaining extensions of the length of the annual school term for both white and Black schools; beginning a systemic statewide accreditation of schools; and increasing funding for white and Black school systems. However, his legacy of career firsts for a blind public figure in the South was equally profound: the first student who was blind admitted to the University of South Carolina; the first candidate who was blind to run for public office; and the only superintendent who was blind in the state's history. Indeed, Swearingen's life and career is proof that disability is a social construct that can be transcended.

---

Moses Sunday Jayeola-Omoyeni (Adeyemi College of Education)

**Evaluation of the Role of the West African Examination Council (WAEC) in Entrepreneurship and Self-reliance Education in Nigerian Educational Goals 1953-2015. (English) (80.04)**

The West African Examination Council (WAEC), was established in 1953 as an examination body, to annually conduct the secondary school examinations for the secondary school students who were at the secondary level of education in the four British West African territories of Ghana, Nigeria, Sierra Leone and The Gambia. The curriculum contents were based on the one fashioned out in Britain for the British peoples. WAEC, was set up to replace the Cambridge and Oxford examination bodies in existence in England to students at the secondary level of education. This article is designed therefore, to; Critically examine the curriculum implication of WAEC on Nigerian education 62 years after; Find out whether WAEC had served the corporate existence of Nigeria or caused socio-economic problem to Nigeria as a nation; Assess the extent to which WAEC, (as an examination body) had affected the Nigeria's economic growth and development using the secondary level of education as a bench mark; Propose new curriculum opportunities for the secondary school students to create interest in entrepreneurship at the adolescent stage so as to make many Nigerians self-reliant individuals in this century and beyond.

---

Lindsey Elizabeth Jones (University of Virginia)

**Eliminating Contagion, Embodying Innocence: Pedagogies of Desexualization at the Virginia Industrial School for Colored Girls, 1915-1940 (English) (20.05)**

Until the early twentieth century, African American girls in the state of Virginia who were unfortunate enough to find themselves in trouble with the law were routinely incarcerated alongside adult offenders in local jails and in the state penitentiary. After years of fundraising and political strategizing, the Virginia State Federation of Colored Women's Clubs established the Virginia Industrial School for Colored Girls in 1915 as an alternative to punitive settings for delinquent black girls. Rather than accept the prevailing cultural logic that both deemed black children to be already adult and presumed the sexual availability of black women, these activists and educators posited the countercultural idea of black girlhood as a time of vulnerability and potential that was deserving of protection. Delinquent black girls were committed to the Virginia Industrial School for Colored Girls from courts across the state of Virginia. Delinquency, a term that on its face points to adolescent misbehavior writ large, was in fact a label with highly gendered meanings. For black and white American girls alike, the development of the juvenile justice system, juvenile courts, and juvenile reformatories in the nineteenth and early twentieth centuries, was tied to the goal of regulating adolescent female sexuality in the context of urbanization, immigration, industrialization, and young women's greater levels of independence and lesser levels of supervision. The earliest reports of Richmond, Virginia's Juvenile and Domestic Relations Court indicate that girls were disproportionately charged with "disorderly conduct," "offenses against morality," and "incorrigibility"—terms that mask sexual behavior or refer to the rebellion of a girl child. African American girls, already perceived as prematurely sexual, were overrepresented in all of these categories. When they arrived at the Virginia Industrial School for Colored Girls, many adolescent girls were already infected with venereal diseases, further pointing to both premature consensual sexual activity and sexual victimization as factors contributing to girls' encounters with law enforcement and courts. Its black women founders designed the Virginia Industrial School for Colored Girls to preserve for some girls, and restore for others, a desexualized girlhood. This paper examines evidence from juvenile court records and individual girls' state juvenile justice records to reveal how the state, through processes of labeling, effectively marked black girls as sexualized. This paper also examines how school leaders designed the school's honor system, disciplinary practices, built environment, and material culture to reverse these processes of sexualization and criminalization and restore the benefits of childhood innocence to girls rarely deemed worthy of the age- and gender-specific considerations given to their white counterparts. Through healing the body of (particularly venereal) disease; ensuring that moral development was reflected in different styles and colors of uniform; and teaching physical activity as an important part of everyday life, the women of the Virginia State Federation of Colored Women's Clubs hoped to erase the externally-imposed mark of premature sexuality and replace it with a disciplined, pure body capable of experiencing childhood joy.

---

Carlos Herold Junior (State University of Maringá)

**Scouting and representations on body in Brazilian education (1910-1941) (English) (50.07)**

The emergence of the Scout movement in 1907 has been drawing attention from historians of childhood, youth and education. The speed and power with which Scouting expanded in the early twentieth century are noteworthy, considering how it cooperated to put education of children and young people as a concern on a global scale. After all, in the years following its foundation, youngsters and children started to practice Scouting activities in all continents. Based on this relevance, in this study we focus on the educational justifications given by the proponents of the movement and its supporters in Brazil. The goal of the analysis is to understand the representations (CHARTIER, 2002) about the school and the body education in educational institutions, present in criticisms issued by Scouting to the formal education in the early twentieth century. As primary sources, alongside books written by Robert Baden-Powell (1857-1941) and several devotees of the Scout movement in the two first decades of the twentieth century, we will use evidences found in periodicals circulating in Brazil in the period from 1910 to 1941. Chiefs, groups and organizers of the Brazilian movement were liable for some of these publications, while some of them were published in newspapers and magazines which didn't have an explicit relationship with the movement. Although not specifically written by Scout organizations, they supported all educational platforms of the movement. This paper has three parts: firstly, we study the Scouting foundation, particularly focusing on its expansion in Brazil. Secondly, we verify that one of the main elements justifying the need for Scouting was the criticisms to formal educational programs in vogue in the early twentieth century. Finally, we demonstrate that in these observations of Brazilian educational problems, there were a set of representations about the approach on child and youth bodies in school everyday life. We could verify that the consideration of the body and corporeality, which were assumed as a natural trait of the students, was one of the main characteristics of Scouting. Representing itself as an educational practice that brought into account the corporeal nature of the students, Scouting has put itself as a possibility to transform school structures by making them pervious to games, outdoor activities and sports, all of them utterly different from the usual procedures that existed in schools. According to this view, their inadequacy and their emphasis on intellectual education were indisputable. Thus, Scout movement and its expansion in Brazil are significant possibilities for pondering a new stance toward the body, emerging in Brazilian education in the first decades of the 20th century.

Mervi Kristiina Kaarninen (University of Tampere)

**Well behaving and good looking - Finnish girls fiction in the 1940s.,(English) (30.05)**

I have been interested what the Finnish youth especially the girls thought and felt and experienced during the war years in 1939–1945. To answer this question, I had to know how the teachers, the educationists and writers produced the picture of ideal girlhood and how the girls accepted these demands. The whole society including women, youth and children participated in the warfare. The exceptional circumstances like bombings and evacuees changed the whole life including the normal school attending. For the girls and boys were organized several special duties and they were encouraged to participate in war efforts. Several associations and youth clubs organized this work. The national male and female defence organizations had their own girl and boy sections. These organizations produced magazines, pamphlets and guidebooks for and other literary material, where were defined special duties for boys and girls in the home front. The Finnish youth were also educated and brought up by the youth fiction. Several male and female writers published fiction for the boys and girls. In this presentation, I concentrate on girls' fiction published from the late 1930s until the middle of 1945. For the girls wrote fiction professional writers but also teachers, journalists and other amateurs. The aim of my presentation is to analyse how the girlhood was represented in the girls' fiction during the war. The focus of my presentation is in the concepts of the appearance and the body. I ask how the appearance of girls was described and what kind of requirements for girls' appearance were set. What kind of girl was good looking? How did the writers speak about girl's body? The other level comes to my presentation from the girls' own texts. For to understand girls' experiences and emotions during the war and how they reacted all demands I have read the correspondence between two Finnish school girls from the war years. These letters can give some clues how 12-15 year old girls experienced the war. They wrote about their family relations, books they have read, films they have seen but they commented on their appearance and body. This correspondence gives the voices to the girls and their

experiences during the war. In my analysis, I use in addition to girls fiction and the private correspondence diverse source material: like guide books published in the 1930s and 1940s, periodicals, circulars and other authoritative documentation.

---

Diane Karns (University of Oklahoma)

**Medical Education and the Body: The Boston Women's Health Book Collective Versus the Medical Mis-education of Women (English) (60.06)**

In this paper, I explore the women's health movements' responding to gendered medical practices that have to a large extent defined the lives and policed the bodies of women. I will discuss the revelations of an oral history project that interweaves the voices of founders of the Boston Women's Health Book Collective (BWHBC) with the educational philosophy of Jane Roland Martin. The BWHBC met in 1969 and embarked on an educational project that would become one of the biggest cultural icons of the women's health movement, the book *Our Bodies, Ourselves*, first published nationally in 1973. The educational intent motivating the book came from their personal experiences living with limited knowledge of their own bodies – information kept privileged within the medical professions. "For us, body education is core education. Our bodies are the physical bases from which we move out into the world; ignorance, uncertainty – even, at worst, shame – about our physical selves create in us an alienation from ourselves that keeps us from being the whole people that we could be." *Our Bodies, Ourselves* was indeed revolutionary as it was one of the first medically accurate books about women's health written by laypeople, for laypeople. It is particularly notable for its frank discussions of issues related to reproductive justice with topics including birth control, rape, deciding to have children (or not!), and abortion – all of which was done to empower women and return to them a sense of ownership over their bodies. Through the use of oral histories and textual evidence, I contextualize the role of the medical profession in mis-educating women regarding their own bodies. Through what I call the medical mis-education of women (MMW), I further interrogate the medical profession as historical and cultural agents of medical education who in many ways fail in their responsibility to women with the mis/information they endorse or withhold. This will allow me to understand the impact of MMW on the educational work of the BWHBC. I propose that *Our Bodies, Ourselves* serves as a model of educational resistance and remedy to MMW and traditional medical practices, and demonstrate that this model of action is found throughout generations of women's health activism including the contemporary Reproductive Justice Movement (RJM) that began in the late 1990s. Further, I will draw on the concept of mis/education gleaned from the BWHBC founders to begin to historically contextualize their work and the work of the RJM in body education and the impact that their educational focus has had on women's lives.

---

Carolyn Helen Kay (Trent University)

**The German Body in German Children's War Art: Fighting the Inept Enemy in World War One (English) (40.03)**

My paper will consider German wartime propaganda and pedagogy from 1914-1916, which influenced young schoolchildren (aged 5-14) to create drawings and paintings of Germany's soldiers in World War One. In this art, the children drew bodies of German soldiers as tough, heroic, on the move, armed with powerful weapons, and part of a superior military movement; their enemies (French, Russian, British soldiers) embodied disorder, backwardness, ineptitude, and deadly weakness. The artwork by these schoolchildren thus revealed the intense propaganda of the war years, and the children's tendency to see the German military as the most accomplished combatant in the war. Implicit here too were ideas of Germany's cultural supremacy. During the first two years of the war, in the Volksschule of the nation, many children did such art under the supervision of teachers who passionately embraced the nation and the war cause. Within the classroom, teachers directed students to imagine the war by drawing scenes of battles, soldiers and nurses, or by making postcards and models. Some of these teachers had been influenced by the *Kunsterziehungsbewegung* (the arts' education movement) and thus encouraged children's creativity in art of the war years. In this pedagogical wartime environment the young student became actively engaged in creative learning and study about the war, expressing romantic ideas of the indomitable German soldier. Examples of such work were shown in the exhibition of 1915 in Berlin entitled "Schule und Krieg (School and War)," in another exhibit of 1915 in Vienna

(arranged by art teacher Richard Roethe), and in hundreds of drawings done in a school close to Hamburg by students of Schule III, Wilhelmsburg. I will analyze the depiction of the body in these sources and also consider the history of art instruction in German schools. This paper will thus address students' intense connectedness to the war and their imagining of the heroic German body.

---

Iveta Kestere (University of Latvia) Baiba Kalke (University of Latvia)

**Controlling the visual image of teachers under authoritarianism: The case of Soviet Latvia (1945 - 1985) (English) (50.04)**

After World War II, the central questions in re-training teachers in the Baltic States focused on Soviet political and ideological issues. Yet, the communist regime did not focus only on the mind, but also the disciplining of the body – books meant for teachers and pupils reveal strict instructions on the formation of the Soviet teachers' image. Discussion of this topic can also be found in pedagogical press, school functions, clubs, and libraries. The instructions were presented in "must be" terms, but we are interested in the question – what was the "real" image of the Soviet teacher? Did s/he follow the instructions? How far would a teacher diverge from officially accepted norms? What methods were used by the authoritarian power to remediate a teacher's "wrong" image? Our study adds to the research on the understanding of why the image of the Latvian teacher, even today, continues to be more negative than positive in the collective memory, as well as in the public space. We analyze the image of the teacher using components designed in previous research (Weber&Mitchell, 1995; Vick, 2000; Novoa, 2000): gender, age, outward appearance (clothing, jewelry and accessories, hair styles, shoes, stature), and non-verbal communication (facial expressions, gestures, body language, spatial positioning). In reconstructing the image of the Soviet teacher, we used three main types of sources: textbooks used in elementary schools and in teacher preparation programs, the press, and photographs. Textbooks and the press in the Soviet Union were closely scrutinized by the censors. This leads to the logical conclusion that the image of the teacher described and illustrated in these publications embodies the view and position of the ruling order as to the ideal image of the teacher. In addition, we compare the image of the Soviet teacher with the image of the teacher as it appears in textbooks published in Western democratic countries. In order to reveal the image of the teacher that actually "became" reality in Soviet schools, we compare images that appear in the press and in books with photographs taken in Latvian schools. More than 100 photographs were obtained from various Latvian archives and museum collections. We limited our research to 1985 when the Gorbachev era of 'perestroika' began, and a new era also started in the lives of Soviet teachers. Our research reveals the justifications used by the communist regime in creating the image of the teacher and methods used to struggle against non-compliant teachers, as well as the use of teacher image to help propagandize traditional gender roles in society.

---

Klemens Ketelhut (DGfE Sektion Historische Bildungsforschung)

**Der kindliche Körper als (unternehmerisches) Projekt der Lebensreform (Deutsch) (81.02)**

Die Ausstellung „Das Kind in seiner körperlichen und geistigen Entwicklung“ fand vom 12. April bis zum 14. Mai 1913 in Berlin statt. Sie ist eine Mischung aus Produktmesse und Ausstellung und stellt eine Plattform für öffentliche und private pädagogische Institutionen, für lebensreformerische Bewegungen und Unternehmen dar. Unter dem Motto „Die Zukunft des Vaterlandes liegt in der körperlichen, geistigen und moralischen Ausbildung des heranwachsenden Geschlechts“ (Ausstellungskatalog „Das Kind“ 1913: 10), stellen sich unterschiedlichste Anbieter vor und legitimieren ihre Aktivitäten oftmals im Hinblick auf deren positive Effekte für die (körperliche) Entwicklung des Kindes. Im Kontext lebensreformerischer Bewegungen entstand im ausgehenden Kaiserreich in Deutschland auch eine neue Perspektive auf den Körper. Dieser wurde, dem Verständnis „Selbstreform als Gesellschaftsreform“ folgend, zum Sinnbild des Zustandes der Gesellschaft schlechthin: eine kranke Gesellschaft zeigt sich an kranken Körpern, gesunden diese, kann jene gesunden (vgl. Linse 1998). Diese Vorstellung überträgt sich in besonderem Ausmaß auf den kindlichen Körper. Kinder, gesehen als heranwachsende nächste Generation, als Zukunft der gegenwärtigen Gesellschaft, werden so zum Fluchtpunkt reformpädagogischer und lebensreformerischer Aktivitäten. Schlagworte der gesunden Entwicklung und des natürlichen Aufwachsens prägen die entsprechenden Diskurse der Zeit. Auf der anderen Seite

entsteht auch eine Industrie, die diese Vorstellungen bedient. Als gesund propagierte Lebensmittel, Reformkleidung oder alternative Gymnastikprogramme und Körperpraxen wie das Lichtbaden wirken sowohl in die sozialen Bewegungen wie die Jugendbewegung als auch in die (reform)pädagogischen Institutionen hinein, die als neue Absatzmärkte verstanden werden können. In meinem Vortrag werde ich nach den Bedingungen fragen, die auf die nicht-pädagogischen Voraussetzungen und Restriktionen pädagogischen Handelns abstellen. Dazu gilt es zu analysieren, wie ganz unterschiedliche Akteure mit ganz unterschiedlichen Zielsetzungen als pädagogische Unternehmer begriffen werden können, die für die Legitimation ihrer Produkte – seien dies Reformkleider oder Reformschulen - mit vermeintlich positiven Effekte auf den kindlichen Körper argumentieren. Diese Strategie ist wirkmächtig, weil sie den oben skizzierten zeitgenössischen lebensreformerischen Diskurs über die Verbesserung der Gesellschaft explizit oder implizit aufgreifen und damit die eigenen Aktivitäten in einen größeren Sinnzusammenhang zu stellen vermag.

---

Kelley King (University of North Texas)

**No lasting mischief: Corporal punishment in Texas public schools. (English) (50.06)**

The use of corporal punishment in public schools has come under public scrutiny due to data that indicates gross racial disparities in how students of differing races are disciplined in schools. Data indicates that black students in the United States are twice as likely to receive physical punishment than white children who commit the same offense. Culturally, the U.S. has seen a shift away from physical punishment of children with the rise of progressive, child-based childrearing and studies that indicate negative outcomes from striking children. However, no US state bans parents from using corporal punishment with their children, and just over half of the states ban corporal punishment in state public schools as of 2016. Recent reports on the state of school discipline in the United States frequently cite Texas as the state uses corporal punishment in public more frequently than any other state in the US. Available statistics indicate that as of students received corporal punishment, largely "swats" or "licks" in the state. Many assume that Texas, as one of the generally conservative, largely Southern Bible belt states, is perpetuating a practice long accepted and grounded in beliefs about authoritarian childrearing rooted in conservative religious practice. This is not entirely inaccurate. However, a closer look at contemporary data indicates that, although Texas is one of nineteen states that allows corporal punishment in public schools under state law, the use of such disciplinary strategies is not as frequent as the numbers might indicate, nor is the use of corporal punishment without debate and objections. The percentage of students who receive corporal punishment in Texas public schools is below 1% and falling. All major urban districts have banned the practice, and a majority of students attend schools in districts where corporal punishment has been banned. Clearly, there is no universal support for corporal punishment in present times. Further, closer examination of the practice historically demonstrates that it was contentious from the early days of public schools in Texas. Parents have not universally supported physical discipline of their children in government institutions and, from early on, corporal punishment seems to have been seen by leading educators as a regrettable necessity, not an unmitigated good. This paper traces the history of corporal punishment in Texas public schools from the establishment of a state-wide system of public schools that began during the post-Civil war Reconstruction era to the present era of reform. Little has been written about the history of corporal punishment in public schools, likely because data is difficult to find. Early state records do not track the issue specifically. This study relies in part on sources I have encountered while researching other topics. Sources used in this inquiry include official archival records of the State Superintendent of Education, archival records of educators and students, historical newspapers, and more recent writings. This analysis is informed by the work of Foucault in considering the relationship of power, authority, punishment, and the body.

---

Christopher Kirchgasser (University of Wisconsin-Madison)

**A Century of Building Bridges: Historicizing the "Mind of the African Child" (English) (40.10)**

Bridge International Academies is, today, the largest chain of for-profit schools in Sub-Saharan Africa. It is hailed as an innovative educational solution for families living in "villages and slums" who make less than \$2 a day. For this population, Bridge offers "knowledge for all" in order to make the world "a better place." Bridge's appearance as a novel

solution to educational and socioeconomic inequities demands consideration for how transnational school reforms build upon and rearticulate existing educational commonsense of how to think about and act on notions of human difference—of the terms by which the “who” and the “what” of the problem are framed. This paper historicizes the emergence of “the child,” “the mind,” and “the African” as pedagogical objects of transnational school reforms in order to demonstrate that today’s educational givens are not merely that, but are notions that emerged almost simultaneously as objects of scientific discourse in the late 19th century as U.S. and European colonial governing projects. By historicizing today’s educational commonsense, this paper argues that epistemological worries about human difference—of what constitutes meaningful difference, where that difference is located, and how it is to be known—are also constitutive of schooling’s conditions of possibility. The child, the African, and the mind, historically and today, enable transnational fields of thought and action by universalizing notions of sameness and difference and the sharing of “best practices” between diverse actors, localities and temporalities. These reforms mean to include and uplift target populations; however, to do so they must first see and act on difference in ways that differentiate and divide individuals and groups on a hierarchy of values. These reforms make up kinds of people and modes of life as backwards, problematic, or dangerous, and make them subject to intervention to eliminate those negative qualities.

---

Kerrin Klinger (Humboldt University Berlin)

**Functional bodies in educational films (English) (10.10)**

The objects of this historically-oriented paper are scientific educational films in the period from 1950 to 1990. The starting point is a collection of 16mm natural scientific educational films, which had been used in schools in the GDR. This paper aims to compare “film” as a teaching material in the GDR, the FRG and the USA. Precisely educational films work as mental image-forming didactic arrangements as they can influence attitudes and positions towards aspects of knowledge. In these educational films different identification figures and role models occurred. Especially in educational films characters – mostly played by unprofessional actors– were used to create an emotional bond with the young viewers. There are scientists in laboratory coats or young runners in uniformed sports wear, there are young ladies with perfectly coiffed hair or kids in the uniforms of the Pioneer organization, there are students and teachers. The analysis is geared towards the strategies of mental image formation of the natural sciences in the school context: To what extent the body images transmitted by film reflect – beyond the mere conveyance of specialized knowledge – political intentions? This paper will analyze the functions of human bodies in scientific educational films and their emotional charging. The paper tries to answer: To what extent the represented characters and their bodies reflect different political models (Leitbilder) and how bodies are interlaced with the educational film’s dramatic structures?

---

Michael Knoll (Catholic University Eichstätt)

**John Dewey’s Laboratory School: Theory versus Practice (English) (20.11)**

Although there are many studies on Dewey’s Laboratory School in Chicago (for instance, Wirth 1966, DePensier 1967, Hendley 1986, Tanner 1997, Durst 2010), its history has not been researched extensively. Especially, one topic deserves to be tackled more intensively: the relation between Dewey’s principles of teaching and the manner it was implemented by the Laboratory School teachers. When writing about the workings of the Laboratory School, historians, apart from Katch (1990), rely almost exclusively on Mayhew and Edwards’ (1936) “The Dewey School”, a book that, in general, presents its information and documents in such a way that theory and practice coincide and that Dewey’s concept is being validated and confirmed. However, a new look at the articles and books published at that time and the primary sources held, in particular, at Cornell University (Mayhew Papers), Southern Illinois University (Dewey Papers), and the University of Chicago (Laboratory School Work Reports) reveals another story and puts the myth of the Dewey School as an amazingly innovative and creative enterprise at rest. Actually, the “grammar of schooling” took its toll: the Laboratory School differed – in practice, not in theory – surprisingly little from other exceptional schools such as Francis Parker’s Cook County Normal School. In my presentation, I will focus on three aspects: 1) Dewey’s concept of curriculum and instruction: didactical triangle (the psychological, sociological, logical), problem method, the theory of correlation, social occupations, etc. 2) the structure of the Laboratory School: enrolment, social composition, group

sizes, fluctuation, tuition, financial help, salaries etc. 3) the problems the Laboratory School teachers faced when they tried to implement Dewey's principles: interest, drill, discipline, social and incidental learning, student participation etc.

---

Ami Kobayashi (Humboldt University Berlin)

### **Meiji Shrine athletic meets (English) (40.11)**

From the 19th Century onward Japanese school gymnastics developed under various influences including that of American, British, German and Swedish gymnastics. The Japanese government, aiming to consolidate the Japanese Empire into a Prussian-like authoritarian state, valued German gymnastics (Turnen) for its attempts to develop a sense of unity and discipline in students' minds and bodies. The first Minister of Education, probably inspired by Prussian school ceremonies, ordered schools to organize sport festivals on national holidays like the Emperor's birthday. In these school sport festivals disciplined and synchronized collective movements represented "the might and unity of the Japanese Empire". In my paper I will analyze these youth sport festivals, especially the "Meiji Shrine athletic meets" (1924-1943). The festival was held on November 3rd, the birthday of the Meiji Emperor, and strongly reflected the change of political context at the time. To consolidate so-called "Emperor-System Fascism", the festival included the state-cult ritual of visiting the Meiji-Shrine, bowing towards the Emperor's palace and singing the national anthem. Parallel to this big national sports festival, smaller sport festivals also took place in most schools across Japan with the Ministry of Education strongly recommending all citizens to take part in sport activities on this day. By using archived official documents from the relevant ministries and students' magazines (edited and distributed by secondary school students during the research period) I will explore the following questions: 1. What were the authorities' intentions in organizing sport events that use youths' bodies as a political instruments. 2. What were the participating students' experiences of these sport festivals.

Using ritual theories, like those of Emil Durkheim and of performance theorists, I will analyze sports festivals as ritual performances. I will argue that the participants both represented the abstract ideal "nation", and constructed it through the shared uniform motions and associated feelings of solidarity.

---

Anne Koskela (University of Oulu)

### **Evaluating students' bodies. Teachers' descriptions on physical abilities and behaviour of 'problematic' students 1968-1991 (English) (50.02)**

In my paper I analyse normalisation discourses that took place in the official documents between teachers and experts in a Finnish child guidance clinic from 1968 to 1991. I analyse how difference was attached to students' bodies. How were a problematic student's physical abilities and uses of bodies described and defined by teachers? The research context is a seemingly homogeneous area in northern Finland, in an era when Finnish schooling system went through a major reform by changing from parallel system to one comprehensive school. At the same time equality was highly prominent in national education policies. The data consist of archival material of Child Guidance Clinic of Oulu region. When a student was seen as problematic in school for example due to behaviour or learning difficulties, a teacher could refer the student to be examined by experts in child guidance clinic. For the clinic, teachers wrote a statement about the student by using a specific form. The clinic then referred the student to special education or regular classes, based on various tests and interviews. This presentation focuses on the statements filled in by teachers. The statement forms were about 4 pages long with questions that directed the teachers to widely evaluate their students. The questions concerned students schooling history and family, learning abilities and learning related special skills, physical abilities such as students movement and speech as well as social abilities, personality characteristics and behaviour. In this presentation I focus on teachers answers to questions about physical abilities and students good and disruptive behaviour. The teacher statement had two functions. Firstly, they were used as means of collecting preliminary knowledge for the use of the clinic; secondly they were a mandatory part of selection process for special education. Officially the statement produced specific knowledge about the student and worked as a concrete device for exclusion and participation. Implicitly the statement produced criteria for problematic student and as such also for normal and



proper student. By analysing these statements it is possible to study the discursively produced norms for the problematic student.

---

Sabine Krause (University of Vienna)

**Embodying Jewish Identity at the Turn of the 20th Century (English) (40.07)**

The foundation of the Zionistic Youth Movement Blau-Weiss (Blue-White) was one way to face ongoing problems at the beginning of the 20th century, starting with the idea that for a new society a new kind of human being was necessary. This German Jewish youth movement strove for a new Jewish being in turning away from "urban risks" to educate bodily and mentally strong youth (at the individual level) and to create a new community spirit (at the societal level). Especially the formation of a strong, muscled body was emphasized to banish the myth of weak and decadent Jewish people. Establishing new role models and referring to ideas of the "Lebensreformbewegung" (life reform movement) was to help overcome existing attitudes and embodied knowledge. The Blau-Weiss adopted the traditional (Biblical) story of the Maccabees to make them role models: "Becoming men like the Maccabees..." was the motto. The emotional binding and intimacy on the one hand and the instructional usage of selected stories on the other should have ensured social cohesion and moral and intellectual continuity. But it did not: as seen from sources such as diaries and newspapers from the time, performances in the first years of Blau-Weiss illustrate the persistence of previously embodied norms and forms. Later it changed: the turn towards Zionism and related embodiments seemed to find success. The paper will focus on making/re-making of the body and educating feeling by carefully scrutinizing the sources with a detailed look at situated and embodied knowledge to enlighten the shift in norms and forms in Blau-Weiss.

---

Renana Kristal (Ben Gurion university)

**Jewish Identity with a Disability (1902-1948) - School for the Blind in Jerusalem (English) (80.01)**

In 1902, a 'school for the blind' was founded in Jerusalem as the first Jewish institution in Eretz Yisrael to accommodate children with disabilities.

The school's establishment was driven by shift in approach and perspective that acknowledged the importance of accessible education for special needs children in general' and the blind in particular. This new approach corresponded with global processes throughout the western world as well as internal processes within the Yishuv, which were beginning to urge productivization, education, and the cessation of dependence on world jewry resources. The same period also saw the formation of the 'new jew' identity, an antithesis of the archetypal exilic Jew, which was partly characterized by a positive body image. Accordingly, the newly formed identity of the proper Jewish young-adult was characterized by a 'healthy mind in a healthy body' approach, by productivity, independence and connection to Eretz Yisrael and its land. The physical embodiment of the young-asult 'new jew', which ostensibly conflicts with the 'neediness' of the blind, did not prevent the school's founders from fostering these attributes. They sought to instill the belief among their students that despite physical disability, they could embody this identity and independently integrate into society. With the aspiration of cultivating this new identity among the blind, the school emphasized students' physical and mental health. A book published by the institution stated "exercise shall fortify their muscles", and the school underscored the importance of exercise classes designed to strengthen the student's bodies, fortify them, and promote their proper growth, speed of movement, and spatial orientation. The study of education for the blind in Eretz Yisrael seeks to investigate the disparity between the prototype of the 'new jew' and the image of the blind individual, and examine if and how principals and teachers at the school for the blind formed a model that enabled blind children to surmount their physical disability, and become blind' new jews'.

---

Christopher A.N. Kurz (Rochester Institute of Technology, National Technical Institute for the Deaf)

---

**Tracing Deaf Human Bodies: Exploring the Origins and Spread of Deaf Education Across the United States (English) (90.12)**

In this paper, the author discusses and traces the spread of deaf education locations across the United States from 1812 to present, during which more than seventy-five schools for the deaf were founded, moved, and/or closed. While there were several attempts to educate deaf people in the United States in the early nineteenth century, the peer-to-peer and cross-generational spread started with the founding of American School for the Deaf in Hartford, Connecticut in 1817 and ended with the recent opening of the school for the deaf known as the Salish Sea Deaf School in Anacortes, Washington in 2015. The diffused movement of peer-to-peer and cross-generational human bodies of school founders, including former students and teachers, through old and modern transportation means for mobility and migration, relied on population growth of cities and states and societal concerns for the education of deaf children. Existing transportation infrastructure and density population of deaf people largely determined geographical locations of schools. In 1893, Edward Allen Fay published three volumes related to histories of American schools for the Deaf from 1817 to 1893. The volumes also covered school histories of all public schools for the deaf, denominational and private schools for the deaf in the United States, established from 1817 to 1893. Although the volumes and other numerous school history books, mostly published in the past few decades to celebrate temporal milestones, are available, there is no comprehensive examination of geographical and temporal locations of deaf education bodies, including schools for the deaf and their founders. The purpose of this paper is to provide a comprehensive picture of networking school bodies and their corresponding human bodies in the United States as schools for the deaf were founded, moved and/or closed across the country in the past two centuries. Following O'Brien's visual research paradigm, the paper includes maps of the spread, along with demographic information of school founder, which show networking mapping of geographical and temporal locations of deaf school and human bodies. Findings show multiple generations of founding human bodies over the past two centuries. The mobility of the said bodies depends on various interior and exterior calls for educating deaf children as evidenced in the examination of school founder bodies. The findings also show the split and subsequent parallel of the spread throughout the country as caused by different philosophical tenets of deaf education related to language acquisition (e.g., American Sign Language and English).

---

Christopher A.N. Kurz (Rochester Institute of Technology, National Technical Institute for the Deaf)

**Deaf Human Bodies and Nineteenth Century Physical Education (English) (30.06)**

In this paper, the authors examine the growing trend of physical culture in deaf education and societal perspectives of physical fitness for deaf human bodies as they attended schools in preparation for jobs in agricultural and industrial workplaces in the United States during the nineteenth century. Contributing factors to the emergence and maintenance of physical culture in schools for the deaf and the benefits of physical fitness for deaf human bodies are examined as well. At the time, some benefits of physical fitness for deaf human bodies included graceful body postures, strong body tones, increased lung capacity, reduced personal defects and prevention of reoccurring illnesses. Increased lung capacity was perceived as an asset to improved articulation for deaf human bodies who were learning to speak.

With increased efforts toward the implementation of physical education in schools, as pushed by Horace Mann, Henry Barnard, Catharine Beecher, and other educational reformers, the schools for the deaf eventually followed the national trend in educational reform during the mid-nineteenth century. The physical education movement promoted for the sound dualism of body and mind for wholeness of a human body. The movement, propelled by growth of urbanization and waves of immigrants, responded with hope to reduce juvenile delinquency and idleness. In 1861, Daniel Hebard from the Ohio Institution for the Deaf published a paper, *Physical Training for Deaf-Mute*, recommending for an educational program in physical training in schools for the deaf. He called for schools for the deaf to begin teaching physical exercises to reduce personal defects associated with deafness and gender and to increase physical features to level the playing field. Hebard's paper initiated deaf education community dialogue on implementing physical curriculum and instruction. Educational practices for physical education curriculum, designed specifically for deaf human bodies, are examined in this paper. In addition to the growing organized ball sports (e.g., base-ball and football) in the communities, schools for the deaf responded to the trends by providing a platform for recreational activities, physical education and eventually competitive sports for deaf human bodies as they compete with deaf peers at schools

for the deaf and with hearing peers at local schools. With findings from school curricula, scholarly publications and archival documents, the authors further discuss cultural, social, economical actions that schools for the deaf employed for fostering physical culture to improve physical abilities within deaf human bodies. Administrators and educators of the deaf at the time promoted physical education, because they were increasingly aware of positive effects of physical fitness on long-term health for deaf human bodies.

---

Andres Eduardo Garcia Lainez (Universidad do Estado do Rio de Janeiro)

**Hábitos y comportamientos de los cuerpos en la escuela hondureña (1882-1949) (Español) (81.03)**

El cuerpo, un campo donde las relaciones de poder operan sobre él, según el planteamiento filosófico de Michel Foucault (2002), ha sido objeto de sometimientos y transformaciones en el amplio camino de las discontinuidades y las rupturas de la historia a través de la interacción de un conjunto de dispositivos (escuelas) que, a través de sus variadas prácticas, disciplina y controla los movimientos y los gestos de los cuerpos de acuerdo a las líneas establecidas de manera convencional por dispositivos ubicados en otras esferas (Estado). Es por ello que este trabajo aborda una serie de cuestiones que revelan la manera en cómo el Estado hondureño ha ido disciplinando los cuerpos a través de sus instituciones educativas sobre un recorte temporal que abarca el periodo la Reforma Liberal de Honduras a partir de la implementación del Primer Código de Instrucción Pública en 1882 hasta los últimos días del periodo dictatorial del General Tiburcio Carías Andino en 1949. De tal forma, el objetivo principal de este trabajo fue explorar los diversos planes y programas oficiales detallados en las obras de los historiadores hondureños Jesus Evelio Inestroza y Óscar Gerardo Zelaya Garay, así también en las revistas de corte educativo como "Anales del Archivo y Biblioteca Nacional", "La Instrucción Primaria" y "Extra" que circularon durante ese periodo; reflejando así, la manera en cómo los órganos oficiales regulaban las prácticas educativas en relación a la disciplina y control de los cuerpos en cuanto al comportamiento y los hábitos de los alumnos que frecuentaban las escuelas elementales de finales del siglo XIX y las escuelas primarias de la primera mitad del siglo XX. De esta manera, a través de una óptica foucaultiana, se realizó una reflexión enfocada en el control de las actividades concernientes a la disciplina de los cuerpos en el ámbito escolar, analizando la manera en cómo se empleaba o distribuía el tiempo para establecer los ritmos de aprovechamiento de la jornada escolar; cómo los cuerpos se ajustaba a los imperativos temporales de la escuela en cuanto al comportamiento dentro y fuera del aula; cómo se establecía la correlación cuerpo-gesto en la inculcación de los "buenos" hábitos de higiene y el comportamiento de los alumnos durante las evaluaciones; y de qué manera se articulaba el cuerpo con el objeto al momento de manipular las herramientas escolares; brindando así, un mapeo de las prácticas educativas que colocaron como eje central la disciplina del cuerpo durante el complejo período de configuración del sistema educativo hondureño (1882-1949) y de esa forma intentar habilitar espacios de estudio que ayuden a conformar el poco explorado campo de la historia de la educación hondureña.

---

Alison Laitner (University of Birmingham)

**Controlling the Body: Attitudes to 'Insane' Children in mid-Victorian England (English) (80.01)**

The rapid emergence in the nineteenth century in England of institutional care for the mentally ill has been the focus of much attention from social and medical historians (Scull, 1979). Promises of cure were made by early proponents of reform but critical analysis of this sudden expansion of asylum care has emphasised both central government concerns over the costs of providing care for lunatics, and the paramount interests of early psychiatrists and asylum superintendents in their establishment and in the development of treatment as important factors of change. The 1845 Lunacy legislation created fundamental changes to care of 'lunatics' (including children) in England and Wales and resulted in huge pauper asylums being erected across the country; children were accommodated immediately despite no special provision for them having being made. Although segregation and treatment of children with learning disabilities in late Victorian and Edwardian England is well researched (Thomson, 1998; Jackson, 2000); little work has

been done on children in asylums, particularly in this early period, and especially in regional England (Grosvenor, 2007; Taylor 2014).

In this paper I will use a case study of children in the Birmingham Borough Lunatic Asylum, from 1845 to the 1860's to illustrate the position of children regarded as 'insane' in mid-Victorian England. The primary sources analysed are archives of the lunatic asylum such as casebooks giving details of children admitted, their circumstances and treatment. I will address three aspects: firstly to assess how descriptions of the children and their bodies on admission reveal adults' perceptions and attitudes to children and their external lives, whether their bodies and behaviour led to their being categorised as 'insane', and how those descriptions (including measurements) reflect social and historical attitudes to disability and contemporary social issues. Secondly, to explore adults' attempts during the children's time in the asylum to control their bodies and their conduct (such as escape or violence) both by direct treatment (medical and therapeutic) and administrative policies such as segregation and gendered work. Finally, this paper will discuss the importance of the body in the children's experience within the asylum; although the children were confined owing to adult concerns they were 'insane', how important were the children's bodies in this diagnosis?

---

Cornelia Lambert (University of North Georgia)

**Mr. Smith goes to New Lanark: Moral Sentiments and Dance Performance at Robert Owen's New Lanark School (1800-1826) (English) (20.01)**

Dance performance formed a large part of the curriculum at Robert Owen's famed New Lanark, Scotland school (1800-1826). Children as young as three learned quadrilles, minuets and other social dances in addition to performance songs and sight-geography. Although his friendly attitude towards the educability of children is often associated with the ideas of Rousseau, Robert Owen (1771-1858) is best understood in light of the social ideas of Adam Smith, and dance provides the key to this understanding. In his Theory of Moral Sentiments of 1759, Adam Smith described the normative processes whereby social bonds are formed. Sympathetic feelings are created when persons observe the passions of others and successfully imagine themselves feeling the same way. Doing so binds persons together both within and occasionally across social strata. The typical social observer also learns to act as if being observed, thus regulating behavior to conform with what can be understood and appreciated by others. Robert Owen, proprietor of New Lanark Cotton Mills in the period under consideration, inherited a population of workers plagued by alcohol abuse, laziness, and insolence. These factors were considered the result of inborn bad character. Owen posited, however, that he could create workers of good character simply by altering the educations of the village's future workers. The social nature of the New Lanark curriculum illustrates Owen's dependence upon the multiple layers of movement, gesture, observation and performance of Smith's social crucible. His resulting curriculum proved, he believed, that character was malleable. Dance -- and in particular dances performed for the visiting public -- fostered the social sympathies necessary for the children to think sympathetically towards one another, but also critically at their own behavior. Each cohort of dancers learned how to work cooperatively, but also how to properly display emotions such as joy, piety, and even romantic love. Perhaps most importantly, observation of the happy dancing children of New Lanark also taught the visiting public -- 25,000 in the period from 1815-1825! --to regard the poor as worthy of their gaze and thus, their sympathies.

---

Joakim Landahl (Stockholm University)

**Internationalizing techniques of the body: world's fairs, go-betweens, books. (English) (90.06)**

Marcel Mauss noted in his article "Techniques of the body" that different societies have different ideas of how to use the body. The way that people run, jump, give birth, sleep, dance, march, dig etcetera are shaped by social circumstances. According to Mauss these techniques of the body were traditional and he argued that education played a paramount role in reproducing them. The limitation of Mauss study is that it fails to take into account the way in which societies mutually affect each other and how techniques of the body therefore might change over time. In contrast, this paper aims, first, to discuss how techniques of the body might travel internationally, how bodily practices and ideals move from one national context to another, and second, to discuss which factors make these movements probable

and possible. The empirical case that will be discussed is the international success of the school subject sloyd, sometimes marketed as “Swedish educational sloyd”. Focusing on the golden era of sloyd, during the decades around 1900, three ways in which sloyd reached out to the world will be explored. Sloyd was marketed in world’s fairs, by the use of go-betweens living in other countries, and the production of books for an international audience. These represent three kinds of techniques for educational internationalization and comparison, and an analysis of them can show to what extent and in which respects the global success of sloyd also can be described as a global success of bodily techniques. Ultimately, the analysis can also shed light on a more general question: how techniques of internationalization/comparison affect which kinds of knowledge travel. Exhibitions, go-betweens and books all had the ability to carry the message that the body mattered. This is in stark contrast to today’s major international force – large scale assessments such as PISA – that totally neglects the body as an aspect of international comparisons. To get perspective of how this “de-bodification” of educational discourse came to place, it is interesting to explore the factors that made the body matter in the transnational circulation of educational ideals.

---

Esbjörn Larsson (Uppsala University)

**Education for National Defense: Swedish Defense Education for Secondary School Youth during WWII (English) (20.07)**

The links between physical education and military activities has a long tradition in Sweden, which dates back to the founder of Swedish gymnastics Per Henrik Ling (1776-1839) and his role as a teacher of physical education at the Royal Swedish War Academy. In 1863 weapons exercises was also introduced as part of gymnastics in Swedish schools and they went on until 1917, when military exercises was removed from Swedish secondary education. They then stayed discontinued until the outbreak of WWII, when the idea of a restoration of military exercises and other forms of defense education in Swedish schools were revived. This paper examines the defense service training that was introduced for both boys and girls during WWII. In 1940 the question of defense service training for children and youth surfaced again due to the escalating world war. After the issue had been investigated, an act was passed by the Swedish Parliament in the summer of 1941 and compulsory defense service training in Swedish secondary schools could commence that same autumn. The training proceeded in varying degrees at different schools until the spring of 1945 when the Parliament decided to end it. As it turned out there was no consensus in society regarding how far reaching the defense training for children and youth should be. The committee investigation preceding the decision to introduce defense service training proposed a very extensive training program. When the Parliament approved the introduction of defense training in Swedish schools, the scope of activities was decreased significantly, however. Studies of individual schools’ activities show that defense service training in some places had begun even before the fall of 1941, and some schools organized exercises that were more extensive than what the act later would require. In other schools they chose instead to downplay the purely military exercises.

---

Dayana Lau (Martin-Luther-Universität Halle-Wittenberg)

**Körperbezogene Maßnahmen in der frühen sozialen Arbeit. Einzelfallstudien in den USA ca. 1900-1925 (Deutsch) (71.03)**

Der Blick darauf, wie Soziale Arbeit als Beruf entstanden ist, eröffnet die Möglichkeit, bestimmten Problemkonstellationen – wie etwa den zentralen Paradoxien sozialarbeiterischen Handelns – nicht nur in den historischen Debatten auf die Spur zu kommen und zum Beispiel Parallelen zu den aktuellen Diskursen aufzuzeigen (oder auch innovative Lösungsansätze ‚wiederzuentdecken‘). Darüber hinaus kann auch gezeigt werden – so das Anliegen des geplanten Beitrags –, wie spezifische Institutionalisierungsformen zur Zeit der Entstehung einer professionalisierten Praxis Sozialer Arbeit solche Paradoxien strukturell hervorgebracht haben. So ist hinreichend bekannt, dass Soziale Arbeit grundlegend in ein Spannungsfeld von Hilfe und Kontrolle eingebettet ist, und damit immer gleichzeitig als Interessenvertretung ihres Klientel und als Sozialisationsinstanz mit normierender Tendenz verstanden werden muss. Diese doppelte und widersprüchliche Ausrichtung kann vielleicht konzeptionell verdeckt, jedoch nicht vermieden werden und muss daher sowohl in der Praxis als auch in der Disziplin reflektiert werden.[1] Im

geplanten Vortrag soll insbesondere die Normalisierungsleistung der Sozialen Arbeit, die auch über einen Zugriff auf die Körper von Adressat\_innen und Nutzer\_innen realisiert wird, in den Blick genommen werden. Fabian Kessel unterscheidet bei der Analyse dieses Zusammenhangs mit Michel Foucault den wohlfahrtsstaatlichen Zugriff auf den Individualkörper von dem auf den Kollektivkörper: Der Kollektivkörper sei – so Kessel – Gegenstand von Vereinheitlichung, indem in erster Linie als kulturell verstandene Differenzen ausgemerzt würden. Auf den Individualkörper werde mit Blick auf Abweichungen von (natur-)wissenschaftlich ermittelten Mittelwerten, die entweder als Ursachen oder als Risikofaktoren als individuell definierter Problemlagen bestimmt werden, disziplinierend zugegriffen.[2] Insofern wird die Regulierung bzw. die „Organisation der Körper und Verhaltensweisen als Unterbau der kapitalistischen Gesellschaften“[3] verstanden. Davon ausgehend sei die Aufgabe Sozialer Arbeit, die Kalkulation der Risiken eigener körperbezogener Handlungen (wie zum Beispiel des Rauchens, des Trinkens, des Zuviel-Essens, aber auch von Unsauberkeit bzw. vom Unterlassen bestimmter vorsorgender Handlungen) zu vermitteln. So betrachtet erscheint die Soziale Arbeit konstitutiv als Teil wohlfahrtsstaatlich verfasster Körperregierungsprogramme. Das Quellenmaterial des geplanten Beitrags bilden ausgewählte Einzelfallstudien, die in den 10er und 20er Jahren des letzten Jahrhunderts im Rahmen der ersten professionellen Ausbildungsprogramme zu Sozialer Arbeit in den Vereinigten Staaten von Amerika gesammelt und publiziert wurden.[4] Daneben werden auch empirische Untersuchungen zur Lage notleidender Gruppen – zum Beispiel Migranten – einbezogen.[5] Bei der Analyse dieses Materials sollen folgende zwei Fragen leiten: Welche Bedeutung hat der Körper bei der Diagnose und Beurteilung konkreter Notsituationen? Und: Welche Rolle spielt er bei der Konzeption von Hilfsmaßnahmen bzw. bei der Einschätzung von Erfolg oder Misserfolg der durchgeführten Hilfe? Dabei wird der These nachgegangen, dass körperbezogene Maßnahmen im Rahmen der frühen Sozialen Arbeit als zentrale soziale Anpassungsleistungen verstanden werden, die als Disziplinierungsstrategien mit der Legitimation funktionieren, die individuelle Lage der Klient\_innen zu verbessern. Darüber hinaus sollen Anschlussstellen an aktuelle Diskurse, etwa in Bezug auf die in neoliberalen Kontexten massiv proklamierte Verpflichtung jedes Einzelnen zu präventivem Gesundheitshandeln, eröffnet werden.

---

Myungsil Lee and Yu Jin-Young (Sookmyung Women's University)

### **The History of Learner-Centered Education in Japan: An analysis focused on experience-based learning (English) (60.03)**

Learner-centered education is a key word in progressive education. Progressive education is a pedagogical movement that in the late 19 century in England, France, Germany, America, and Japan, and has persisted in various forms to the present. In different countries, progressive education is called various names, including New Education, L'Education Nouvelle, Reform padagogische, Progressive Education, and Shinkyoku. The names vary based on its regional, historical and cultural circumstances. Among all of these practices of progressive education, the term is commonly used to distinguish from the traditional teacher-centered education of the 19th century, which was rooted in classical preparation for the university and strongly differentiated by social class. Most progressive education programs had these qualities in common: experiential learning, integrated curriculum, problem solving and critical thinking, group work, understanding and action, education for social responsibility and democracy, highly personalized education, and de-emphasis on textbooks. In Japan, these qualities of progressive education have been partly adapted as part of the national curriculum under the public education system. On the other hand, many of the qualities of progressive education have also been adapted for instruction improvement, alternative education, and free school movement against public education. However, just because some of the qualities of progressive education were received in the national curriculum, it does not mean that the public education system has truly become more learner-centered, or that education for social responsibility and democracy has been developed. This is because that public education continues to emphasize achievement-oriented efficiency. In this presentation, I will discuss the following: (a) the history of progressive education in Japan, especially learner-centered education since the Meiji period; (b) the qualities of the national curriculum and the new educational movement against the national curriculum since 1980's; (c) the conditions of true learner-centered education. Through examining these three topics, we can understand the trend of learner-centered education in Japan. We can also understand the differences between a national curriculum under the public education system and new educational practices and movements. In conclusion, an important standard of judging true

---

learner-centered education is whether or not the education practice focuses on critical thinking, group work, and education for responsibility and democracy.

---

Sun Young Lee (University of Wisconsin-Madison)

**Koreanizing' the gendered body: Historicizing 'multicultural family' in South Korea (English) (50.05)**

This study critically investigates the politics of "Koreanizing" the gendered body, invisibly practiced through "multicultural family support" policy in South Korea, where the immigrant woman's body became entangled with fabricating the Korean-ness in the globalized contemporary era. Questioning how the multiculturalism is merged into multicultural "family" in Korean historical contexts would enable us to understand how family, mother, culture and multi-culture, and nation and trans-nation affects the body and education when approached through the lens of gender. Korean government in 2006 officially introduced the term "multicultural family" with its definition as "a family comprised of the different ethnic and cultural backgrounds" and its policy targets the people who are immigrant comprised of international marriage and who acquired Korean nationality not born with (Ministry of Gender Equality and Family, 2006). From this kind of naming and conceptualizing, a series of questions could be raised: What made possible to conceptualize multiculturalism with the boundary of family? What made possible family defined with the category of the different ethnic and cultural backgrounds (rather than racial differences)? What made possible multicultural policy to target the immigrant, international marriage, and nationality? Last but not least, what made possible Korean multiculturalism to make "differences" of human body from the perspective of trans-bordering, marital status, and nationality? This series of questions will be answered by analyzing Korean multicultural education policy and legal documents from 2006 to 2015, by providing the insight on how multicultural kinds of bodies have been shaped in the globalized Korean contexts. Preliminary analysis evidences that Confucius culture as a principle for everyday life (not as national ideology or religion) is entangled with the national politics in Korean multicultural policy and it creates differences between "we" as biologically and ethnically homogeneous Korean and "they" as non-Korean therefore multicultural. The meaning of multicultural family fabricates the Korean-ness by exclusively defining multicultural family as comprised of trans-bordered body with the obtained Korean nationality, which makes "otherness" to include them within the boundary of Korean family. It supports the idea that the nation has not disappeared in the narrative of globalization (Popkewitz, 2008), and the unfinished national ideal is crystallized into the discourse of multiculturalism that acts as grids for the perception and evaluation of who the multicultural kinds of bodies are. This national project is invisibly performed through the gender politics by "importing" the non-Korean woman's body to make multicultural family in South Korea, whose body is cheap enough for the rural single man to pay for at the expense of international marriage. Furthermore, as Ministry of Gender Equality and Family (2011) clearly states that it only applies to "multicultural family members who raise children born in a de fact marital relation with a citizen of the Republic of Korea", multiculturalism in South Korea has been shaped for child-rearing, which connotes the woman's reproductive body function made by international marriage, entangled with the national project to maintain the birth rate by "multiculturalizing" Korea. Exploring a particular Korean case of multicultural family would inform us how different kinds of bodies are made in the international and transnational context and how gender invisibly performs to actualize the un-ended national desire to make a certain kind of people.

---

Ulrich Leitner (Department of Education, University of Innsbruck)

**The Interplay of Space and Body Organization in Segregated Places of Residential Care (English) (90.11)**

At the end of the 19th century four great youth reformatories were founded in Western Austria's countries Tyrol and Vorarlberg. All of them were located in remote areas with an architecture which facilitated the observation and control of the children as well as their bodily discipline. From 1945 until 1990 thousands of supposedly delinquent and abandoned children and teenage boys and girls, mostly from lower social classes, were sent to these closed reformatories, where they should get a corrective education. With regard to the question of the panel topic in this paper I will investigate how space matters in the construction of gender segregation in Austria's residential care by focusing on the relationship between the spatial organization of the reformatories and bodily activities. My thesis is that spatial

organization is a testimony for gender segregation and mirrors educational concepts in a double sense. On the one hand gender segregated bodies were produced by the spatial organization of the reformatories and likewise future educational spaces for the children were produced by the gendered spaces of the reformatories. The paper will develop along three steps: First (1) I will delineate the interplay of geographical setting, architecture and furniture as a topography which produced gendered bodies that were conform to the welfare system's expectations projected on the children. In a second step (2) I will decipher the idealized concepts of space the educational system worked with focusing on the discipline of the male and female bodies. The third part (3) will focus on gender transgressions which get visible in the files that survive in the archives of Innsbruck (Tyrol) and Bregenz (Vorarlberg). Often they break the expected spatial organization with bodily activities (like escape, romances, violence) and tell us therefore much about the expected future of the children.

---

María del Rosario Soto Lescale (Universidad Pedagógica Nacional)

### **El Binomio Cuerpo y Pensamiento: Pedagogía Jesuítica (Español) (81.04)**

Este trabajo es producto parcial de una investigación sobre los colegios jesuitas en la Nueva España - hoy México- en los siglos XVII y XVIII. Se trata de un trabajo historiográfico según la Escuela de los Annales, tercera época, para rescatar el *modus operandi* de la Compañía de Jesús en la formación de sus estudiantes, lo que le valió gran reconocimiento social. Desde la época pre-cristiana, la limpieza corporal se relacionó con la pureza moral y ya se tenía la idea de que la limpieza del cuerpo alejaba las enfermedades, mas con el avance del cristianismo, el baño se asoció al pecado y a las costumbres paganas debido a la desnudez. El cuidado del cuerpo conducía al descuido del alma, por lo que el baño se convirtió en una moda practicada sólo por determinados grupos sociales, como los caballeros que regresaban de las Cruzadas en territorios árabes, donde los baños calientes eran costumbre bien establecida. Si bien los baños en aguas termales eran practicados por todas las clases sociales e incluso por los religiosos con fines terapéuticos. Hasta el fin de la Edad Media, el baño, y la higiene en general, fueron poco practicados por los europeos. El baño completo, con exposición total del cuerpo, se consideraba pecaminoso. En el siglo XVI, la Reforma religiosa exacerbó esa aversión a la higiene, Protestantes y católicos competían en el repudio de las tentaciones de la carne y eso les hacía no exponer su piel al jabón y al agua a lo largo de sus vidas, situación que se mantendría hasta prácticamente el siglo XIX. Por esto, resulta sorprendente la existencia de salas de baño y de instalaciones para el juego del rebote y espacios recreativos al aire libre en los colegios jesuitas de Nueva España fundados entre los siglos XVI y XVIII, mientras que en las casas de otros religiosos no existían. Al analizar las actividades que se desarrollaban en estos espacios parece que éstas trascendían el hábito higiénico del aseo así como el ejercicio físico como hábito saludable. Hoy, sabemos que la participación en juegos y en la iniciación deportiva entran en actividad procesos afectivos, cognitivos y motrices que forman parte de una formación integral y que en el desempeño motriz, en una actividad colectiva, están presentes el sentido lúdico, el sentido kinestésico y el sentido de la confrontación. Asimismo, en ciertos juegos, el pensamiento táctico y el estratégico permiten al individuo tomar decisiones para anticipar determinada acción y realizar el movimiento más apropiado, implicando una toma de decisiones acertada. La existencia repetida de estos tres tipos de espacios nos llevan a creer que, además del currículum académico y la vida en internado, la Compañía de Jesús desarrollaba en sus estudiantes una educación del cuerpo que resulta ser un factor clave para la finalidad educativa de los colegios jesuitas: la formación de sujetos capaces de enfrentar retos inéditos y desempeñarse eficientemente en su sociedad.

---

Luís Fernando Lopes (Centro Universitário Internacional UNINTER)

### **A Catholic School for German Immigrants In Curitiba: The Good Jesus School: 1896-1938, Disciplining Bodies and Safeguarding Souls (English) (81.04)**

The Good Jesus School is a centenary teaching institution, created by the initiative of the Catholic Church by the community priest of the time, Priest Auling, in 1896, in Curitiba, capital of Paraná State, situated in the south of Brazil, in the period in which this city received a great number of European immigrants, mainly German ones. Considering the sociocultural importance of this institution for the local society, the objective of this article is to present the historical



context as well as the reasons for the foundation of this school and to analyse the reformulations occurred in its initial proposal in order to keep its activities. Concerning the theoretical framework, the work may be inserted in the perspective of the New Cultural History, more specifically the studies related to the history of the school institutions, starting from the presupposition appointed by Julia (2001:10) that it is not possible to study school culture “without examining the conflicting or pacific relations it maintains in each period of history with its contemporaneous cultures: religious, political or popular culture.” As sources for this piece of research, the documental heritage available in the Good Jesus pro-memory collection was used, among which the personal diary left by the Priest Franz Auling, the founder of the school between 1895 and 1901, is remarked. The research has shown that the creation of the School in the investigated context is inserted in the Catholic Church strategies of implantation of the romanized Catholicism in Brazil. It has also been evidenced that the changes occurred in its initial proposal are directly related to the determinations of the government of Getúlio Vargas, the president at the time, who imposed the nationalization of the schools as well as the closing of the foreign schools.

---

Eric Luckey (University of Wisconsin-Madison)

**Tools of the Spirit' : William Torrey Harris, Susan Blow, and the Intellectual Foundations of the Public Kindergarten (English) (40.01)**

In this paper, I explore the thought of the St. Louis Hegelians—in particular William Torrey Harris and Susan Blow—in order to investigate the materiality of a Hegelian education. For Harris and Blow, the ends of education were of an ideal, spiritual order; the highest end of education was to foster the self-active rationality of the individual, to lead the student towards obedience to (capital ‘r’) Reason. But the materiality of the body was critical to the achievement of those ideal ends. The body and the will were, as Susan Blow put it, “the tools of the spirit,” tools that when properly developed, could lead to higher ends. Harris and Blow articulated a specific developmental track for the child, from an “irrational animal” who follows his or her own “caprice,” to an individual who does the right because they have come to understand rational ends through their own insight. This was no easy path, but for Harris and Blow it was made easier, so they thought, when in 1873, they became the first administrators to include kindergarten education in an American public school system. This paper, grounded in the writing of Harris and Blow, will show how they conceptualized the body as both categorically opposed to the higher faculties that were the ends of education and as foundational to the development of the child towards those higher faculties. That is, I’ll show how Harris and Blow sat at the crossroads of idealism and evolutionary thought, affirming both a foundational tenant of modernity—the divide between mind and body, human and nature—while simultaneously articulating a theory of physical and psychological development that saw the lower faculties as stages of development essential to the ideal ends of education. The historiography of the first public kindergarten too often misses this critical tension. Harris is most often seen as a conservative disciplinarian, using the kindergarten to socialize the young in preparation for the elementary grades, or as a condescending figure aiming to “civilize” the poor and working class students in St. Louis. The body, in these narratives, is simply that which needs to be properly disciplined or civilized as the ends of education or a necessary step for the child to be educated. But this interpretation misses a critical nuance in Harris and Blow’s work. The development of the senses, the physical strength of the child, the strengthening of the will, all of these are critical stages that the child must work through and beyond, not through discipline—that is, on account of the ideal of someone else—but rather, under the power of the child’s own self-activity. The school was not to govern the child, but to lead the child towards the realization of the necessity and rationality of the rules by which the child would learn to govern him or herself.

---

Kari Ludvigsen (Bergen University College)

**The role of the psychiatric testing expertise in the early 20th century Norwegian school organization (English) (50.11)**

As in the other Scandinavian countries, Norwegian experts on standardized testing and classification of children advocated for a position in primary schools from around World War I, and scientific test practices gradually became institutionalized in the school system for the following years.

---

Earlier research has regarded this development as a prerequisite for the expansion of what has been labeled the specific Norwegian unitary school system, aiming at integrating children from all social classes in a national school system. Differentiating the children became important in order to achieve an acceptable learning environment for most children, meaning that some kids were regarded less suitable for the normal education system and sent to special schools of different kinds. This paper explores how the expanding testing practices and the establishment of new professional groups from the inter-war period was paved way for by the efforts of central psychiatric and psychological experts aimed at gaining a position in the school system from the turn of the century in Norway. Among the strong proponents for the new scientific measures was the first Norwegian professor of psychiatry, Ragnar Vogt. The paper argues that the prevention of "social diseases" was a crucial aim of Vogt's program for Norwegian psychiatry, putting the school children at the center of interest for an expanding profession. The efforts of these "psy-experts" were, however, met by resistance from teacher groups, and the testing practices started only modestly in the bigger cities from the 1930s onwards. From then onwards, testing of school children became one of the first strongholds for the developing psychology profession in Norway.

---

Maurides Batista Macedo (Federal University of Goias)

**Teaching methodology and discipline of the body and mind: paddling and other punishments at inland schools in Brazil from the 1920s until 1950. (English) (81.01)**

This presentation characterizes the results of a survey on education in the backlands of Brazil (Brazil Interior), from 1924 until 1944, and the History Research Education, which utilizes the methodology of oral history and research in written and iconographic documents. The field research work was carried out between 2006 and 2009, when four men and three women narrators, all between 75 and 99 years and former students of rural schools, were interviewed. The text presented here is a thematic focus on the memory of sertanejos students. Written documentation was acquired from public archives. The theory utilized in this research was the concept of reconstruction of the past from individual and collective memory of the Halwachs<sup>3</sup> Even as a theoretical framework, we used the concepts of Chartier's<sup>4</sup> cultural practices and the concept of Ricoeur's<sup>5</sup> memory. The goal of this paper is show the cultural practices that existed in forms of teaching and learning and to provide a blueprint to educate and civilize the children of the interior of Brazil for the "good living" in society in the period mentioned. In Brazil, this tradition consisted of physical and psychological coercion as a remarkable cultural trait in educational practices in the Jesuit schools from the colonial period until the 1950s. The following were three traumatic and usual forms of discipline, used to "motivate" the study of students, especially in the rural schools in the interior of Brazil: repetitive exercises, Paddling, corporal punishment. A form of memorization utilized to achieve success in learning was the practice daily exercises combined with necessary corrections and reconstruction of the subject content to their full understanding. This illustrated traces of reinterpretation of the "Jesuit teaching method, which was characterized by frequent revisions of the subject matter. Each day began with a review of the previous day; Every week ended with a review; each year with an annual review of the work, and finally the student reviewed the entire course. Another widely practiced form discipline was using the paddle. For those who are not familiar with this kind of educational torture, we explain that the paddle was a torture device used to punish students. The paddle was made of unbroken wood about 2.5 cm thick. It was heavy and tough and consisted of a circular part with a radius of approximately 5 cm connected to a cable 30 cm in length. The punishment consisted in getting hold of the instrument by cable and striking the rounded part on the palm of punished. Corporal punishment established ways of teaching through a strategy of torturing the body of the student. The most common forms were kneeling at the corn kernels, standing close to the wall for several hours without moving, standing in front of the room using a donkey's ear, running out at recess without snack, and staying alone after school until the parents seek. These practices precisely from historical reconstruction, mainly through memory, propose the purpose of this text.

---

Ana Beatriz Maia (University of São Paulo)

**Higher Education and its Spaces in Dispute: The Campus as a Place of Formation of Minds and Bodies (English) (81.05)**

his paper aims to present the performance of Ernesto de Souza Campos (1882-1970), engineer and doctor from São Paulo, as designer of places and spaces of higher education. Through the analysis of his works of projection, planning and implementation of the campi of University of São Paulo and University of Brazil between 1935 and 1954, we intend to identify how his works have proposed a specific spatial configuration for both universities based on principles that he advocated for the incipient Brazilian higher education. Furthermore, we intend to present how these places and spaces were appropriated and modified due to political, institutional and pedagogic disputes by the different agents who influenced the history of these environments. The campus is understood as a pedagogical space and as a place of materialization of speeches and educational programs, as well as a space of conviviality and sociability whose construction and arrangement materializes political and educational projects for higher education. The fundamental question, which is part of the doctoral research now developed at the University of Sao Paulo with CNPq scholarship support, is: which relations are established, explicitly and implicitly, between higher education, its spaces, the disposition and the displacement of the bodies on these "modern and functional" campi projects? Considering the international knowledge and experience of Souza Campos on the studies, projects and similar buildings abroad, especially with the US universities and the projects of higher education institutions funded by the Rockefeller Foundation, we would like to understanding how the organizational model of university framed on the format of campus expressed some "universal" principles of higher education, especially with regard to the principles underlying the American higher education model. To analyze these issues, we used the reflections of Michel de Certeau about space and place in dialogue with conceptions of the relationship between space and education by Agustín Escolano and Antonio Viñao Frago, as well as Arthur Cohen's work to understand the history of American higher education and Christophe Charle for understand the internationalization of higher education model. As documentary evidence, we used documents of the personal archive of Souza Campos and his works dedicated to higher education.

Juliana Marsico (Universidade Federal do Rio de Janeiro UFRJ) André Vitor Fernandes dos Santos (Universidade Federal do Rio de Janeiro UFRJ) Marcia Serra Ferreira (Universidade Federal do Rio de Janeiro UFRJ)

**Curriculum History at/of present time: creating Sciences and Biology teachers for the Education of Young Adults and Adults in Brazil (English) (60.03)**

The purpose of the work is to investigate, at present time, how the students of a Biology teaching training course of a public university in Brazil have been growing as teachers to work on a specific teaching area: the Education of Young Adults and Adults (EJA). Seeing EJA as a way of teaching that has been historically sheltering students taken as 'off-standards', since they are older than what has been considered as regular in the country, and have had an unconventional and different schooling background, we are interested in investigating how the selves of these teachers still under formation are being shaped/regulated in conjunction with internship experiences in public schools. It articulates the researches: "Meanings of theory-practice relation in Biological Sciences teaching training courses: between histories and curriculum policies" (CNPq and FAPERJ) and "Current reforms in Biological Sciences teacher training courses: meaning the curriculum innovation at present time" (CNPq) with a Ph.D. survey about EJA, all of which are developed at the Curriculum History Study Group, in the scope of Curriculum Studies Center of Education Faculty at Rio de Janeiro Federal University (NEC/UFRJ). Therein, we have been dialoguing with the Curriculum History (Ivor Goodson; Thomas Popkewitz), the Curriculum Policies (Stephen Ball) and Social Discourse Theories (Michel Foucault), investing in the construction of an argumentative approach for historical studies on curricula,, academic disciplines and school subjects. By inverting the way how we had been articulating past, present and future at the analysis of curriculum production at (and of) the present time (Paul Ricoeur), we investigate documents/monuments produced in different policy making contexts (official documents and materials produced by teachers under graduation), in order to think on how do the policies work on 'fabricating' certain kinds of subjects (teachers and students), who think and act according to certain systems of reasoning. When considering EJA as one of these systems of reasoning, we refer to the idea of lifelong learner that assigns the responsibility for seeking,

investing and complementing their graduation to the subjects themselves. At the analysis, we realize that the discourses of attributing responsibility to undergraduate teachers have been produced amongst ambivalent statements which define EJA students as being subjects who shall, at once, define their own learning decisions and seek some certification via teaching systems or proof exams. Such ambivalence hinders the graduation of teachers who are especially oriented to this type of teaching, reassuring a graduation model that invests on an education for students deemed normal, with steady background and age range. In this process, we are building Sciences and Biology teachers who need to seek their own graduation within a system of reasoning which regulates the good (and the bad) teaching method, as well as the good (and the bad) professional to work at EJA.

---

Lisbeth Matzer (Andrássy University Budapest & University of Graz)

**...hart wie Kruppstahl' - Das nationalsozialistische Körperideal in der Arbeit der österreichischen Hitlerjugend (Deutsch) (70.11)**

Adolf Hitler wünschte sich ‚seine‘ Jugend stark, trainiert und jederzeit zum Kampf bereit. Das nationalsozialistische Ideal des ‚wehrhaften Ariers‘ sollte über die Erziehung und Ausbildung in der Hitlerjugend für kommende Generationen erreicht werden. Leibesübungen und Sport – vorbereitend auf die körperliche Wehrtüchtigung und den kommenden Kriegseinsatz – waren auch in diesem Sinn ein Kernpunkt des HJ-Erziehungssystems (BUDDRUS 2003a, 224-249). Dieser und andere Aspekte des ‚Systems HJ‘ wurden bisher vor allem in einem top-down Prozess wissenschaftlich aufgearbeitet. Regionale, sich auf die Geschichte ‚von unten‘ und die (möglichen) Divergenzen zwischen den Anordnungen der Reichsjugendführung und den einzelnen gebiets- und bannweiten Ausführungen dieser konzentrierende Studien\* wurden lediglich als regionale Gesamtdarstellungen (u. a. STOPPEL 2004) verfasst. Meine Arbeit beschäftigt sich mit den Strukturen und Rahmenbedingungen sowie den nachweisbaren erzieherischen Aktivitäten der Hitlerjugend im Raum des heutigen Österreichs. Das vorliegende Paper konzentriert sich auf die sportlichen Erziehungsversuche, die zur Erreichung des körperlichen Idealbildes in der legalen Arbeit der österreichischen Hitlerjugend (1938-1945) gesetzt wurden. Dabei werden besonders die individuellen Erfahrungen und Erinnerungen des erlebten Drills ins Blickfeld genommen und mit den jeweiligen regionalen Strukturen in Verbindung gebracht.

---

Christine Mayer (University of Hamburg)

**New Forms of Gymnastics and Dance as Elements of 'Body Education' in the Education Reform Movement in Hamburg in the 1920s (English) (30.02)**

The history of the education reform movement in Hamburg goes back to the nineteenth century, but it was mainly the city's four experimental schools established in 1919 and 1920 that provided important inspiration for public education reform at the national and international levels. Supported by politically active teachers and parents, school reform sought to realise radical ideas, though its implementation differed from school to school. The willingness to experiment that came with Hamburg's dedication to 'New Education' was evident not only in the public school system, but also in the emerging innovative arts and culture scene that brought forth new forms of dance and movement. Among its key members were the expressionist dancers Gertrud and Ursula Falke, the proletarian dancer (Arbeitertänzer) Jean Weidt, and the mask dancers Lavinia Schulz and Walter Holdt, but also Mary Wigman, who celebrated her first great success in Hamburg, and Rudolf von Laban, who opened his first school in the city in 1923. Against this background, the paper seeks to trace the interweaving and interconnections of this two experimental movements and to analyse how modern forms of physical expression and movement were incorporated into 'the education of the body' in the context of 'New Education' as it was practised in Hamburg's experimental schools.

---

Jason Mayernick (University of Maryland College Park)

**The Gay Body and the Administrative Imagination; 3 Firings in 1970's America (English) (90.03)**

This paper explores three court cases that occurred between 1970 and 1980 in the United States involving the firings of three gay male teachers in different parts of the country. Throughout the 1970's, for the first time in American history, queer teachers challenged their dismissals from teaching positions in court and subsequently educational administrators were forced to articulate why these firings were justified. I propose that these men being barred from the teaching profession stems from the role of educational administrators as guardians of the innocence of childhood and an "optimal learning environment". Each of these three men were fired not because of any specific actions they had taken but instead because the presence of their bodies, as publically gay, represented a threat to these two ideological constructions. In this way the continuation of the intellectual trumped the actual physical value of LGBT teachers. This paper follows the progression of identifying the public threat of the gay body in a school, the need to protect the innocent child, and the right of student to a optimal learning environment in each of the three respective cases and concludes by linking these cases to the eventual formation of LGBT teachers caucuses within American teachers unions.

---

Marta Mauri Medrano (Universidad de Zaragoza)

**La normalización de los cuerpos a través del discurso médico del fascismo (Français) (30.13)**

Durante el periodo fascista, tanto en España como en Alemania e Italia, fueron muchos los médicos y teóricos higienistas en general, que reclamaron participación en la organización y estructuración del curriculum escolar. El discurso sanitario se mimetizó con el discurso pedagógico de las organizaciones fascistas juveniles; Hitler Jugend, Frente de Juventudes y la Opera Nazionale Balilla en la Italia de Mussolini. La excusa de la salud y de la higiene vinieron a asegurar un normal funcionamiento del organismo y un correcto desarrollo del cuerpo; era una observación del cuerpo a partir de fines sanitarios, bajo la excusa del correcto crecimiento biológico de los jóvenes, y bajo la premisa de que el cuerpo debía cuidarse meticulosamente para convertirse en un instrumento del Estado en el mañana. Hablamos de una Heilpädagogik, que hace mención a una "pedagogía médica" cargada de higienismo racial y que pretendía una normalización social de los cuerpos. La moralización y medicalización del cuerpo era, efectivamente, ideológica. El tratamiento del cuerpo en la cotidianidad escolar tiene que ver así con la representación dominante del cuerpo, que explica sus funcionamientos, y por tanto su mantenimiento. Pero las nociones mismas de enfermedad y de salud, antes incluso de pensar en las prácticas que buscan perpetuar una y alejarse de la otra, no son reducibles a las causas biológicas, y comportan una fuerte dimensión social y simbólica. De esta manera, la enfermedad puede ser interpretada como una metáfora de lo social. No solamente las enfermedades evolucionan según la historia de la sociedad sino que también varían sus representaciones y sus explicaciones, haciendo imposible reducirlas a "simples" realidades o disfuncionamientos orgánicos. Será el componente social, político y cultural del fascismo el que dicte qué será enfermedad y qué no, y cómo debía ser tratada, estableciendo divisiones entre sanos y enfermos y entre buenos y malos y llegando a crear un discurso normalizador de los cuerpos, aludiendo a la excusa de la salud para excluir del sistema a los ciudadanos considerados como no productivos.

---

Alicia Méndez (Universidad de Buenos Aires)

**The Socialization of the Body at an Elite School in Buenos Aires during the second half of the 20th century (English) (30.17)**

The Colegio Nacional de Buenos Aires (Buenos Aires National High School) is a hundred-year-old public institution, paradigmatic in the history of the making of political and intellectual cadres in Argentina. In a local context which favors the abolishment of entrance exams for the transition from primary school to high school, the CNBA uses a very strict supervised selection process, open to a wide range of people of diverse social and residential extraction. It is an intensive socialization process within a different set of values, a transitional moment narrated by its actors (in this case, people in their 40s) in terms of "disciplinarian practices" and "domestication". The body seems to be the most immediate dimension in which to perceive the signs of the effort, the fear and the suffering in those who went through these "savage exams". References to fainting, troubles with sleeping, eating disorders, distorted perception of self and of others support the idea of a direct connection between socialization at an elite institution and the unavoidable

requirement of an “apt body”. However, off the record, there has been also mention of ways of perceiving the body typical of extra-school (and neighborhood) life: play, dance, sport and laugh appear to provide oxygen to the oppressive admission process at the CNBA. The same as with other Latin American institutions that set rules which are too different of those of general society, the surrounding values seem to enter the school life in unexpected ways. An analysis of these ways thus demands a more specific and local approach to the issue of the body.

---

Ana Waleska Pollo Campos Mendonça (Pontifical Catholic University of Rio de Janeiro PUC-Rio)

**Music Lessons in CPIL: Body Education, Intellectual Gymnastics and the Recreation of the Spirit (English)**  
(20.01)

The study related to music education in Brazil, specifically in the XIX century, has been seeing as an extensive and complex thematic, due to the diversity of institutions, objectives and difficult to deal with some crystalized interpretation in the historiography. In our research, it was possible to note between 1838 and 1855 that music lessons possessed an important role in the academic load of the most important Secondary Institution in the Empire, the Colégio Pedro II (CPIL), created in 1837 to form an intellectual and political elite. We perceived the relevant place occupied by the music inside the school curriculum because of the number of foreseen lessons and the large number of matriculated students. However, it was possible to identify a posterior decline, analyzing the reduction of the academic load and, consequently, the decrease of importance in the curriculum, particularly in 1855, when this subject started a new section with religion, dance and gymnastics, confirming a “neighborhood relationship” between these subjects, configuring them as “playtime lessons”. Entering into a relationship with the gymnastics, the XIX century was a peculiar period, because it was the moment of development of concepts about the body and the ways to use it. In 1800, emerge in Europe many ways to develop the physical exercises called “gymnastics methods”. The European gymnastics influenced the Brazilian reality during the XIX century when the first gymnastics teachers had a military formation based on these methods. Nevertheless, looking specifically to the music, dance and gymnastics teachers, they never had an equivalent condition as well as the other “humanities” teachers, because they had a lower salary and the designation of “master”, an inferior category. This is what we would like to analyze in our research. The documents investigated was the study plans foreseen in the Colégio Pedro II statute between 1838 and 1841 and the other documentation retired from the Rio de Janeiro archives. Considering the fragmentary character of the information found, we chose the notion of Clue Paradigm developed by Carlo Ginzburg as an important methodological reference to establish a way to articulate and unify this documental diversity and the plurality present in the music and gymnastics. As we had already mentioned, it was possible to identify that the study of the music was important between 1838 and 1855. This importance instigated us to think about the possible meanings and relations between the music and these “neighbor subjects”. Particularly, the relation between the music and the gymnastics indicates a body education and in a wide way, acting at the sensibilities and the behavior. A large number of attributes to that selected young people who could dedicate their entire time to the “intellectual gymnastics” and the “recreation of the spirit”.

---

Luis Alfonso Alarcón Meneses (Universidad del Atlántico)

**Representations of the Male Body in 19th Century Military Manuals in Colombia (Español)** (40.03)

This work is primarily concerned with the representations and constructs that were present in some military training manuals circulating in Colombia during the nineteenth century, a period during which the first steps were taken to consolidate both secular education and military institution to guarantee the preparation of the armed citizen – one prepared to defend the ideals of the new republic. The study of military manuals, together with civic catechisms, public education and military training, was seen as the way to achieve not only a Republican sentiment, but also the formation of a trained citizen, capable of defending the achievements of the republic and liberalism. Thus manuals sought not only shaping the mind and consciousness of the youth, but also stimulated the formation of a fighting spirit that would regularize and standardize the male body. The male body would need to meet certain criteria, considered, for the time, as fundamental to service as a worthy soldier of the republic – where manhood was synonymous with patriotism. Within these manuals, military training circulated in Colombia throughout the nineteenth century, a period during which

significant developments of secular education took place in the country. Discursive events that fostered patriotism are evident, and such patriotism was held as a civic or political virtue that went beyond a linkage to cultural, ethnic, or religious unity of a people. Rather, it was seen as related more to the common love of freedom and institutions that sustained republican order. Virtue itself was seen as a moral force of brave warriors who, as unbreakable men should be, were willing to give their lives for their country. In conclusion, this work accounts for how the military manuals provide, beyond the ordinances and military instruction, reconstructed representations and models of the male body that were present in the military-political discourse of the time. The texts were not only intended to equip officers and enlist men of knowledge to the war, but also to promote the virtue of manhood according to the imagination of the time, and to characterize the armed citizen – an exemplary model of republican society.

---

Maria Cristina Menezes (UNICAMP)

**El cuerpo bajo sospecha: la pedagogía científica en Escuelas Normales brasileñas (Español) (40.09)**

Dos libros, en la biblioteca histórica de la antigua Escuela Normal de Campinas, llamaron la atención por llevar el nombre del Dr. Ugo Pizzoli, médico italiano que en 1914 dio el curso *Technica Psychologica* en el Gabinete de *Psychologia* y *Antropología pedagógica* de la Escuela Normal de São Paulo. El primer libro, *El Laboratorio de Pedagogía Experimental*, presenta los textos escritos por los alumnos que han seguido el curso y utilizan los dispositivos creados por el Dr. Pizzoli, que pasó a componer el laboratorio pedagogía experimental de la institución. El libro cuenta con el artículo inaugural del Director de la Institución, titulado "El futuro de la educación es Científico" trae en las páginas finales el modelo de la cartera biográfica escolar y fotos de dispositivos Pizzoli. La presentación de la cartera escolar biográfica es precedida por una página de advertencias, que establece que los datos anamnesticos de la familia y del estudiante sería responsabilidad del médica de la escuela. La cartera debe mantenerse por la administración de la escuela y se entregará al gobierno cuando los estudiantes llegan a la conclusión del curso. El segundo libro *Trattato de Medicina Sociale*, bajo la dirección de A. Tamburini, Volumen: *Sanità Psichica*, subtítulo *Pedagogía Científica*, el autor es el profesor Ugo Pizzoli. Ambos libros tienen sellos de la Escuela Normal Primaria de Campinas, que funcionó desde 1911 hasta 1920, un período que establece la adquisición de estos volúmenes, así como la institución pasó de Escuela complementar la Escuela Normal. Estos volúmenes, seguidos por varios otros títulos, representan un periodo en el que predominaba la pedagogía científica que se vinculó a la psicología y la antropología. El trabajo busca traer las prácticas y personajes que se destacó en el escenario brasileño para esta pedagogía que vio a la escuela como un laboratorio de investigación científica y en la que el estudiante debe someterse a exámenes físicos y psicológicos.

---

Rosalía Menindez (Universidad Pedagógica Nacional)

**Educational elites and Modernity: the classrooms and the regulation of the bodies across the school space. (Español) (81.05)**

La década de los años noventa del siglo XIX, representa un momento importante para la educación en México, un grupo de maestros, higienistas, médicos, arquitectos y educadores se plantean cambios para la educación primaria; uno de estos cambios se da en el ámbito del espacio escolar. Los planteles escolares que se fundaron en la capital del país lo largo del siglo XIX, se establecieron fundamentalmente en casa alquiladas y cuartos de vecindades, las condiciones para la enseñanza eran precarias, la autoridad educativa era consciente de las deficiencias pero carecía de recursos para atender la situación, sin embargo la práctica se mantuvo por décadas. Al dar inicio el gobierno del Gral. Porfirio Díaz la mayoría de las escuelas públicas de la ciudad de México presentaban un panorama lamentable, particularmente su aspecto material era motivo de críticas y quejas; el tema se convierte en parte de la agenda del gobierno porfirista y se esgrime una política especial para su atención, todo ello se inserta en el proyecto de modernización que se impulsa desde el poder federal. El objetivo de esta comunicación se enmarca en este contexto y busca estudiar los cambios que el espacio escolar experimentó, centrando el análisis en las aulas, lugar donde el niño pasaba un importante tiempo de su vida y en donde la regulación de los comportamientos de los niños se daba, el espacio se vio complementado con los libros escolares, el mobiliario, y los contenidos de los programas de estudio

en aras de lograr cambios y transformaciones en la regulación de los cuerpos de los niños. La escuela y su espacio tendrá otra cara, otra mirada para el nuevo siglo.

---

David M. Ment (New York City Municipal Archives)

**Educators in Motion: Chinese and Americans in Pursuit of Educational Progress, 1900-1945 (English) (30.07)**

The proposal, prepared by Paul Monroe and submitted to John D. Rockefeller in 1922, for funding of an International Institute at Teachers College, Columbia University, had three components: First, support for expanded professional training for international students at Teachers College. Second, support for Teachers College faculty to travel to conduct surveys and provide advisory services in countries requesting them. Third, a program of professional training for American missionary educators working abroad, who would come to Teachers College during their periodic years of home leave in America. For each of these components, excellent rationales were offered, and each was projected to serve not only education, but international understanding and world peace. The proposal gave special attention to the hundreds of students from China. Already, returned students from Teachers College had occupied many of the leadership positions in Chinese universities and other educational agencies. Other programs came into existence with similar goals. A chief example was the support for Chinese students and researchers provided under the arrangements for remission of the "Boxer Indemnities." Especially significant was the reverse flow of American professors to China, to share in experiments in educational modernization. Most notable is the assumption, and reality, in all of these programs, of the need for educators to travel long distances to interact with others in professional development and exchange. There was no substitute for the direct interaction in New York between international student and American professor. And there was no substitute for the intensive, often strenuous, travel through the cities and town of China, to inspect the conditions in schools and their community context. The participants were deeply affected by such contacts, carried these learnings with them for decades, and built upon them a wide transnational network. The paper will explore the experience of these educators-in-motion, taking into account the varied perceptions of the participants. It will draw on archival sources, including the papers of Paul Monroe, John Dewey, and William H. Kilpatrick, records of the China Foundation for Education and Culture, the China Institute in America, and the United States National Archives and Records Administration. The recent work of several Chinese historians, in China and in America, provides some distinctive perspectives that complement the assumptions inherent in some of the American sources.

---

Patrice Milewski (Laurentian University)

**Science, psychology and the making of kinds in Ontario (English) (40.05)**

This presentation identifies the epistemological transformations in science that created the conditions for the emergence of psychology as the science of education in early twentieth century Ontario. The emergence of objectivity as a scientific ideal in the mid nineteenth century (Daston & Galison, 2010) included changes in scientific practices and techniques, the invention of new instruments and the emergence of new 'scientific selves'. An ethos of measuring and counting resulted in the mapping of the bodies of school children that subsequently mutated into a physiological psychology that sought to know (and colonize) the mental life of the school child. Using the example of Ontario this presentation discusses how psychology was put into operation through a series of political choices, institutional practices that were the result of professional alliances between psychologists and an emerging cadre of professional educational administrators in the early twentieth century. The establishment of psychology as a domain of knowledge resulted in the creation of new institutional entities and subject positions providing an example of what Hacking (1995) termed as 'the looping effect of human kinds'. The aims to which the practices of educational psychology were harnessed varied according to the social purposes that education served. One such purpose was linked to the process of educational rationalization that adapted education to the changing social order of corporate industrialism (Danziger, 1990)

---



---

Lucia Martinez Moctezuma (Universidad Autónoma del Estado de Morelos)

**Maestros, inspectores médicos y padres de familia en la lucha contra el sarampión y la viruela, en la escuela rural mexicana, 1890-1920 (Español) (40.09)**

La propuesta de este trabajo es dar cuenta de los discursos y representaciones que se difundieron a través de una serie de dispositivos (las reuniones de especialistas organizados en congresos y conferencias, los libros de texto, los informes de inspección, de los profesores y los comunicados de padres de familia) a través de los cuales se plantearon problemas, propuestas y cuestionamientos en torno al desarrollo físico, intelectual y moral del pequeño ciudadano. Como en otros lugares, la escuela representó en México, la institución ideal para transmitir y hacer llegar a la población, un discurso higiénico que apuntaba a prevenir enfermedades y a procurar el desarrollo en un ambiente saludable. Algunas propuestas y acuerdos se retomaron de manera inmediata en las reuniones pedagógicas a nivel nacional, mientras que otras tuvieron que adaptarse a la realidad de un País que, a nivel local, sufría carencias y que en gran parte limitaron su aplicación. Analizaremos una serie de estrategias implementadas por un grupo de actores dirigidas hacia la escuela primaria con el fin de combatir enfermedades como el sarampión y la viruela en un periodo influido por las discusiones internacionales como fue el del General Porfirio Díaz (1877-1910) y la fase armada de la Revolución Mexicana (1910-1920), con sus epidemias y penurias.

---

Maria João Mogarro (Universidade de Lisboa)

**The Pedagogical Model of the Professional School No.1: Body, Rules and Practices in the Daily Life of an Alternative Institution (English) (10.02)**

Originated and funded by the Freemasonry, the Professional School (Escola Oficina) No.1 was founded in 1905 by the Promoter Society of Nursing Homes, Kindergartens and Schools; it became installed in the following year in the known building of Largo da Graça, No. 58, in Lisbon. Born in the shadow of the relations between the labour movement of anarcho-syndicalist expression and education, it was based on the libertarian educational practices of the beginning of the twentieth century in Portugal. These, in turn, were recognized in the innovative pedagogical experiences across borders, namely in those ongoing in Europe and America. The Professional School No.1 embodied the libertarian educational model, developed in articulation with the New Education, which placed the centrality of the educational process in the child's freedom and autonomy, in its relation with nature and environment, and in the importance of moral training, along with a manual teaching in close articulation with the more theoretical and traditional dimension. The Professional School represented a "fusion" case between politicians' action and Masons' pedagogues, republicans and anarchists, and the students' comprehensive training was the goal to be attained, surpassing the decadent official teaching model in force. It was directed by the anarchist pedagogue Adolfo Lima and had António Lima, Luís da Matta, César Porto and Deolinda Lopes Vieira Quartin as teachers. The school operated in a co-education system, which constituted "a revolution in the educational system at the time", as noted by the actress Glicinia Quartin (former student, deceased in 2006, in the interview she gave in 1999 to Noesis journal). And she adds that in this school "it was not carpentry for boys and needlework for girls... It was a private school that in all its functioning sought to make the child feel free, but at the same time responsible. Classes were taught around a big table where we and the teacher sat. Normal primary teaching curricular subjects were integrated at the same time with artistic activities". Rogério Fernandes (1979) considers it "worthy of record" in the Portuguese contemporary pedagogy; António Candeias consecrated it definitely in 1994 by publishing his doctoral thesis entitled *Educating in Another Way – The Lisbon's Professional School No.1 (1905-1930)*. The inscriptions from the Republican period are still visible in the building's façade, now a place of educational memory. In this paper we will discuss the school daily life of this institution during its first two and a half decades of existence, analysing how the alternative pedagogical model has been reflected in the control of bodies and souls, uniforms, notions and practices of hygiene, cleaning and health, and how this dimension has contributed to the comprehensive education of students. The study will be developed using the institution's documental collection, as well as the published literature on the theme, also using interviews, photographs and material objects that contribute to an adequate comprehension of this new and innovative school.

---

Bolette Moldenhawer (University of Copenhagen)

**Engaging with the State-Crafting practices at the political level of the Danish Welfare Nation State – a historical analysis of the political-administrative categorisation and classification work addressing immigrant population bodies since 1945 (English) (81.06)**

This paper offers a historical analysis of the legitimizing practices of the categorisation and classification work addressing immigrant population bodies undertaken at the political-administrative level of the Danish welfare nation-state. Drawing on empirical material consisting of policy documents and legislative texts produced by the ministries responsible for handling the displaced immigrant population bodies since 1945, the analytical attention is directed towards the configuration of the political-administrative work displayed by authorized agents and agencies that produce legitimate classifications, which gives them an appearance of scientific and social neutrality (Bourdieu 1990, 83-84). Informed by Pierre Bourdieu's unfolding of the state "as a central bank of symbolic capital" (2000, 240), the paper privileges an analytical awareness on the officially recognized principles of divisions and visions of the social world as regards who is included and excluded as a result of group-making based on class, place, ethno-racial origin, language, family pattern and Danish cultural values. Accordingly, this investigation of categorisation and classification work addressing the immigrant population bodies is expanding on previous research explicitly limited to the study of policies promoting integration (Hvenegård-Lassen 2002, Jönsson 2013). While speaking of the immigrant population bodies, I am referring to a diverse group of people arriving in Denmark after 1945: the population of refugees arriving since WWII and especially since the 1980s and their children and families, and the non-Western and Southern European labour immigrants arriving in the late 1960s and later settling, and the children of these early labour immigrants. All of these population groups have received attention by the political-administrative level, and it is this attention and the way in which it has shaped the transformations of the Danish welfare nation state that is the focus of my attention.

Frédéric Mole (Université de St-Etienne & Archives Institut JJ Rousseau)

**Controverses autour des conceptions nouvelles de l'éducation dans l'entre-deux-guerres (France, Suisse romande) (Français) (70.04)**

Les conceptions et les méthodes dites « nouvelles » d'éducation et d'enseignement, développées au début du 20<sup>e</sup> siècle par les théoriciens et acteurs de l'Éducation nouvelle et par ceux des sciences de l'éducation, connaissent un essor dans l'entre-deux-guerres. À mesure que ces idées nouvelles s'inventent et se diffusent, notamment à travers la presse et les congrès, elles suscitent adhésion et enthousiasme mais aussi réticences et objections. Les réserves et les critiques proviennent autant d'enseignants que de responsables administratifs ou politiques. À partir de quels points de vue les conceptions éducatives nouvelles sont-elles interrogées, discutées, contestées? Quels sont les arguments avancés à leur encontre? Les objections adressées aux méthodes nouvelles d'enseignement relèvent-elle toujours d'un point de vue « conservateur », de méthodes « traditionnelles » revendiquées, d'une conception passéiste de l'éducation? À travers la presse pédagogique dans les contextes français (Journal des instituteurs, Manuel général de l'instruction primaire...) et de Suisse romande (L'Éducateur, notamment), la communication analysera quelques exemples de controverses concernant les grandes instances de production des idées nouvelles que sont l'Institut Rousseau, à Genève, et la Ligue internationale pour l'Éducation nouvelle.

Jenna Morvay (Teachers College, Columbia University)

**Affective Practices of Teacher-Activists (English) (70.01)**

Michalinos Zembylas (2013), in his work on activism and affectivity, points out that "emotions have an important role to play in activist movements; many scholars now accept that emotion is a motivational political force that forms affective bonds, which initiate and sustain activist efforts and political protest." (p. 6-7). In the education policy environment of the United States, which devalues the work of teachers and reifies market-driven education initiatives designed to eliminate public education, teacher-activism is more prevalent and more organized. Some of this teacher activism takes place through teachers' unions (Gude & Sunkara, 2014; Weiner & Compton, 2008) or through specific

---

activist campaigns. One could argue that the teachers who engage in this type of activism are teachers who have been conscientized (Freire, 2000), or teachers whose critical consciousness has been awakened, and who are inspired to liberate people from the negative images of marginalized groups that are propagated by those in power, and then to take action to change that social reality. There are multiple studies in existence that focus on the ways preservice and inservice teachers might be conscientized. However, among those studies, there are no studies that mention how the process of conscientization might affectively impact the teachers, and what practices those teachers may take up as a result of the conscientization. What do developing critical consciousness and conscientization actually do to the body? What are the bodily and emotional experiences of teacher-activists as they teach, as they agitate, as they live? How do those experiences translate to whether teachers are able to overcome the difficulties imposed upon them by educational policies in the United States? As I consider the affectivity of teacher-activists, and the ways of being, feeling, and practicing that these teachers embody as they traverse the different spaces in which they define themselves as teachers, activists, and teacher-activists, I look to varying sources to facilitate understanding those affective bonds to which Zembylas alludes: first, I contemplate cultural and historical considerations about what forms a teacher's identity (Clifford, 2014; Gardinier, 2012; Holland, Lachcotte, Jr., Skinner, & Cain, 2001; Sizer, 2000); next, I draw upon the thoughts of queer and feminist affect theory, particularly those theories centered upon everyday practices of people (Ahmed, 2014; Berlant, 2007; Cvetkovich, 2003; Stewart, 2007; Weeks, 2011); finally, I borrow and adapt methodologies from ethnographers of individuals and of education (Dyson, 2013; Gundaker, 2007; Heath, 1983; Kemble, Kobak, Bell, & Kuipers, 2015) to find out what the affective practices of teacher-activists might be, and to determine how teacher-activists navigate the contrasting spaces of agitating against hegemonic state policies (Gramsci, 1971) and acting as members of the state apparatus to impose state-sanctioned behaviors, in order to preserve the current social order (Ahmed, 2014; Weeks, 2011).

---

Christine Myers (Monmouth College)

### **Studying Murder in Scotland during the Long Nineteenth Century (English) (41.02)**

Crime has always been a part of society that people grapple with in an effort to make sense of it. During the Victorian era violent crimes like murder were a source of extreme fascination, in both popular fiction and scholarly study. In this paper I will examine the ways students in Scottish universities were taught about murder. From students studying Scots Law to those who learned Anatomy by dissecting executed murderers, universities engaged regularly in conversations about this particular crime. These intellectual considerations did not always follow expected lines, but pushed students to explore new ways of thinking. For instance, in 1884 students at the University of Glasgow were asked on their Moral Philosophy exam: "If to die were the intensest pleasure, would murder be a crime?" In response they were to consider "Mr. Spencer's view" for Herbert Spencer wrote extensively on the ethics of murder, as he interpreted it from current events and history, and comparative morality of criminals. Source materials used will include university records/library holdings, contemporary journal/newspaper commentaries, and writings of individuals who studied or taught in universities to ascertain what was taught and how it was taught. As such, this paper will offer a chance for twenty-first century conversation about why we teach students about violent crime in the ways that we do.

---

Synne A Myrebøe (Umeå University)

### **Cultivating Political Sense: Martha Nussbaum and the Historicity of Emotions (English) (70.01)**

Ideas on the cultivation of emotions, in the sense of the emotions that enables the stabilization and development of political life, is a crucial part of historical conceptions on civility, democracy or the public good. Not least does these concepts reveal ideals from ancient Greece as model for harmony, political deliberation, democracy and aesthetic expression, which has been the basis for thoughts on cultivation described as formation, cultivation and Bildung which have had a profound influence on Western education. The modern conceptions on these ideals contain ideas on how knowledge-production partakes in an ethical and moral progress where the organic cultivation process of the individual also will benefit society. These supposedly emancipatory ideals have been challenged on several fronts. However, questions about the ways people change through knowledge, or "what knowledge do with us" can also be discussed

on the basis of the formative effects of knowledge. This perspective can illuminate how perception and sensuous experiences are historically conditioned, as thoughts about what is discernible is regulated in accordance with prevailing epistemological values. This regulation is a political as well as an aesthetic relationship, where the aesthetic involves an understanding of the perceptible, what is discernible. In this paper I want to present my PhD thesis in progress, *On the Politics of Cultivation and the Aesthetics of the Senses: Martha Nussbaum's Philosophical Anthropology and the Formation of Political Emotions*. In my study, I scrutinize the American philosopher Martha Nussbaum's philosophical work and argue that she, through her ideas on the cultivation of emotions, presents a philosophical anthropological critique of relevance for contemporary education. I read her ideas as an extensive critique against dominating parts of contemporary epistemic, ethical and political discussions. For decades, Nussbaum has actualized ancient ideas on the cultivation of emotions for social and political sustainability. Today, her urge on the role of emotions in political life is more relevant than ever. Thus, it is not Nussbaum's philosophical anthropology I want to emphasize here, but rather the relevance of her contemporary critique and the need to scrutinize education from broad and complex philosophical perspectives. In this presentation I wish to expose the politics of cultivation as a matter of aesthetics and discuss the role of the senses in the history and politics of cultivation. I explore some of the ideas in the intellectual history of cultivation, as it appears in Nussbaum work and her ideas on the cultivation of emotions. This attention aims at discerning how a construction of relations between senses and emotions and also reason and perception, are conditioned to a distribution of the sensible that illuminates the appearances of the philosophical work. Hence, I will argue that ideas on emotions and how they influence political life precedes and condition every educational ideal of cultivation, even those ideals where ideas on affects and emotions are present in their absence.

---

Zhou Na (Central China Normal University) Zhou Hongyu (Central China Normal University)

**Hair as metaphor: Exploring the "Hair Question" in Girls' Schools in Republican China (1912-1937) (English)**  
(60.13)

In modern China, construction of bodies was a vehicle for displacing and displaying social anxieties. Chinese bodies encountered intensive and insistent configuration (Huang jinlin, 2006, P.3). Modern Schools as an enclosed space, which has founded along with "new" China, are of importance to regulate bodies. The subject of bodies is an indispensable access to the research of modern Chinese history of education. In this paper, I will examine the conflict and struggle between school authority and girls because of "girls' hair questions" (Toufa wenti), which has happened in schools in Republic China, and explore how girl's education influence intricately construction of girl's bodies. In Republican China, there are a series of conflict and struggle about girl's hair between girls and school authority. Why, to the same resistance to body restrain, did forbidding feet-binding and liberating breast get schools' welcome and support, but girls' hair-cutting or hair- perm was in the opposite destiny. On the basis of collection and collation of historical material and textual research, I analyzed that, in the earlier 20th century, inspired by national liberation movement, democratic revolution movement and international Feminist Movement, female self-consciousness in China awakened gradually. The pursuit of women's liberation evoked the anxiety of the male-dominated society who, for a long time, monitored the discourse system on what image of women should be or should not be. The pursuit that "my hair should deal with on my own decision" was considered as a resistance to male domination, so the conflict and struggle existed continuously between girls and schools which was the spokesman of male-dominated society. This explanation could help establish multi-model to interpret construction of girl's bodies in modern China, get out the traditional modernization-orientation single-model, that is the meaning of this research. In order to examine reasons behind the conflict and struggle about girl's hair between girls and school authority in Republican China, My research focuses on a close textual analysis of these sources. In combination with analysis, I will also use historical methodology to establish the relevant contextual information. Most of the primary sources I use are found in Republican Journals and Newspapers. Journals involve such as Ladies Journal(Funü zazhi), Education Review (Jiaoyu zazhi ), New Woman (Xin nüxin), New Youth(Xin qingnian ) and so forth, Newspapers include China Post (Shen bao), the Republic of China's Daily(Min'guo ribao), women Daily(Funü ribao),Morning News(Shen bao), Ta-kung Bao(Dagong bao), Shengjing Times(Shengjing shibao) and so forth.

---

Angel Cassandra Nathan (Indiana University)

**Pride and Hate under the Lights: The Selective Acceptance of Blackness at Indiana University (English) (90.03)**

The end of the Second World War (WWII) sparked a time of celebration and fear in American society. The United States secured its position as a world leader for democracy and equality abroad, while ignoring the mounting racial and social tensions on its shores. Indiana University (IU), a predominantly white institution in the Midwestern United States, experienced two incredible milestones toward the incorporation of African American students into the university culture during this time. In 1948 Bill Garrett became the first Black man to play basketball for the institution and in 1959 Nancy Street became the first Black woman to be crowned Miss Indiana University, a university sponsored beauty pageant. While these two events both challenged racial barriers, they elicited vastly different responses from the university and the local community. Bill Garrett's role as an athlete was celebrated and revered by the university for his physical feats and potential for institutional gain, while Nancy Street was threaten with violence, and all but deleted from institutional history as Miss Indiana University as a symbol of beauty. This paper examines the reactions to a Black male and a Black female student at an institution of higher education following the Second World War based the accepted and rejected positionality of African Americans in society. Special attention will be paid to the varied treatment of these two students based on their adherence to stereotypical race and gender roles shaped by the institution of slavery, as a lens for understanding the complex intersection of race and gender on one Midwestern campus and, by reflection, the larger American society.

Ana Clara Nery (UNESP - Universidade Estadual Paulista Julio de Mesquita Filho) Tony Honorato (Universidade Estadual de Londrina)

**The education of the body in teachers' formation in the Normal Schools in São Paulo state (1890-1931) (English) (20.11)**

From Brazil, São Paulo State, the Normal Schools were models institutions for teacher formation between XIX century and beginning of XX century. They educated teachers for models pedagogy for elementary school. These teachers would be the representatives of social reorganization designed to Republicans in primary schools. Such normal schools should radiate the pedagogical innovations, combating illiteracy, the new modes of free work, the electoral political value, the nationalist ideology and morality cultivate on of health social of body. One of the purpose that those models institution were integral education of mankind – intellectual, moral and physical – allowing evolving and hierarchy the knowledge and social life in the perspective of science, specially the positivist gradually spreads to other perspectives. To undertake integral education, on teachers' formation in Normal Schools, was also founded a kind of body education which purpose was polite, health and civilized behavior, from the physical and esthetic sense education, in the school stage. Then, the future of the nation was constructed. We proposed a study on the education of the body in the Normal Schools model in São Paulo State, considering his function to promote for pedagogical innovations, to radiate knowledge and practice to teaching in primary schools and to collaborate with the regeneration of social life. We leave the premise that bodily practice of physical and esthetic cultivation, producing an education body and offered in the Normal Schools, were those that the reformers and the agents of public instruction had an interest to spread to have an impact on primary schools, social regeneration's focus. In this way, the aim of this research was to identify which practices composed a sense of body education present in the teachers' formation. The historical sources elected to the study were the texts of the educational reforms of the period, educational reviews (Revista de Ensino 1902-1918; Revista Escolar 1925-1927; Educação 1928-1930; Escola Nova 1930) and the governmental documents (Programas de Ensino para as Escolas Normais), subsidized and published by public administration of education in the period between 1890 and 1931. The Caetano de Campos' Reform, until Lourenço Filho Reform' (1930) justifies this historical periodization. Those Reforms represented a time when bodily practices (gym, military exercises, scouting, games, songs, exercises and sanitary hygienic guidelines) were officially instituted and potentiated before the Department of the Physical Education of São Paulo State's creation, in 1930. The study identifies bodies' practices development on teachers' formation, the influences and orientations. Also identifies how the ways in which the future teacher would teach such practices to their future students. The pedagogical press presents models, discussions and practice of use of the body, while the teaching programs give guidance on what to teach. Elias, Foucault and Certeau support analyses.

Wenceslau Goncalves Neto (University of Uberaba (UNIUBE) & Federal University of Uberlândia (UFU)) Carlos Henrique de Carvalho Federal University of Uberlândia UFU

---

**Christian education of youth': analysis of statutes of Catholic schools in Minas Gerais state (Brazil) in the second half of the nineteenth century (English) (30.09)**

Many studies have been produced over the last decade for the analysis of disciplinary issues and organizational aspects of education, public and private, generating significant contributions to the understanding of the process of organizing the Brazilian education, especially in the nineteenth and twentieth centuries. However, often these surveys put at secondary level analysis of the statutes of schools, either for lack of available documentation or more valuation of other categories of search. In our raids in the Minas Gerais State archives, with the eyes on the period of the First Republic (1889-1930), despite the shortage, we have found some original copies of school regulations or their reproductions, especially schools of Catholic confession. This material called our attention to the wealth of elements contained therein, which may shed light both on the disciplinary aspects of the institution or socio-educational context of the time as on organizational, financial, hygienic and pedagogical issues. We use in this work the regulation of the Collegio of Macaúbas, of the city of Santa Luzia, of 1863, the statutes of 1896 of the Episcopal Collegio of Bom Jesus, of Congonhas do Campo, the statutes of Schools Don Bosco, of Cachoeira do Campo, district of Ouro Preto (capital of the Minas Gerais state), also of 1896 and the Regulations of the Marist College Diocesan, of the city of Uberaba, of 1911. Through the analysis of the documents, we observed, among other things: concern for the moral and Christian formation of students; with surveillance and constant monitoring of the use and display of the bodies of students, mainly females; religious practices that strengthen Catholicism; concern about the financial issues facing the upkeep of the property; compliance with formal education programs; time management, body and behavior of students; control of objects ported by students within the school; etc. It is clear, including, an uniformity of treatment within the procedural principles, all produced within the Mariana Diocese (except the College of Uberaba), characterizing some mechanisms of the Catholic Church domain on the formation of the minds and bodies, seeking to ensure the "Christian education of youth".

---

Marjo Nieminen (University of Turku)

**Regulated and Liberated Bodies of Schoolgirls in a Finnish Short Film from the 1950s (English) (20.03)**

This paper focuses on the bodies of schoolgirls as visualized and presented in a short film of Finnish secondary schools for girls in the 1950s. Burke and Ribeiro de Castro (2007) state that school photographs demonstrate the idealized arrangement of the body of the school child. Like photographs, films – documentary or fiction – and other visual sources can open new ways to understand the visual images of the school child (Burke & Cunningham 2011; Warmington, Van Gorp & Grosvenor 2011). This paper will explore the representations of schoolgirls' bodies in the visual narrative of a short film and examines how the created imagery is interwoven with the social contexts and atmosphere of the 1950s and the tradition of Finnish short-film production. The analysed short film, "My own girls' school" ("Oma tyttökouluni") was made during the period 1933–1964 when short-film production and showing them at cinemas was very popular in Finland due to the legislation of tax reduction for short films. The aim of the legislation was to support the national film production and to increase the use of movies for educational and cultural purposes. The film was made by the Film Industry of Finland studio (Suomen Filmitöollisuus SF) in 1957, and it pictured a Finnish secondary school for girls in authentic school surroundings in the capital city, Helsinki. Although the short film was made in a documentary style, it also includes the undertone of a fictionalized narrative. The paper will discuss how the filmic elements create a romanticized image of everyday life of schools and the visualized bodies of the schoolgirls. It will examine how the representations of female bodies in the short film construct the imagery of guidance toward upper middle class values, accepted appearance and manners, liberating the working-class schoolgirls from their working class status and

backgrounds. In addition to, the film depicts the sites of freedom where the female bodies were liberated from the normative rules and routines of the school. The paper will argue how the harmonious nature of the short film lacked any contradictions and contained the ideological connotations and middle-class values of the Finnish postwar secondary schooling for girls.

---

David Niget (University of Angers)

**Bodies at risk. Youth confronting medical and psychological expertise on juvenile delinquency in post-WW2 Belgium and France (English) (70.09)**

This paper discusses the influence of medical and psychological expertise on the juvenile justice system in 20th-century Belgium & France. It examines more in particular the construction of such expertise through daily practices of 'scientific' observation of juvenile delinquents (or "child guidance") within Belgium's Central observation centre for girls of Saint-Servais and the french institution of the Good Shepherd of Angers between 1945 and 1970.

The practice of "child guidance" introduced the instrument of social and medical-psychological inquiry in the judicial treatment of delinquent youth. This reflected a significant shift in the problematisation of juvenile delinquency, the deviant body becoming the object of a new gaze. It also created a new, formal and institutional 'space for experts' within the juvenile justice system, as a result of which medical and psychological expertises rapidly begun to influence both sentencing and re-education practices to a considerable extent. Drawing on the individual case files of young delinquents placed under observation, the paper examines how their being at-risk and risk taking were translated into medical and psychological deficiencies. It aims to highlight the highly gendered nature of expert discourses, as well as significant shifts in experts' definitions of moral danger and risk in the post-war period. It seeks to capture the children's voices through the highly normative sources of judicial, medical and social work archives. Indeed, these procedures of expertise may have raised different forms of resistance on the part of young people which may be interpreted as a subversion of expert knowledge. Finally, this paper intends to explore the complex relation between doctors/social workers and youth in the frame of scientific observation, the body becoming a site of subjectivation and resistance

---

Attila Nóbik (University of Szeged)

**Education of bodies through school report books in Hungary in the 1920's and 1930's. (English) (10.05)**

Educationalization (or pedagogization) of social problems is one the most fundamental feature of the modern societies and educational systems. Educationalization as a container concept emerged in the 1950's and became widely used from the 1980's. The concept refers to that notion in modern societies that social issues should be 'treated' by the school, the teachers and the pedagogy (Smeyers and Depaepe, 2008). Education of the body therefore became an important tool of solving body-related social problems. Teaching students the 'normal', self-governing use of their bodies is a fundamental function of the school as Foucault (1995) notes. Building on these this theoretical background in my research I analyzed Hungarian school report books from the 1920's and 1930's. School report books are hardly used as sources for research on social phenomena, since they usually contain only the students' personal details and grades. These school report books, however, include a lengthy (one or two pages long) 'advices' section, in which they describe how students should live a healthy and socially beneficial life. They cover various topics, such as avoiding hazardous drinking and smoking habits, cleaning the household regularly, not contacting with contagious patents and attending doctors on a regular basis. In my paper I present these advices, and analyze those social phenomena (smoking, alcoholism, epidemics, juvenile and adult delinquency) they tried to educationalize. I also examine why students' bodies became important in mid-war Hungary.

---

Attila Nóbik (University of Szeged)

**Corporal punishment in history of education textbooks in Hungary (English) (50.06)**

History of education has been an important subject in teacher training since the 19th century. As Tröhler noted about the history of education, one of its characteristics is the “priority of moral-educational intention over scientific quality.” (Tröhler, 2004. 369.). History of education transmitted the canonized ideas and methods to teacher trainees and aimed at shaping their professional behavior, values and identities. In my research, I studied the representation and reception of the corporal punishment in the history of education textbooks in Hungary. The research analyzed textbooks that were published between 1867 and 2015. I divided this era into three periods: the late 19th century (1867 – 1918), the interwar period (1918 – 1945), the communist era (1945 – 1989 and the post-communist period (1990 – 2015). The research revealed that the topic has been present continuously in each period, mainly in connection with the classic figures' educational ideas. Many authors described the ideas and the punishment methods in details, and it is usually mentioned in a negative context. Some controversial statements can also be found in the textbooks though, which could be interpreted as a support of the corporal punishment. In my paper, I will analyze a topic (corporal punishment in the Middle Ages) which illustrates the textual continuities in Hungarian historiography of education. And to illustrate, that the debate on punishment and discipline isn't just a historical dilemma, I will look at topics from contemporary textbooks as well.

---

Rebecca R Noel (Plymouth State University)

**No Wonder They Are Sick, and Die of Study' : Fears for the Scholarly Body at the American Institute of Instruction, 1830-1836 (English) (50.08)**

European scholars from Plato to Rousseau considered the scholarly lifestyle unhealthy. By the mid-eighteenth century, Spanish scholar Benito Jerónimo Feijóo y Montenegro was complaining about the “universal idea” that “application to letters shortens the term of life.” In the late Enlightenment, as the growth of schooling threatened to turn children, too, into sickly scholars, European educators like Salzmann, GutsMuths, Jahn, Pestalozzi, and Fellenberg reformed schooling to block and even reverse its unhealthy effects. Little attended by historians, these worries about the student's body—and corrective efforts to save it—migrated to the nineteenth-century United States and deeply shaped America's emerging school system. From 1815-1860, the American school health campaign, centered in New England, comprised three efforts: teaching about the body and hygienic living, promoting school exercise, and designing medically approved school buildings and classrooms. The pursuit of healthy schools would enable education to expand by easing concerns that increased schooling could sacrifice the child's body. This campaign was uncoordinated before 1830, when the American Institute of Instruction was founded. In its first seven meetings, held in Boston from 1830-1836 inclusive, the Institute created a national network of teachers, physicians, and scholars and publicized its ideas through annual Lectures and Proceedings volumes. The Institute's original members took urgent personal as well as professional interest in the riddle of scholarly frailty. A striking percentage of this coughing cohort suffered from pulmonary consumption (tuberculosis), then soaring in frequency and ascribed to sedentary indoor habits and cold damp climate—ominously the very conditions in which school expansion would place New England schoolchildren. Tackling these problems head-on, each year's program featured an eminent physician commissioned to speak about health in education. Lecturers from the Boston medical scene, many trained in Europe, instructed American educators in European medical ideas about public health, therapeutic exercise, and disease prevention. Harvard-affiliated physicians spoke on scholarly ill health, citing European sources, while physician-authors plugged their new genre of school hygiene textbooks. Harvard medical professor Dr. John Collins Warren's published 1830 address, “The Importance of Physical Education,” was reprinted in Almira Lincoln Phelps's much-read Lectures to Young Ladies (1833). Physician and educator William A. Alcott's winning 1831 entry in the Institute's essay contest on healthy school design became the standard schoolhouse template for decades. Lengthy discussions on the best forms of school exercise and the teacher's role in promoting student health enriched yearly meetings. These conversations and their publication powerfully influenced the school reform movement. Although the Institute retained a steady interest in school health, this paper focuses on the first seven gatherings, when the Boston location provided early stability and school health content hit its peak density. In 1837, Horace Mann stepped into the Secretaryship of the Massachusetts Board of Education and Mary Lyon founded her body-conscious Mount Holyoke Seminary. Before these well-known reformers gained their platforms, the American Institute of Instruction had already forged connections to European



---

fears about sickly scholars and crafted its three-pronged approach to mitigating those hazards, durably shaping American education.

---

Carlos Ernesto Noguera (Universidad Pedagógica Nacional)

**Hacia una reescritura de la historia de la escuela en clave antropológica (Español) (41.01)**

El concepto de “antropológicas” acuñado por el filósofo alemán Peter Sloterdijk (2012) se vislumbra como una herramienta clave para repensar la historia de la educación y la pedagogía modernas. Si a ese concepto vinculamos el de “gubernamentalidad”, elaborado por el francés Michel Foucault (2006, 2007) podríamos llevar a cabo una reescritura de la historia de la escuela a la manera de una historia de las formas modernas de gobierno de sí y de los otros o como una historia de las formas de ejercitación masiva de seres humanos en función de su “mejoramiento”. Desde esta perspectiva, la escuela y los métodos pedagógicos pueden ser leídos como técnicas dirigidas al gobierno (conducción) de cuerpos y almas o como técnicas diversas para la creación de formas particulares de subjetivación en donde se mezclan ciertas normas, saberes y formas de ser sujeto. La principal consecuencia de esta relectura tiene que ver con la relocalización y resignificación de la educación en la comprensión de la llamada “Modernidad”: la escuela moderna y los procesos masivos de escolarización, así como las importantes transformaciones en las teorías y métodos pedagógicos no son un efecto de la modernización de la sociedad occidental, sino por el contrario, constituyen el propio proceso de modernización en tanto significaron la primera tentativa de universalizar la disciplinización de la población, es decir, la masificación de técnicas dirigidas hacia la autoconfiguración o automodelación de individuos en función de requisitos religiosos y estatales. Otra de las consecuencias de esta relectura tiene que ver con la superación de la idea de la historia de la educación como una lucha entre tendencias conservadoras y tendencias liberales (Bowen, 1992) o como un proceso de evolución de las ideas pedagógicas (Gadotti, 2003); por el contrario, se propone una especie de genealogía y arqueología de la educación y la pedagogía (en Colombia) como formas de poder y de saber acerca de la constitución sujetos. De manera particular, la presente ponencia se propone mostrar la reciente historia de la educación y la pedagogía occidental como el tránsito entre técnicas disciplinarias y técnicas liberales y neoliberales de gobierno de la población (es decir, de todos y cada uno) y sus implicaciones en términos de procesos de regulación, autorregulación y desregulación de los cuerpos y almas. Tal propósito implica abandonar toda idea de la disciplina como técnica represiva dirigida hacia la obediencia y la sumisión en función de la producción de buenos trabajadores (p.e. Querrien, 1979) y pensarla como una compleja técnica dirigida a la autorregulación y constitución de sujetos autónomos (Hunter, 1998). En esta línea de pensamiento, los movimientos educativos neoliberales, tanto de derecha como de izquierda, son vistos como formas “maladaptativas” (Sloterdijk, 2012) de ejercitación de los individuos o, en otras palabras, como formas de desregulación (desgobierno) de los cuerpos y las almas de los individuos contemporáneos. Se concluye que lo que se llama neoliberalismo educacional o pedagógico no es más que un efecto de la crisis de las disciplinas (Foucault, 2003), de ahí la pertinencia de repensar la historia de la escuela como la historia de una máquina antropológica sui generis. En este sentido, se pueden comprender los recientes esfuerzos de algunos pedagogos por defender la escuela pública (Simons, Masshelein, 2014; Biesta, 2013) y recuperar la enseñanza para la educación (Biesta, 2012).

---

Enric J. Novella (Miguel Hernández University)

**Germs, Bodies, and Selves: Tuberculosis, Social Government, and the Promotion of Health-Conscious Behavior in the Early 20th Century (English) (70.05)**

The late nineteenth century witnessed a growing awareness of the importance of poverty, overcrowding, malnutrition, lack of hygiene and occupational hazards in causing tuberculosis (Dormandy, 1999:43). From the “fashionable” disease of the Romantics, the public (professional and middle-class) view of consumption became that of a threatening social plague, which, like alcoholism and venereal disease, was closely related to the process of industrialization and the bad habits and living conditions of the (urban) working class (Worboys, 2000). Persons affected by the disease were seen as dangerous agents of contamination, thus representing a big challenge for policy makers and an overt threat to the “social body” as a whole (Guillaume, 1988). In most Western countries, the problem of tuberculosis provided

legitimation for discourses and practices of social hygiene whose intervention strategies violated the sacred principles of liberalism and invaded the private sphere of the laboring classes with the goal of spreading new values, habits, and ways of life (Hietala, 2004). In this sense, the development of a new hygienic culture through intensive and extensive health education practices at different levels and institutions (sanatoria, dispensaries, preventoria, schools, summer colonies, etc.) was seen as the shortest way to achieve social peace and individual harmony, and it was often depicted as a veritable yet attainable utopia. But this culture was above all a project of the economic and professional elites, who imposed their health-related values on the poor. As the paper will try to show, anti-tuberculosis action shaped a comprehensive set of discourses and practices that encouraged the spread of health-conscious behavior and aimed at creating a “new worker” and a “new citizen” according to the model of the so-called “homo hygienicus,” i.e., an individual who commits to keeping himself healthy out of self-interest but also for the sake of his nation (Labisch, 1985).

---

Ana Maritza Gómez Ochoa (Universidad Nacional de Colombia)

### **La salud como una práctica pedagógica en Colombia 1920-1990 (Español) (50.12)**

El presente trabajo, describe a partir de una revisión histórica, la relación entre práctica pedagógica y prácticas de salud operadas en Colombia durante 1920-1990 como asunto de gobierno e indaga por las condiciones que posibilitaron el paso de un sujeto higiénico a un sujeto saludable; cuestiona la potencia que tuvo la relación educación-salud como proyecto político, social, a partir de los conceptos de prevención y promoción de la salud.

La enfermera en su condición de género y educadora se hizo necesaria para la medicina moderna, su práctica involucró acciones de tipo pedagógico que fueron aplicadas en la escuela. Temas revisados: 1. Práctica Pedagógica Salud y Modernidad. Recoge la historia de la salud en Colombia, practicas pedagógicas en la modernidad y los discursos médico higienistas; la pedagogía como campo de saber/poder, desde la educación en salud, prevención y promoción de la salud. 2. Las practicas pedagógicas de la higienización: Gobernar es sanificar. 1920-1937. Describe un periodo de influencia higienista marcado por las enfermedades infectocontagiosas que se presentan como una amenaza al progreso del país; la escuela higiénica y la enfermera como mujer cuidadora de la raza y economista doméstica, participó de manera activa en este proyecto Nacional. 3. La práctica pedagógica en la reconfiguración del cuidado. 1938-1970. Este periodo muestra la intensificación de prácticas en la educación sanitaria, atención a las necesidades básicas, reordenamiento de la situación básica sanitaria, con el nuevo componente de riesgo al concepto de salud. La escuela como organismo social y la práctica de enfermería. 4. Las prácticas de salud: una pedagogía de autogobierno 1970-1990. Hacia una cultura de autocuidado; la Escuela saludable y salud como bien deseable. Enfermería paso de la sumisión al trabajo liberal.

---

Christine A. Ogren (University of Iowa)

### **Regulating Teachers' Bodies in the U.S.: Prescriptions for Summer Rejuvenation, 1880s-1930s (English) (20.02)**

As scholarship on the social history of teachers in the United States expands, historians often focus on onerous regulation of women teachers' professional and personal lives as well as teacher agency in the face of restrictions (e.g., Hoffman 2003, Rousmaniere 1997, Weiler 1998, Blount 2005, Clifford, 2014). Perrillo (2004) and Rousmaniere (2013) extend the analysis to teachers' bodies as Perrillo examines administrators' efforts to control women teachers' physical health and appearance and Rousmaniere explores how constructions of ability versus disability have shaped the occupation of teaching. These works say little about the role of the summer months in regulation of teachers' lives and bodies, but Perrillo hints at summer's importance when she mentions that education literature praised teachers “who returned to school after summer vacation with ‘pliant muscles and good resistance’” (342). One thread of a larger project on the history of American teachers' “summers off,” this paper analyzes prescriptions for teachers' summer months and their actual activities, revealing that as administrators tried to regulate teachers' lives and bodies beyond the school year, directions for and activities in the “off” months invigorated rather than constrained teachers' bodies. One of the few historians to focus on the history of U.S. education during the summer, Gold (2002, chapter 3) explains that one motivation for schools' adoption of the nine-month school year was to provide a period of rest for both pupils

and teachers. Education leaders in the 1850s-1880s cited medical literature on the dangers teaching posed to mental and physical health, especially for women, in arguments for setting aside a period for recuperation. After districts adopted the September through May calendar by the 1880s, leaders increasingly advocated professional development, yet still encouraged teachers to devote at least part of the summer to rest. This paper looks more closely at the notion of rest for teachers during the six decades after the adoption of the nine-month school year, when the majority of teachers were single and/or childless women with a degree of flexibility during the summer months. As the medical paradigm became less prevalent after 1880, notions of summer rest for teachers moved beyond a restrictive approach to rest as recuperation for bodies debilitated by teaching. Sources for this research include the education journals in which administrators discussed how teachers should spend their summers, teachers' memoirs and diaries, and other archival materials. These sources present an active approach to rest, aimed at rejuvenation more than recuperation. Journal articles on the summer vacation (e.g. Gault 1888, Matthews 1896, Lowrey 1897) urged teachers to pursue vigorous activities in rural and wilderness areas, defining 'rest' not as quiet convalescence but as "a good outing trip" ("All Work" 1902). And teachers' accounts of their outings and other activities are full of vitality, echoing the "renewal of life, youth and joyous freedom" one California teacher found hiking in the Sierra (LeConte 1903, 262). Unlike their assessments of school-year regulations, teachers seemed to agree with administrators on the rejuvenating benefits of active "rest" during the summer months.

---

Hannah Adebola Aderonke Okediji (Oyo State Ministry of Education)

### **Role of National University Commission (NUC) in the Development of University Education in Nigeria, 1962 to present, (English) (60.04)**

Education is the bedrock for any meaningful development, as it broadens the mind, exposes knowledge, and touches every aspect of human endeavor. However without proper organization and coordination of both human and material resources, for effective management of the input and output of educational resources, there can be no progress. It is in the bid for proper management that the National University Commission (NUC) was established in 1962 in the cabinet office of the Federal Republic of Nigeria, to play an advisory role to higher institutions, to advise the government on financial needs and the development of the university education in Nigeria. Its functions were further expanded with the enactment of the Decree No.1 of 1974 which change it from an advisory body to a statutory body and the regulatory body for public and private universities in Nigeria. The statutory power was further strengthened by Decrees No 16 of 1985 and No.49 of 1988 which gave her accreditation power. The study examined the role of the NUC to the development of University education in Nigeria. Historical research method was adopted for the study, while data were analyzed using primary sources like oral interviews and archival materials and secondary sources like textbooks as well as articles in journals, internet materials, thesis and others . This paper focus on the historical background of NUC, its role on the university education in Nigeria, from 1962 till date, contribution of the international donor agencies to assist the NUC, the challenges facing NUC and offer some suggestions as way forward for university education in Nigeria. The findings of the study revealed that: the University education has been in existence in Nigeria since 1948, when the colonial master established the University College Ibadan (UCI) and Inter-University council (IUC) was also established to work with the University of London to play advisory role, \ co-ordinate and raise the academic standard of the University College Ibadan. NUC was established based on the recommendation of Ashby commission report of 1960, the report also expanded the scope of the University education when four more universities were established. University education was placed on executive legislature list by the military administration before 1975 while the 1979 constitution placed it on concurrent legislature list the latter gave ample chance for state, religious groups and individuals to establish more Universities; the NUC performs roles as accreditations of courses, licensing and approvals for establishment, policies regulations relating to funding and so on challenges like inadequate funding, power tussle with the university authorities, inadequate infrastructural facilities, lack of adequate control of increasing number of universities and others are now confronting NUC. It is recommended that NUC should ensure quality by raising the academic standard of the Nigeria universities, adequate funding, personnel, infrastructural facilities, telecommunication, media and ICT facilities should be given priority, sub-standard universities to be closed down, while further establishment should be limited and NUC allows direct link with the federal or state government owned universities.

Trine Øland (University of Copenhagen)

**Public welfare work addressing immigrants and refugees in the Danish welfare state: a social and symbolic practice seeking to make an integrated society (English) (81.06)**

In this paper, I will offer an outline of the symbolic space of welfare workers stances towards work with immigrants and refugees in Denmark and provide insights into the complexity and dynamics of welfare work across professions and welfare areas. I am drawing on questionnaires and interviews with 48 welfare workers who work with problematized 'alien' bodies (Lamont & Swidler 2014). The welfare workers are school teachers, adult educators, pedagogues, social workers, police officers, doctors, psychologists, nurses, health visitors, etc. I will present multiple correspondence analyses in the sociological tradition of Pierre Bourdieu (Le Roux & Ruanet 2010), and identify the dynamics of this symbolic space in terms of opposites of welfare workers' stances towards welfare work with immigrants and refugees. One aspect of the dynamic is an opposition between a specific individual orientation versus a common collective orientation (illustrated by a psychologist versus a street-based integration worker); another aspect is the idea of the immigrant/refugee as a socially conditioned individual that 'needs to' be modernised culturally versus the idea of a culturally conditioned individual that 'needs to' be 'citizenised' (illustrated by a social worker versus a police officer); and a third aspect concerns stances adhering to universal welfare work in the nation-state versus liberal welfare work based on extended work ethic-norms (illustrated by a health visitor versus a street-based social worker). Through the illustrations, it is carved out how the structure of welfare work is energised by welfare workers with a social history, a work history and a drive to transform and act on behalf of the public interest in their quest to generate social, cultural and national integration of the 'alien' bodies, which seem to be at the heart of the universal Danish welfare state and its normative workings of state craft (e.g., Johansen 2013).

---

Ruby Glade Oram (Loyola University Chicago)

**'I Went In A Child, I Came Out A Perfect Lady:' Gendered Education and the Forgotten History of Chicago's Lucy Flower Technical School for Girls, 1927-1960 (English) (30.04)**

The vocational education movement profoundly altered the relationship between school, work, gender, and the body in the first half of the twentieth century. As historians Lawrence Cremin and Herbert M. Kliebard have argued, vocational education was promoted by Progressive educators to make public schools more efficient by preparing students for the workforce. Historians Geraldine Clifford and John Rury have shown how this new relationship between school and work isolated male and female students by teaching them gender-specific skills for gender-specific jobs. Yet like many educational histories, the history of vocationalism has been largely been told from the perspectives of school administrators and policymakers. We know very little about what actually took place in classrooms where vocational programs were enforced or how this gendered schooling impacted student bodies. This project seeks to address this gap in the literature through an analysis of Chicago's Lucy Flower Technical School for Girls, one of the few racially-integrated female technical school in American history. From 1927 to 1960, "Flower Tech" trained teenaged girls to work as dressmakers, nurses, dietitians, and beauticians. This technical training was coupled with home economics coursework in child care and cooking to prepare Flower Tech students for their ultimate occupations as wives and mothers. Students were taught to sew silk dresses, take a child's temperature, and present themselves as "ladies" through refined behavior and proper attire. They learned these lessons in racially-integrated classrooms alongside girls from diverse backgrounds with widely different ambitions and expectations for their futures. Relying on the oral histories of 100 former students collected between 1983 and 1985, this project analyzes why young women traveled from the far corners of Chicago to attend Flower Tech, how they embraced or rejected their gendered curriculum, and what they learned from one another in Chicago's only public school for girls. In so doing, this project tells the forgotten story of the "Flower Girls" and offers the first history of American vocational schooling told from the perspective of actual students.

---

---

Marta Padovan-Özdemir (University of Copenhagen)

**A Horizon of Governmentalities – a Historical Analysis of the Pedagogical Repertoires Made Available to Teachers Encountering Immigrant Pupils in Danish Schools 1970-2013 (English) (81.06)**

Since non-Western pupils appeared in Danish schools as a result of South-North and East-West labor migration, family reunifications and refugee flows from the late 1960s, non-Western immigrant pupils have drawn special pedagogical attention from a range of educational experts and professionals.

This paper investigates how this particular pedagogical attention has shaped and colored a horizon of governmentalities made available to schoolteachers encountering non-Western pupil. The study is based on a diachronic reading of nearly 170 Danish publications from 1970-2013. This collection of material includes teaching guidelines of various genres (ministerial guidelines, teacher handbooks, instructional pamphlets, best practice dissemination, etc.) particularly targeted teachers of non-Western immigrant pupils in lower and secondary schooling. Deploying the concept of governmentality, the paper engages analytically with three fundamental aspects of teachers' horizon for thinking and acting in response to non-Western immigrant pupils: Telos, techne and episteme (Dean 2010). Accordingly, the paper identifies the objectives, the pedagogical technologies recommended, and the truths justifying the pedagogical measures taken to handle non-Western immigrant pupils. Addressing this pedagogical minutiae reveals how non-Western pupil bodies have been marked by culture, language and class and imagined handled with culture (in)sensitive methods of dialogue, dance, music and images with the aim of sustaining an imagined cohesive collective embodied in the welfare nation-state. As such, a horizon of governmentalities can be defined as an inherently utopian enterprise, which makes it a privileged prism through which to study the making and re-making of the Danish welfare-nation state "where is not named but practiced" (Saar 2012, 43). Accordingly, state (re)making is identified in terms of distinctions between good and bad pupil behavior, and in terms of articulations of the collective in school and society sustained by the rights and duties of loyal citizens, but threatened by problematized alien bodies.

---

Núria Padrós, Pilar Prat & Eulàlia Collelldemont (Universitat de Vic - UCC)

**La atención sanitaria infantil como preocupación educativa (Español) (50.12)**

El análisis de la normativa oficial nos permite proponer la hipótesis de estudio que la atención sanitaria infantil ocupó un lugar predominante en las preocupaciones educativas de la primera mitad del siglo XX en España. En esta comunicación se presentan los resultados de la investigación llevada a cabo para contrastar dicha hipótesis en el marco del proyecto: Para realizar la investigación hemos procedido a estudiar los mecanismos que más allá de la normativa se impulsaron para cambiar la cultura sanitaria del momento. Concretamente, nos hemos centrado en analizar los films de propaganda educativa que se realizaron. La selección de estas fuentes vino determinada porque valoramos el hecho de que los films se insertaban en las proyecciones públicas de películas que tenían alto seguimiento, por ello, podemos suponer que los mensajes propagandísticos intercalados en los pases tuvieron una recepción real en la población, aunque la misma quedase truncada por la Guerra Civil Española. Para el estudio, en primer lugar, hemos revisado la bibliografía referente a los orígenes de los movimientos internacionales y nacionales en pro de la salud infantil (como por ejemplo el movimiento para limitar la epidemia de la tuberculosis infantil), así como el impacto de las aportaciones psicopedagógicas. Posteriormente, y ya como trabajo de campo, hemos analizado los contenidos que aparecen en los siguientes films:

Para el análisis hemos secuenciado aquellos elementos de forma y de procedimientos que aparecen. Como por ejemplo, en cuestiones de forma ver que tipología de mensajes se está proponiendo (ello es, mensajes de miedo, esperanza), de racionalidad o emotividad, secuenciación de minutos e músicas, etc. En cuanto a los procedimientos, hemos observado la finalidad directa con se realizó el film, la tipología de atención y asistencia que se daba, los profesionales que intervenían, etc.

---

Irina Paert (University of Tartu)

**Material culture and the everyday life of an elementary school: a case-study of the the Baltic provinces (English) (50.13)**

In the last decades of the Russian Empire the Ministry of Education have standardised practices of elementary education. Specific regulations were made about material conditions of schools which inspectors and school authorities were expected to control. In practice, the majority of rural schools all over the Empire did not respond to such standards set from above. The paper will focus on one region of the Russian empire, the Baltic provinces in the period between 1890s-1914. I am specifically interested in the confessional elementary schools (Lutheran and Orthodox) which catered for the majority of rural population. These schools have become underfunded as a result of the school reforms in the 1880s, which have affected their material conditions. In many areas children used boarding facilities at schools, even though not all schools were equipped with kitchens and food storages. I am interested in three aspects of the school material culture: 1) the everyday practices of pupils and teachers who have inhabited at least temporarily the school spaces. 2) The standardisation of material conditions as an instrument of power. 3) The rhetoric of material poverty of schools and its uses in school policies. Criticism of the confessional schools for failing to provide 'normal' material conditions can be seen as rhetorically justifying the introduction of national education.

Elisabetta Patrizi (Macerata University)

**Disciplining body and mind in the female conservatoires of the Old Regime. The case of the Conservatory of the Holy Conception in Rome, named the 'Viperesche's' (centuries XVII-XIX) (English) (20.05)**

The practices of disciplining - understood as a process of embodiment of external behaviour standards - are a central point of the educational methods applied in the institutions of the Old Regime. Educate the body to educate the mind: this was the main objective of the educational model adopted in the educational institutions especially in the post-Tridentine Catholic world.

We can find a significant example of this educational approach in women's conservatoires, which represent a nodal chapter of female education history in modern age. Born to defend the honour of orphan and abandoned girls or to protect the widows and unhappily married women, or even to retrieve the honour of fallen women (repentant prostitutes, former prisoners), the female conservatoires are among the most representative institutions of the complex and still largely unexplored educational system active during the decisive centuries of the modern age. Appeared in the early Sixteenth century on the initiative of wealthy lays or religious sensitive to the requests of protection and education of particular women's groups, during the seventeenth century the female conservatoires became a stable presence in Italian and European cities, assuming a level of specialization more and more refined and fit to be a reference of that context's needs. Initially conservatoires' educational programmes, despite the wide range of specific goals of these institutions, were based on three elements: basic literacy, catechism and womanly work. Discretion and modesty were the key principles of the conservatoires' educational project and were instilled through a meticulous plot of rules, aimed at organizing every hour of the boarders' day and foster a capacity of full domain over their actions, words and passions. At present, although we have some good studies of synthesis (Groppi; Rocca) and insights about specific cases and periods (Guidi Schiavoni; Potter; Fantappiè; Sani) many questions on the characteristic and evolution of female conservatoires, especially as regard to a multifaceted and central context as the Roman one, are still open. We believe that these gaps can be effectively filled in only through the analysis of important specific case studies. On the basis of this conviction, we decided to shed light on the institutional and educational history of a relevant Roman institution: the Conservatory of the Holy Conception in Rome, known as the Viperesche's. Founded in 1668 by the noble lady Livia Vipereschi to accommodate «those poor dangerous and well-born spinsters, who couldn't enter the other holy places in Rome because of their age», the Viperesche's Conservatory remained active during most part of the Twentieth century, overcoming many difficult historical phases, to which it answered by re-formulating its objectives and educational programmes. In this article the history of the institution is reconstructed with the help of a rich unexplored corpus of manuscripts and printed sources preserved at the Historical Archives of the Conservatory. The research focuses on the first two centuries of the institution's history, paying specific attention to the internal organization and

---

educational programmes, from which we infer valuable information on the disciplining processes directed to the boarders.

---

Luciana Borges Patroclo (Pontificia Universidade Católica do Rio de Janeiro/PUC-Rio)

**The Children's Magazine O Tico-Tico and the Regulation of the Bodies of Brazilian Girls (1905-1921) (English) (10.03)**

The objective of the present research is to analyze the magazine O Tico-Tico in order to identify its female content and reflect about the built speech girl's standards of behaviors. O Tico-Tico was launched in 1905 and was the first Brazilian illustrated children's magazine and the first of all to publish comic books dedicated to this specific audience. It was engaged in the project of consolidation and legitimation of a new social and cultural republican order. After the Proclamation of the Republic (1889), Brazilian intellectuality defended the necessity to promote a new model of citizen inspired by European values of civility and modernity (CARVALHO, 2009, 2009; SEVCENKO, 2006). To ensure project success, the intellectuals and the government developed a number of social and educational actions facing the children, described as an important social actor. (CAMARA, 2013, 2010, 2008; HANSEN, 2007; PERROT, 2009). Beside this context, Brazilian press was passing through a modernization process. The illustrated publications were considered the best way to circulate the ideas and the images of the desired modernity (DIOGO, 2005; SEVCENKO, 2003; VELLOSO, 2010). For this reason, its intellectual's founders – Cardoso Júnior, Luis Bartolomeu de Souza e Silva, Manoel Bomfim e Renato de Castro - advocated that children's magazine should contribute for such changes. In agreement with conservative thoughts, O Tico-Tico justified that boys and girls, although equally children, had different social roles. The girls should be early prepared for marriage and motherhood. The boys had the role to lead the nation. The magazine histories and sections brought advice and teachings about how the female readers need to care and conform their body, posture, gesture according to gender relations (CHALHOUB, 2001; MALUF, MOTT, 2006; PERROT, 2005; PRIORE, 2013; SCOTT, 1990) and representations (CHARTIER, 1990) that determined women's were submit to men. Although O Tico-Tico has been in circulation until 1962, the chosen time frame was from 1905 to 1921. This period covers the launch of magazine and the ending of *Seção para meninas*, the first section published to promote housewifely formation. The methodology used was the document analysis of over 800 copies from O Tico-Tico, whose digitized collection belongs to Hemeroteca Digital Brasileira of Fundação Biblioteca Nacional.

---

Matthew Pauly (Michigan State University)

**Teaching Masculinity: Boys' Shelters in the City of Odessa, 1905-1917 (English) (20.05)**

On November 7, 1915 Tsar Nicholas II of Russia and his son, Aleksei, visited a new institution afloat in the Odessa Harbor, a decommissioned gun ship converted for use as a shelter for orphaned, semi-orphaned, and wayward boys and named after the heir to the throne. The director of the Tsarevich Aleksei Nikolaevich "shelter-ship," Rear Admiral S. N. Akimov reported to the tsar, but a ward and pupil of the shelter, Vladimir Andguladze, was entrusted with the task of speaking directly to Aleksei on the shelter's activities and achievements. In assigning Andguladze with this task, the shelter's administrators sought to bind the interests of the imperial family to the shelter through a fraternal (and filial) appeal. This "shelter-ship" represented the last expression in the pre-Soviet period of the lengthy efforts of Odessa's city leaders to combat what they viewed as a perennial problem of abandoned children and degenerate youth. This paper tells the story of attempts to redeem marginalized children through institutional care and thus lend order and coherence to a city of paradox. Odessa's philanthropic leaders held a profound anxiety regarding the fate of boys specifically. Despite an early concern regarding the moral decay of girls, Odessa's elites shifted their attention after 1905. Depravity structured as male, they judged, invited a particular masculinized solution. What motivated this explicit shift from an early emphasis on girls is unclear, but Odessa's philanthropists likely viewed with worry a perceived "new" threat of vagrant boys of working-class backgrounds in the aftermath of the 1905 Revolution. It was assumed that children left to their own devices were bound to err and much of the public discussion of juvenile hooliganism regarded acts commonly committed by boys (public drunkenness and theft), even if girls were involved as well. According to Raewyn Connell, "[m]asculinity and femininity are inherently relational concepts, which have meaning in relation to

each other, as a social demarcation and a cultural opposition" (Connell, 35). The decision to finally establish a specific shelter for boys in 1909 may speak to a late concern to prevent petty crimes gendered as masculine, but its founding had precedence in analogous attempts to save girls from a life of immorality understood as feminine. For the elite of Odessa, the visit of Aleksei and the tsar suggested a definitive realization of their ambitions. On the "shelter-ship" the boys were seen as free of the corruption of their own city and amenable to a sort of education that purportedly privileged male bodies: maritime professionalization and militarization; the surrogate paternity of the tsar, confirmed by his visit, must have convinced some trustees of the boys' further protection. A fraternal, masculinized communion between sovereign, the boys, and philanthropists, momentarily overcame the deep-rooted anxieties of Odessa's privileged leaders, which the war's advent only exacerbated and deepened.

---

Ana Cristina Pederiva (Universidade Federal de Alfenas UNIFAL)

**Fraternity campaign and MOBRAL: Catholicist discourse in the formation of the MOBRAL student (English) (90.08)**

This paper presents the results of the dissertation *O MOBRAL faz mais do que ensinar a ler e a escrever: manifestações biopolíticas para o controle de adultos analfabetos em Varginha – MG (1970-1985)*, and aims to analyze the catholicist discourse present in the MOBRAL in Varginha, MG. Discourse is understood as a set of statements, responsible for establishing legislative and regulatory functions as well as reality organization mechanisms through the production of knowledge, strategies and practices (FOUCAULT, 1988). Brazilian Literacy Movement – MOBRAL was the education program regarding adults in the dictatorial period. Thus, on December 15, 1967, MOBRAL program emerged, with a view to eradicate illiteracy in the country in ten years of operation. Escobar (2007) points out that the teaching methods used in MOBRAL stemmed from technicist education, in which the use of functional literacy valued only the acquisition of basic reading techniques, writing and arithmetic, thus improving work force directed to the market labor through its commitment to ideals of family, community and patriotism. The technicist education contrasted with the philosophy of education proposed by Paulo Freire (1983), which aimed to prepare the student as a thinking subject, able to transform the reality in which he lives. However, this mode of education was seen as a threat to the military dictatorship, in a time when society could not speak contrary to the regime. With regard to MOBRAL in Varginha, it is interesting to note that the presence of catholicist precepts was given through the training of teachers, held by a convent school, the direction of the program in the city, which was under responsibility of a priest, and the campaigns and news spread in masses and newspapers. This paper takes as a source the newspaper *O Correio do Sul* (1972), focusing on the news *Campanha da Fraternidade e MOBRAL*. 1972's Fraternity Campaign had as its theme 'Discover the joy of serving', and its purpose was to motivate people to discover the service-minded fraternity message as the source of happiness. The news, in addition to publicize the campaign, creates a relationship between the community and the MOBRAL, and invites readers to contribute to MOBRAL, either through donations or as monitors. The proffered discourse establishes a relationship between fraternity and salvation, reinforcing the ideal that man, by helping others, is closer to salvation for eternal life. The truth discourse conveyed by the newspaper, focused on solidarity and human salvation, subtly imposed behavioral norms that directed people's actions, while scattered notions of morality and control of practices of the self, in order to normalize society. Docile bodies and properly moralized minds would not represent threat or question to the dictatorial order. The Catholic doctrine and morality disseminated by institutions of power inculcated principles of obedience and acceptance. Thus, disciplining and moralizing discourse was invigorated.

---

Zandra Pedraza (Universidad de los Andes)

**La experiencia escolar de la mente y el cuerpo: fundamentos de la persona moderna (English) (60.13)**

Atribuirle al niño una condición especial –infantil— conllevó transformaciones en la educación doméstica y escolar. Como hecho definitivo de la constitución de la modernidad la educación de los niños ha estado marcada por importantes esfuerzos para inculcarles una noción de persona en la cual distinguir el interior y el exterior resulta determinante. Varias experiencias pedagógicas a las cuales son expuestos los niños sirven a este propósito y muchas deben su origen al legado de la educación católica. Por su parte, la escuela moderna se ha fortalecido, entre otros



motivos, por su determinación en proponer experiencias que faciliten a los niños asimilar fronteras entre el universo mental y el corporal. Esta división constitutiva de la antropología moderna implica concederle a cada uno capacidades singulares, entrenarlas y estimular en los educandos la experiencia subjetiva de tales diferencias, incluida la de comprender y entrenar los sentidos como canales para interiorizar y exteriorizar (Jaccard 1975; Pedraza 2010). Tareas como la lectura y el cálculo mentales, la reflexión o la escritura proponen y cimientan la vivencia de la interioridad y de la mente (Ferreiro 2013). A la vez, los continuos llamados a la disciplina y el orden, así como las tareas de la educación física y artística o las labores manuales facilitan asimilar la experiencia corporal (Sacristán 2003). Esta comunicación expone algunos aspectos de este entramado que implica instilar en los niños la “conciencia” de ser sujetos de autocontrol y, por tanto, de guiar desde su interior, a partir de su capacidad mental, sus acciones. Esta tarea que afianza el sentido moderno de la “persona”, de su “personalidad” y de su singularidad conlleva la de ser el cuerpo una entidad sujeta al control de la conciencia individual y una particular educación emocional (Engelen 2012) Como representación de la interioridad, el cuerpo porta los atributos de inviolabilidad del fuero interior y comparte las prerrogativas de la persona moderna de no poder ser tocada, por estar cobijado el cuerpo por el principio de la intimidad. Para situar y debatir esta proposición consideraré la situación de la educación escolar básica en Colombia en la primera mitad del siglo XX, especialmente entre la segunda y la cuarta décadas. Durante estos años, entraron en juego un mayor interés en la singularidad del niño, las consideraciones de higienistas, puericultores y pediatras sobre el cuidado y la formación de la mente, el cuerpo y los sentidos y las observaciones de las pedagogías modernas sobre los métodos para formar la personalidad, la inteligencia y las virtudes morales a partir de la identificación y la experiencia del cuerpo y la mente (Sáenz et al). A partir de textos y manuales de divulgación publicados en Colombia, especialmente los orientados a maestros y a madres, la ponencia identificará algunos aspectos que permitan comprender por qué la distancia es un principio de la educación moderna y de la vida escolar.

---

Gonzalo Peñaloza (Universidad Distrital Francisco José de Caldas)

#### **Science education and the making of good Catholic women (English) (30.14)**

The education of women in Colombia until the mid-1900s was oriented toward the formation of “good wives and mothers”. The access of women to education in Colombia was very slow, and in the early 20th century only basic literacy and learning of skills related to the home were allowed. Science education was not part of their curriculum because it was considered irrelevant to the role of women. In the 1930s, despite the opposition of some social groups and the Catholic Church, women’s access to secondary education was opened. That led to the inclusion of the natural sciences in the curriculum for women. However, special provisions were established to retain the domestic space as the horizon of education. Scientific concepts were adapted to secure the taming of women within the Catholic Christian ideal of the time. Thereby, the “female” science education was not focused on preparing women for higher education, nor for participation in social and public life, but was rather transformed to stick to the traditional idea of keeping women at home. The analysis is based on a series of Colombian science school manuals and textbooks from 1840-1960. The analysis of this material is historicized by drawing lines of connection between: a) The Colombian project of constructing a Catholic nation state, b) Natural Theology as a philosophy that allowed Catholicism to hybridize science and religion, and c) The education of women as a project to make the virtuous mother and wife. It is shown how the articulation of science and religion was central in the fabrication of Colombian women according to the worldview of Catholicism.

---

Pablo Pineau (Universidad de Buenos Aires)

#### **Cuerpos peronistas en la estética escolar argentina (Español) (41.03)**

Este escrito se ubica en las indagaciones sobre estética escolar que venimos desarrollando desde hace algunos años, entendiendo por tal el registro de las operaciones escolares que producen sensibilidades individuales y colectivas, a partir del otorgamiento de juicios de valor efectivos a las sensaciones percibidos por los sujetos. Los dos primeros gobiernos de Juan Domingo Perón en Argentina (1946-1955), en el contexto internacional de la Guerra Fría y la consolidación de los Estados benefactores, marcaron importantes cambios en la educación y la cultura argentina. En un contexto de fuerte expansión cuantitativa y cuantitativa, se presentaron distintas prácticas, representaciones y

metáforas corporales que las orientaron eficazmente. El desarrollo de actividades deportivas y gimnásticas –que afectaban temas tan diversos como cuestiones curriculares, la arquitectura y cultura material, la formación docente, las políticas de género y la construcción de las edades-, tanto dentro del sistema escolar como en otras prácticas educativas y culturales vinculadas o paralelas –v. g. Los Campeonatos deportivos “Evita”, el avance de la cinematografía, y la realización de concentraciones multitudinarias- presentaron cuerpos individuales, masivos y sociales en formas de expansión disciplinada, ordenada y opulenta, en oposición a las modalidades de control previas más asociadas a su sumisión y aquietamiento. Estas nuevas formas se encuentran también en representaciones y reproducciones icónicas y cinematográficas –facilitadas enormemente además por los desarrollos tecnológicos de la época- como los libros de lectura, las imágenes de propaganda, la estatuaria y los materiales filmicos del período, en cuyo análisis se profundizará en la presentación. Buscaremos demostrar que la educación argentina del período analizado, -y por extensión, el país todo- fue representada como un cuerpo en crecimiento y expansión armónico, que articulaba, entre otros, valores asociados a los cuerpos sanos, a los cuerpos atléticos, a los cuerpos luchadores y listos para la batalla, a los cuerpos productivos y a los cuerpos festivos y movilizados, en metáforas que buscaban generar una “sensibilidad” corporal basada en un plebeyismo expansivo opuesto a las marcas aristocratizantes y civilizatorias previas. A su vez, se presentarán sus contradicciones y debates internos presentes en los distintos soportes que se analizan.

---

Aline Casulari Pinhate (University of Brasilia - UnB)

**Embodiment and the beauty myth: Women Images in the O Cruzeiro magazine (English) (10.03)**

This article's objective is to analyse the meanings attached to the corporeity of Brazilian women, which were built in the O Cruzeiro magazine, a popular publication in Brazil from 1954 to 1964. In order to do this analysis, this article investigates an emblematic historical episode, the 1954 Miss Universe contest and its repercussion in the following decade on Brazilian media, which have then defined a beauty standard based on physical traits such as white skin colour, slimness with defined body measures. Investigating past episodes is an adequate form of analysis as studying historical sources can help in understanding the contemporary mythical conception around the feminine body. In the absence of a language that all understand, images mythicize the stereotypes defined by the media as they reflect body standards accepted by the society (WOLF, 2002). According to Le Breton (2006), the physical appearance of oneself serves socially as a form of moral presentation. In that sense, physical attributes are highlighted in beauty contests as a group of stereotypes of beauty and femininity, which are exhaustively expressed by the media. Lifestyle magazines consider that beauty is not a natural attribute of women, but rather a victory resulting from a natural effort (GOELLNER, 2003). Taking all of the above said in consideration, writing about the corporeity of Brazilian women involves analysing the problematics of femininity standards, which are socially and culturally established and represented. In particular, the utilization of a beauty standards defined by specific body measures and physical traits refer to the expression of symbols, as argued by Bourdieu (2002). The exhibition by the national media of women's effort in achieving a beauty standard feeds back into the Brazilian national hope in being recognized as country of beautiful young women gaining international visibility. The success of Brazilian women expressed by the media would in turn bring more visibility to the media and help in boosting its circulation. Inspired by international beauty standards and inspiring discourses, the myth of the ideal woman gains strength, both through images of stereotypical beauty models and through the media speech that promoted the American vision of moral and good manners, an American way of life.

---

Rubia-Mar Nunes Pinto (Universidad Federal de Goiás)

**La captura del cuerpo en el Corazón del Brasil (1891-1960): de la Disciplina Biopolítica (Español) (50.01)**

The First World War presented a new reality that would persist in the memories of the ones who lived through it – or that only felt it slightly -, until long after its end, in the remote year of 1918. Never before had a conflict such dimension; there was no memory of such a long, deadly and painful war. After 1914 the world would never be the same... mostly for those that wasted long years of their lives stuck in muddy trenches, invaded by the rain, the mice and the asphyxiating gases... For the ones who came back, “the heroes that fought in the lands of France and Africa”, the

future was not very hopeful. Many times maimed and crippled, physically and psychologically, the return of the soldiers was seen with a certain indifference. To avoid irreversible damages in the frail adherence of society to the war, the men of the Republic had to find a solution that was up to the challenge and decided to do something: they built an Institute inspired by procedures that were developed mainly in France and Belgium, where a strict physical, psychological and emotional evaluation was conducted in order to diagnose the necessities and the steps that should be followed during the functional and professional re-education of the individuals, by introducing an innovative variant: the professional guidance. Inserted in a European movement started in 1915/16 that was concerned with the fate of thousands of maimed soldiers who returned from the trenches, this project was pioneer in Portugal, where there was almost nothing, and it will constitute an important contribute abroad. The Institute for the maimed of the War constituted an innovative and urgent effort to answer to the challenges offered by the War. There was the capacity to anticipate the following moments and to create the necessary mechanisms having in consideration the sparse financial resources. In this text, the path is very simple. We want to go through the path that led to the opening of the institute: the diligences made by the founders of the project, the foundation process of the institute, the daily routine in this house and the balance of this work. The trait of this journey has nuances. The narrative is supposed to be transparent, without fireworks. It is the story of a project that was made to win but ended up being worn out by the costumes and the inconvenient of being in a poor country.

---

Ira Plein (University of Luxembourg)

**The Working Man's Body between "Presentation" and "Representation": Visual Constructions of Workers in the Luxembourg Steel Industry (ca. 1900-1940) (English) (60.12)**

At the beginning of the twentieth century—the period of the massive industrialization of Luxembourg society—the working man's body was a frequently depicted and displayed motif, for instance in brochures, on posters or at exhibitions. Workers appeared as "thinking" or "working" sculptures, as ant-like laborers in photographs of a steel plant, or as stick figures (pictograms) in brochures on industrial accidents. Workers were photographed for different reasons and purposes (Stumberger, 2007; Tenfelde, 2000). In industrial self-presentations, for instance, the worker could present a simple scale model for large-scale industrial products, represent a profession or professional pride (Herman, Priem, & Thyssen, 2015), and stand for a sense of belonging to the industry (ibid.) – often in the same image. Other art forms, such as the graphic arts, usually delivered a simplified and stylized image of "the worker," which could be used to represent, and address, all workers (Türk, 2012). These graphic abstractions were used by both the industrialists and the labor movement, with the latter employing them mainly for the purposes of creating counter-images (Stadler, 1982; Körner & Stercken, 2002; Türk 2012). The paper examines a wide range of workers bodies' (re)presentations. More specifically, it focuses on (1) the content (what is on display?); (2) the applied artistic genres and techniques (photography, graphic art, sculpture, etc.); (3) the figurative characteristics (realistic/abstract); and, finally, (4) the "motives behind" and (assumed) impact of these (re)presentations, also taking into consideration the (re)presentations' uses and audiences. In other words, the paper will reflect upon the diverse typologies of workers' (re)presentations and the different (re)presentational modes and levels of abstraction – from photographic "realism" to the more abstract graphic art and sculpture (Moskatowa, 2013) – while critically interrogating the entangled concepts of "presentation" and "representation" and their educational motives.

---

Simonetta Polenghi (Università Cattolica del Sacro Cuore) Anna Debè (Università Cattolica del Sacro Cuore)

**Agostino Gemelli (1878-1959) and the mental disability. Science, faith and education in the view of an Italian scientist and friar (English) (70.07)**

In the first decades of the 20th Century the question of mental disabilities was widely discussed in Italy, while the first special schools for the intellectually impaired were set up. An important role was played by the Franciscan friar Agostino Gemelli (1878-1959), physician, renowned psychologist, and founder in 1921 of the Catholic University of Milan. Gemelli promoted relevant psychological researches on intellectual disabilities, based on empirical and measurable processes. He considered only scientific studies, to investigate the etiology and classification of mental deficit,

necessary to develop appropriate educational actions. Gemelli founded an ambulatory (1913) and a laboratory (1914) in the catholic San Vincenzo Institute of Milan for abnormal pupils, for the visit and the analysis of children with mental disabilities. In this Institute Gemelli and his collaborators deepened from a biological point of view the classification elaborated by the famous psychiatrist Sante De Sanctis (1862-1935), also known for his intelligence tests ("reattivi"), quite different from Binet and Simon' ones and more respectful of the whole of the personality and potentiality of the children. Following De Sanctis' views, in 1926 Gemelli also established the School for the special aids and assistants for disabled children, in the Catholic University of Milan. The School, one of the very first set up in Italy for special aid teacher training, aimed to make the "special" teachers confident with medical, psychological and pedagogical issues. This institution did not have a "catholic colour": indeed, Gemelli called professors of great notoriety to teach in his School, not minding about their ideological thoughts, leaving to anthropology, philosophy and education the catholic stamp on the value of persons. All his work was characterized by the cooperation between science and religion: experimental method in itself did not contrast with catholic values. This paper is based on unpublished documents from different archives.

---

Françoise Poos (University of Luxembourg)

**Depicting the Body – Constructing Subjectivities: Students, Apprentices, Workers, and Captains of the Steel Industry Seen through the Glass Plate Negatives from the Institut Emile Metz (English) (60.12)**

In 2008, a group of alumni of the Institut Emile Metz, a vocational school attached to the Luxembourg steel corporation ARBED, deposited a holding of about 2,400 glass plate negatives at the Centre national de l'audiovisuel (CNA), the national public institution for the conservation and promotion of the country's audio-visual heritage. The majority of the photographs had been taken roughly between 1922 and 1955 by a chemical engineer who was also a teacher at the institute. On the one hand, they document school life and related activities of research and education; on the other hand, they give a more general survey of the corporation, with a variety of views of the steel plants, their endless production halls or towering blast furnaces, but also of workers and products or of captains of the industry and their families. The paper focuses on the human figure as it appears in the collection of the glass plate negatives from the Institut Emile Metz to analyze photography's instrumental role in shaping the subjective body. Indeed, it will be argued that students, apprentices, workers, and directors are constructed as subjectivities in the hierarchy of the industry as they are made visible in photography's discursive space (Krauss, 1992; Brown, 2008). Moreover, as Latourian immutable mobiles, the glass plates were portable versions of the corporation, ready to travel and to be made accessible to a larger community (Appadurai, 1986; Latour, 1987; Rose, 2007; Hevia, 2009). They were gathered in albums and reprinted in journals and magazines. As such, they were infiltrating public and private spaces (Edwards, 2012), reinforcing not only notions of subjectivity but also, as the paper will show, a strong image of corporate identity and national iconography.

---

Bruno Poucet (Université de Picardie Jules Verne)

**Is there a teaching body inside the French catholic education system? The ambiguities of private-schools teachers under the Debré law since 1959 (Français) (20.10)**

This communication aims at studying a paradox. In France, the construction of a teaching body is inseparable from the "laïcité". Although a vast majority of French teachers are in state-schools, a minority also work in private catholic schools. Do they belong to the "teaching body"? Until 1959, this idea was simply unconceivable for this religious sector. During this year, the Debré Law was enacted. It has enabled contracts between the state and voluntary private schools. Since this date, most of teachers of catholic schools have been paid by French public administrations. How this new situation has changed the collective identity and characteristics of those professionals? Has the Debré law created a teaching body inside catholic education system? Or has this legislation integrated teachers of those contractualized private schools into the traditional public teaching body? his communication is based on private and public archives, most of them being newly opened.

---

Alessandra Elizabeth Ferreira Goncalves Prado (Federal University of São Carlos)

**Quiet bodies: a glance of cultural realities inside some day care institutions in 1970s and 1980s in Brazil (English) (10.02)**

How could Brazil in 1970s and 1980s catch up with the other developed nations? It was a habitual question and, of course, children's education played its role. The US Head Start public program, as a slogan to defend a compensatory education for young children, was much more related to adapt it to our historic persistence of ideological philanthropy. Some scholars agreed, but others criticized the official proposals. Nevertheless, both used to think about knowledges and ideals that travelled from abroad, to reach here different history, culture and mentalities, but taking on the aura of 'being global'. As an illustration, the case of social movements' eclosion in late 1970s, between them, was the women's demands in favour of day care institutions. The government took advantage of the popular initiatives, using communitarian education together with the idea of compensating social needs, disguising itself as having an equalizer and benevolent attitude. Behind that was the slogan "Brazil Potency, which also helped hiding the historical recursive negligence of education in Brazilian daycare centers, to achieve nation dream and becoming world-included. As if this were not enough, the federal state reinforced some alliances, like with Globo TV and private initiative, which used to corroborate in building the multiple narrative through potency-nation project. On the other hand, the scholars - influenced by the social movements - borrowed knowledge from sociology through participatory methodology. Then, in one side, they registered the daily struggle for maintenance and in the other the permanence of activities like low interactivity between adults and children or pedagogical activities. As we see, even with the ideological reinforcements, inside the institution, the professional just could not overcome the goodwill barrier. The purpose of this paper is to introduce the understanding of Brazilian Pedagogical Ideas circulation in early childhood education in 1970s and 1980s. The aim here is to provide viewpoints and information, which will help us into the wilder insight. How can we take a glance of it? By the pictures registering, for example the children quiet bodies when we see them in lines, sitting in chamber pots, waiting for nearly two hours to bathe. The testimony of caregivers also confirms their own idealizations based on housework, but both show this dishonorable precariousness against any 'innovative' speech. This reveals to us that when inside the classes the continuity elements proved to be strong. This contradiction expresses the educational paradox and the figure of mythologized community attendance facing the nation project at that period.

Karin Priem (University of Luxembourg) Ian Grosvenor (University of Birmingham)

**Capturing the body. Visual representations and presentations in history of education revisited (English) (30.15)**

During the last decades a rich body of educational knowledge has been inspired by visual studies. On the one hand, research within the field of history education was situated at the intersection of visual and material studies in education and as such also included the analysis of school culture and school architecture (e.g. Lawn, Grosvenor and Rousmaniere, 1999; Dussel, 2005 and 2015; Mietzner and Pilarczyk, 2005; Depaepe and Smeyers, 2014; Burke, Howard and Cunningham, 2013). On the other hand, visual studies have inspired concepts such as multimodality (e.g. Jewitt, 2009; Priem and Thyssen, 2013), research on epistemological traditions and experimental systems within the educational sciences (e.g. Priem, 2009; Herman, Priem and Thyssen, 2015), investigations on artistic imaginaries of childhood and youth (e.g. Higonnet, 1998; Roberts 2009; Dekker 2014), the suppressive and selective mechanisms of knowledge transfer (e.g. MacNab, Grosvenor and Myers, 2013) and finally sensorial and metaphorical aspects of educational practice (Burke, 2005; Dussel, 2013). The panel aims to map and revisit visual studies in education and relate these to the human body and its senses. Images do not only focus on seeing, but also relate to various other senses that are on display and as such create distant experiences or embodied relations (Ihde, 1975) that connect the visual to the material world. Therefore, the panel organizers would like to invite contributions that examine how images display, explicitly present and shape sensory experiences within the field of education. In addition, strong emphasis is put on how images and image technologies refer to the human mind, to conscious and unconscious affects, to emotions and sensory body functions while putting equal stress on each of these domains and their interconnectedness (Thrift, 2004; Dussel, 2013; Brinkema, 2014; Priem, 2015). As such, the panel organizers would like to initiate a critical conversation about the state of the art and collaboratively discuss new and innovative perspectives of visual analysis

---

within the field of History of Education. Thereby special attention will be drawn to the nodes that interlink visual media, mind, affects, emotions and diverse sensory experiences.

---

Karin Priem (University of Luxembourg)

**Karin Priem (University of Luxembourg) (30.15)**

Many scholars have stressed the struggle of intellectuals and novelists with articulating their war experiences and reflections. In his Zurich lectures on German literature, W. G. Sebald (2003, p. 7-11) talked about the profound "silence about the past" and the unspoken "tacit agreement" not to describe "Germany's state of material and moral ruin" after the Second World War. In his view, "self-anaesthesia" and liquidation of the past characterized the work of most German novelists writing after the war. Similarly, Jay Winter (1995, p. 9) has noted the fundamental collapse of self-expression as a result of the "hideousness and scale of the cruelties of the 1939-45 war," which had been followed by the rupture of all traditional or even modern forms of memory-making all over Europe: "The limits of language had been reached," he concluded. The collapse of language thus went beyond the German borders; it affected both winners and losers, victims and aggressors. The issue at stake seems to be a struggle with shame, suffering, memory, and mourning. The paper explores how photographs of children after 1945, as visual objects, deal with this struggle of memory and authenticity about traumatic experiences of the past and how they relate to the present and our perception of history (Benjamin, 1980; White, 1980; Edwards, 2000; Linfield, 2010). From a larger sample of photographs taken by the Swiss photographer Werner Bischof (1997), three images – depicting children from Italy, Germany, and the Netherlands – will be selected to analyze (1) how photographs narrate the past without speaking; (2) how photographs in fragmented, fractured, and selective ways articulate the past and map the body of children as sites of affect; (3) how the agency and performative intensity of photography offers reflections about children and war; and, finally, (4) how photographs remain historically active as (re)presentations of morality and values.

---

Karin Priem (University of Luxembourg) Frederik Herman (University of Luxembourg)

**"Sensuous Geographies" in the "Age of Steel": Educating Future Workers' Bodies in Time and Space (1900-1940) (English) (70.05)**

The paper takes as its starting point the pioneering role of the steel industry in using psychometric techniques in professional orientation and vocational training. These techniques were first employed in the psycho-physiological laboratory associated with the Institut Emile Metz, a vocational school founded in Luxembourg in 1914. Indeed, at a time when the collaboration between science and the metallurgical industry had brought about tremendous changes in architecture, technology, the economy, and intellectual life, the opening of the laboratory was a milestone in professional orientation and vocational training. The emergence of new textures, fabrics, surfaces, landscapes, soundscapes, and features of human experience also gave rise to new ways of thinking and ways of life (e.g., Renger-Patzsch, 1931; Benjamin, 2002; Bull, 2013). The training of the industrial workers became a key element of these transformation processes. In Luxembourg, the Institut Emile Metz showcased new pathways to professional orientation and vocational training. Through the establishment of a psycho-physiological laboratory, experimenting, testing, and measuring formed an alliance with educational reform. Both these scientific methods and education reform saw the human body, its functions and senses, as a prototype perfectly suited for interaction with new technologies and materials. Psychometric techniques encouraged active approaches to education based on sensory training, with a view to enhancing the worker's emotional well-being and psychological attachment to the "technosphere" of the industry. The social-material interactions were experienced by the apprentices in various ways, be it "naked" or distant, tactile or audio-visual, and thus shaped "embodied relations" (Ihde, 1975). In each case, the rhythmic "navigation of the body" and the training of the senses obviously impacted the "navigation of feelings" (Reddy, 2001; Sennett, 2008). The paper argues that sensory learning processes encoded moral values and evoked intimacy and feelings of ownership rather than alienation, even within the sphere of industrial production.

---

Helen Proctor (University of Sydney) Kellie Burns (University of Sydney) Rose Leontini (University of NSW)

**Medical inspection and health instruction in the early twentieth century Australian public school (English) (90.04)**

The significance of the school in the history of public health has been recognised to an extent in histories of public health (e.g. Armstrong, 1993; Bashford, 2004) and of schooling (e.g. Kirk, 1998; Gard & Plum, 2014). While the treatment remains sparse, especially for Australia, Armstrong's (1993) classification of the school as a "public health space" is instructive, arguing, for example that at the beginning of the twentieth century children in schools became the principal target for pedagogies of personal hygiene. McCalman (2009, 30) has argued that the (late nineteenth-century) establishment of compulsory schooling was a "dramatic and pervasive" intervention in public health partly because of the schools' enforcement of personal cleanliness. Gard and Plum (2014, 5) have described the history of the relationship between (US) schools and public health since the turn of the twentieth century as one in which the institution of the school was increasingly "assumed by others to be an instrument of public health policy".

This paper reports the findings of an investigation into the enlistment of Australian public elementary schools in the promotion of public health in the first three decades of the twentieth century, through the activities of the newly-established Medical branch of the New South Wales Department of Public Instruction. From the early 1900s the Australian state governments established Medical Branches within their Departments of Public Instruction, headed by medical doctors who specialised in public health. The NSW Branch, the subject of this paper, ran large-scale screening programs and disseminated educational information about hygiene, communicable diseases and physical "defects". Additionally, the medical officers, who conducted regular visits to schools, claimed that their work aimed to develop the "moral" and "physical" health of children. Their work, therefore, would result not only in improved physiological health of the children within their immediate reach, but also in the future "betterment of the race", through the promotion of "more intelligent parenthood". The management of childhood contagions and hygiene became a central tenet of both good parenting and good schooling. The successes of nineteenth and twentieth-century public health projects in the reduction of communicable disease are undeniable, but in this paper we are more interested in the self-representation of the work of early medical inspectors that went beyond simple, material assessments of disease control and the like, and the underpinnings of these representations in early twentieth-century theories of race, gender and class. In common with the scholars mentioned above and others (e.g. Anderson, 2003), we examine some of the broader projects embedded in the work of school inspection, particularly the cultural and social construction of health, morality and normality and of the professional fields that would create and maintain them. We are also interested in the strategies and technologies employed by the Medical Branch—the whole-cohort testing and measurement of children, the gathering and reporting of statistics, the public relations campaigns. Finally, we consider the work of the Medical Branch as an instance of the implication of the "school-as-clinic" in shaping and regulation of the twentieth century family.

Fabio Pruneri (Università degli studi di Sassari)

**The Dancing Bodies: Rock and Roll and the Danger of Disengagement of Young People in the Analysis of Italian-Inspired Communist Journals in the Late Fifties (English) (60.09)**

The bodies of young Italians began to emerge in the late fifties gaining a social and cultural connotation. After years of sacrifice the younger generation seemed to discover a new way of dressing, of spending their free time, of moving. The first festival of rock and roll in Italy was held in Milan on 18 May 1957. The opening night was not peaceful: most of the seven thousand spectators who arrived in the town were forced to turn back, because the show was suspended for reasons related to public order.

The unrest caused concern in the Italian Communist Party which wanted to channel young people's frustrations into political protest. The editor of the periodical "Nuova Generazione" [New Generation] launched his interpretation of the phenomenon: the strange way of behaving and dressing was caused both by the penetration of Americanism into the Italian way of life and the failure of adults to accommodate new generations democratically. In accordance with the motto, "let them free to enjoy themselves, do not poison them with the policy", the energetic young bodies, were led to dance avoiding their passion to fight. After this clear opinion, expressed by one of the preeminent leaders of the PCI,

an interesting journalistic investigation followed. The aim of this survey was to canvass the point of view of the members of the executive group and particularly that of the readers. The theoretical context of my paper is represented by the studies on cultural history showing the importance of the hidden curriculum in the history of education. The presentation is based upon an analysis of articles aimed at young people supporting the left-wing party ("Nuova Generazione" and "Calendario del Popolo") on the theme of behavioural transformation after the Second World War. Texts, and especially pictures, illustrating a specific image of boys and girls' bodies, depicted in disheveled poses; as if to warn readers against the risk from movies, fashion and music coming from the States. The result of this research is: on the one hand, to underline the fact that during the cold war the apparent monolithic communist party also had different points of view and, on the other hand, to emphasise the difficult mediation between the official propaganda of the party and the desire for entertainment emerging from the "ground".

---

Henriette Pusztalvi (University of Pécs)

### **Damaging effects of school in Hungary (English) (10.07)**

During the Dualism-the 1868 Public School Law introduced compulsory education in Hungary which meant the first for years of elementary schooling. The children were educated under very bad circumstances especially in villages where school buildings often had no windows and school benches were also missing. Therefore, ideal and proper schooling environment only existed in schools which were in towns or cities. Secondary school education had a better infrastructural background, e.g. institutes possessed ideal and update school benches and were built according to modern architectural plans. Hungarian Educational system was characterised by two extreme institutional features. On the one hand, pupils health was endangered due to inadequate circumstances on the other hand due to the popular 'elite' educational attitude, e.g. slanted hand-writing. Several articles were published in the official pedagogical periodical of the time - Néptanítók Lapja- by educators /teachers, doctors and later school doctors as well (after 1885) with the focus of protecting pupils health and the negative, damaging effects of schools on the health of pupils. The other characteristic, typical topic of discussions concerned pupils being overburdened by school, also mentally as a negative damaging effect of schooling (Gönczy P., 1893, and Csöegi J. 1901). In summary, it can be said that Hungarian schools showed conditions of both extremes, however problems manifested on the same axes of the body.

---

Henriette Pusztalvi (University of Pécs)

### **Sex education in the Hungarian books in the first half of the XX century (English) (80.03)**

Sex education has always been present in the history of mankind. The holy scriptures of all major world religions contain warnings with respect to sexual behavior, whether it is self-denial, masturbation, STD, inter-relationship of gender or the basic hygiene rules. The first efforts can be discovered in the work of JJ Rousseau and philanthropists, although they found self-abuse and control of sexually transmitted diseases the most important aim; however we cannot speak about attitude shaping education, only strict prohibition. The result of the sexual reform and feminist movements was the second wave of sexual education. The Swedish Ellen Key was among the first who dealt with this topic. In Hungarian public education, the religion mediated conservative ideals were prohibition and resistance. Research aim: Our aim was to explore the domestic characteristics of sexual education, we investigated how social effects and changes manifested in the women education.. We also would like to examine whether this can be interpreted as the typical Hungarian way or fitted with international trends. Materials and methods: The secondary sources, with Hungarian and foreign materials, documents, books - was carried out by exploration, evaluation, document analysis of my educational and medical history research. Results and conclusion: In lower level schools the aim was to create a perfect image of man through the pursuing of religious educational ideals. In secondary schools, health knowledge does not contain specific sex education; attention is only on STD (syphilis) in order to avoid young people, especially boys (eg. During the First World War). Health education of girls only involves proper and correct way of family life education, it does not deal with sexual education specially.

The first Hungarian doctor who wrote the women have knowledge about preserving their health. The book is based on the German edition (Fischer-Dünckelmann) contains the basic knowledge, and principium, which was absolutely



important for modern women (V. Hugannai, 1907). The content of the performances summarized knowledge and information for a decent married life and everyday life with the help of public health professionals, physicians. In the first half of the 20th century, the number of books in Hungarian about sex education and science grew.

---

Michaela Ralser (University of Innsbruck)

**A specific social history of growing up. The formation of children's bodies in corrective training, remedial teaching and child psychiatry in Austria after 1945. (English) (70.09)**

Anyone wishing to outline the social history of children's bodies must address the pedagogical and medical interventions aimed at teaching the untrained body to become that which society expects of young adults. Just as general compulsory education marked the national sovereignty over education (Bildung) in the European late nineteenth century, so the public children's home represents the state's sovereignty over child raising (Erziehung). A nation's style and means of child raising in residential care institutions reveal particularly clearly how it views the upbringing of those it takes entirely under its protection and control, including with regard to nurturing the bodies of children and youths. Thus, for this paper, public corrective education with its children's homes and child supervisory authorities is central, likewise the sciences behind corrective education: remedial teaching, special education and child psychiatry. Having emerged in their early forms around 1900, these sciences gained the crucial degree of organisation in Germany and Austria during the time of National Socialism (associations founded in 1937 and 1940). They became part of the network that was to bear responsibility for measures such as child euthanasia and forced sterilisation, as well as the establishment of closed special institutions (for so-called "child neuropaths") and labour camps (for so-called "young uneducable persons"). The focus of the presentation is on the child supervisory station (Kinderbeobachtungsstation) in Innsbruck (Austria). Originally established as an educational advisory centre under National Socialism, the institution existed from 1954-1987. It can be considered a hybrid of remedial teaching and child psychiatry – and had a decisive impact on correctional education.

Three analyses are presented as part of the paper, then elaborated on with the help of sources and theorised against the background of medical-pedagogical interventions on children's bodies and minds: 1) During the time after the Second World War, degenerative doctrine and physical signs of degeneration sought in children still dictated the action taken, 2) the "defects" in the individual child were painted as a risk to the social body, and ultimately 3) the "child psychopath" and the "sexually hyperactive child" and the "notorious bed-wetter" were singled out as prototypes of physical and mental deviation, with drastic (both pedagogical and medical) treatments proposed.

---

Michaela Ralser (Innsbruck University) Ulrich Leitner (Innsbruck University) Flavia Guerrini (Innsbruck University)

**Legal and Illegal Forms of Touching. The Interplay of Space and Body Organization in Segregated Places. A Case Study on the Meaning of Geography and Architecture for the Pedagogical Processes in Public Youth Reformatories, (English) (80.02)**

This paper wants to show how a methodological approach combining both material reality and texts allows to investigate historical bodies and their interaction bringing forth the whole complexity and variety of the action of touching and being touched. Due to the fact that bodies interact with each other in the media of space, social and especially educational relationships always are spatial relationships too. Based on this thesis the paper asks how the material reality of public youth reformatories in western Austria had influence on the educational processes that took place within them. From 1945 until 1990 thousands of supposedly neglected children and teenage boys and girls, mostly from lower social classes, were sent to four great youth reformatories placed in remote areas in western Austria's countries Tyrol and Vorarlberg, where they should get a corrective education.

The welfare system took care that the children remained in the social strata they were born into. Therefore architecture and interior decoration of the care homes should correspond with the social status of the children, or rather with ideal concepts of social stratification and gender roles projected on the children. This projection becomes apparent in the fact that the reformatories for girls were located in closed monasteries surrounded by massive walls, provided with detention rooms, where the girls could be separated from the group and isolated for some days or weeks if they

offended against the strict order of the care home. The boys instead were not locked up like the girls and worked on farms in the surrounding with the aim to educate them as craftsmen and servants in the best way. With regard to the question of the panel topic, in this paper we will investigate the relationship between bodies and space asking how bodies in Austrian residential care were allowed or prohibited to interact and thus to touch each other. The thesis is that legal forms of interaction were produced by the geographical placing and the spatial organization of the buildings whereas illegal forms of touching or interactions became visible in the educational files and are therefore only present as discourse. The paper will develop along three steps: First (1) we will delineate the interplay of geographical setting and architecture as a topography which produced gendered bodies that were conform to expectations projected on social strata as explained in the opening paragraphs. In a second step (2) we will look inside the micro-cosmos of the buildings and search for legal forms of bodily interactions that were produced by the spatial organization: Who was allowed to enter or to leave which room and which activities were permitted to take place where? Special interest will be given to all bodily activities such as eating, sleeping, recreation and hygiene. A further question will regard the interaction between the various groups namely the pupils, teachers, educators, household staff, craftsmen, visitors and supervisors. The third part (3) will focus on forms of interactions that were regarded as problematic and therefore forbidden as illegal forms of touching. These actions only get visible in the files that survive in the archives of Innsbruck (Tyrol) and Bregenz (Vorarlberg). Only in these texts we get to know about the various forms of contact that took place between the inhabitants of the youth reformatories as well as with people from the outside world. Basically all these illegal actions can be divided into forms of violence or romantic experiences and they always break the expected spatial organization in form of transgressions.

---

Paul J Ramsey (Eastern Michigan University)

### **Bodies in Motion: Migrant Children and Education in Global Context (English) (30.03)**

Historically, schooling has focused on transmitting the cultural, social, and linguistic norms and traditions that political and educational leaders believed were essential to the development, stability, and welfare of any nation. Migrants were often expected to adopt those values in order to create "a homogeneous society." The educational goal of creating a cohesive society did not bode well for the migrant children who did not share the dominant cultural norms. In many parts of the world, these children and their families were considered a "problem" that had to be solved, often through educational endeavors. This paper examines the history of migrants and education in a global context, focusing primarily on formal schooling during the nineteenth and twentieth centuries when state educational systems in many areas of the world developed and matured. The essay argues that for much of the nineteenth and twentieth centuries most migrant children were subjected to assimilationist endeavors in schools, although there certainly have been notable exceptions. By the second half of the twentieth century, new multicultural aims came to dominate the educational discourses in some nations. This shift does not denote a teleological view of history; that is, while the movement toward a more pluralistic vision of education has lessened the heavy-handed assimilationist aims in schools, this vision too sometimes entailed a valuing of particular cultures (or aspects of certain cultures) over others. Obviously, the education of migrants varied from country to country (and from locale to locale), but it should also be noted that not all migrants were treated equally, even within the same region and era. Consequently, this paper not only analyzes trends in the education of migrant children but also the ways in which particular groups have fared in schools. Although the education of migrant children is an important contemporary policy issue, it has not fully garnered the historical interest one would expect, especially with regard to the international context. Migration is often dealt with in the historiography as a national issue, thus obscuring its broader dimensions. While immigration is part of the national story of the United States, the history of migration has not been fully developed for other parts of the world. As Donna R. Gabaccia has insightfully noted, "Histories of Argentina, Brazil, and France show limited interest in migrants once they have become citizens. . . . And Germans and Swiss simply deny that theirs are nations of immigrants at all," a sentiment that has been echoed by others. The historical literature on migration is potentially problematic. Historians often explore particular migrant groups—sometimes falling into celebratory history—or regions, thus overlooking the points of commonality and difference. Studied from a more global perspective, the history of migrants and their education undermines national myths—such as the almost effortless and total assimilation of migrants—and acknowledges the histories of those areas of the world that have had little to say about their migrant past. This paper

attempts to partially fill this historiographical void by outlining various trends regarding the history of migrants and their education.

---

Kamau Rashid (National Lewis University)

**On the mis-education of dark bodies behind the veil: W.E.B. Du Bois, Carter G. Woodson, and the nature of American racial terror (English) (90.01)**

Central to the work of W.E.B. Du Bois and Carter G. Woodson was an on-going investigation of the of terror visited upon Black bodies (Du Bos 2007a; Woodson 1990). For these scholars the assault upon African humanity was not merely a localized dilemma isolated to a marginal epoch of American history, rather it was a central process to the creation of America's racialized social order, and beyond this a key component in the modern global system wherein the humanity of African people was a secondary consideration to their utility as vehicles of or impediments to the acquisition of avaricious capital (Du Bois 2007b; Woodson 1990, 2004). Both Du Bois's and Woodson's work compels for us to look at the context of enslavement as a foundational moment in the erection of the contemporary power of the west, a process that was inextricably linked to subsequent processes of colonialism and state-sponsored racial subordination and the reinforcement of an epistemic regime of racism and a corresponding political-economy of Black subordination (Du Bois 1978a, 1978b). This assault of terror centered upon the oppression of Black bodies and the subjugation of Black minds via processes of mis-education (Du Bois 2002, Woodson 1990). What must be asked is not whether this campaign has abated, it has not, but rather how a liberatory form of Black education might more effectively resist this assault? Du Bois and Woodson recognized that Black people, as ever, stand at the precipice, facing on one side a familiar tyranny and on the other a new world that exists just beyond the bounds of our knowing. As Du Bois queried in 1960, we must ask again, whither now and why (Du Bois 1973b)? And to what extent has realization of liberation been obscured via the highly efficacious management of Black bodies and minds in the schools of America (Du Bois 1973a; Woodson 1933)?

---

Magdolna Rébay (University of Debrecen)

**Sport- und Bewegungsunterricht in Gymnasien mit Internat in der Österreichisch-Ungarischen Monarchie (Deutsch) (70.11)**

Im Bereich des Sport- und Bewegungsunterrichtes wurden in der Österreich-Ungarischen Monarchie in dem 19. Jahrhundert wichtige Änderungen durchgeführt: der Sport ist nicht mehr allein das Mittel der Vervollkommnung des Individuums, sondern auch Unterhaltung und Vergnügung. Damit entstand der moderne Sport. In diesem Prozess spielte die Aristokratie eine wesentliche Rolle. In der Erziehung der Hochadeligen waren die Leibesübungen – Fechten, Schwimmen, Reiten usw. – seit Jahrhunderten stark anwesend. Sie hatten deshalb – und wegen ihrer Offenheit und guter finanzieller Lage – Interesse für das westeuropäische, v. a. für das englische Sportleben, und führten mehrere Elemente von diesem ein (über das englische Musterbeispiel s. Liewen 1992, S. 151–157). Die Aristokraten – auch wegen dem Einfluss der Theorien von John Locke und der Philanthropen – verwiesen auf die Nützlichkeit des Sportes, und errichteten die ersten Sportinstitute. Dank der Sportvereine wurde der Sport für immer mehrere Bevölkerungsschichte eine geliebte Freizeittätigkeit. Das hat das schulische Sportleben weitgehend positiv beeinflusst (s. Zeidler 2012, S. 51–107, Mechikoff 2002, S. 163–195, 272–302). In diesem Forschungsprojekt möchte ich feststellen, wie der Staat (also Österreich und Ungarn) den Sport- und Bewegungsunterricht in den Gymnasien regelte. Ich möchte erfahren, wie die staatlichen Rechtsnormen in den Eliteschulen – in ausgewählten Gymnasien mit Internat – angewendet und vollgezogen wurden: wie die Träger die Sporttätigkeiten in den Unterrichtsstunden bzw. in den Nachmittagsveranstaltungen organisierten. Ich recherchierte dabei drei Schulen: das Jesuitenkolleg Kalksburg, das Gymnasium der Wiener Theresianischen Akademie und das Jesuitengymnasium von Kalocsa. Sie sind keine „Durchschnittsschulen“, ich interessiere mich nämlich dafür (weil ich mich mit der Erziehung der Aristokraten beschäftige), wie die Erwartungen der Staat und der Träger den Ansprüchen der Elite im Bereich des schulischen Sport- und Bewegungsunterrichts begegneten. Erschienen vielleicht Reformbestrebungen gerade in den Schulen, welche die Aristokraten bevorzugten? Die Quellen der Forschung waren die Jahresberichte der Schulen. Ich benutzte

weiterhin andere schulische Dokumente, wie Fotos, Prospekte der Internate, Schulzeitungen, Privatbriefe von Schülern. Die Recherche wurde in ungarischen und in österreichischen Sammlungen durchgeführt. Zu den Ergebnissen kam ich anhand von klassischer Forschungsmethode der Geschichtswissenschaft: durch die Analyse von Primärquellen. Ich konnte feststellen, dass die Leibesübungen in beiden Ländern in den Gymnasien Pflichtfach wurden: in Ungarn 1883, in Österreich 1909 (Szabó 2005, Engelbrecht 1986, S. 188). Im Gymnasium des Theresianums wurde Turnen als außerordentliches Fach bereits früher unterrichtet, das Kollegium Kalksburg konnte aber mit ministeriellem Erlaubnis die Einführung verschieben. In dem Jesuitengymnasium von Kalocsa hatte Sport wegen der Lage des Institutes einen engeren Rahmen als in den beiden anderen Schulen: er wurde vor allem in den Unterrichtsstunden getrieben. Neben dem Pflichtfach Turnen wurde Fechten für freiwillig angemeldete Schüler unterrichtet. Die untersuchten österreichischen Schulen wurden in der Körpererziehung Alternative der Hausbildung: die Schüler hatten die Möglichkeit im Internat in ihrer Freizeit zu reiten, fechten, schwimmen, Schlittschuh zu laufen, bzw. unterschiedliche Ballspiele zu treiben. Es ist merkwürdig, dass einige Schüler, den Sport eher Zwang als Möglichkeit erlebten: Graf Andor Pál Széchenyi, Mitglied einer Familie, die bekannt über ihre Pferdeliebe war, beschwerte sich über das hohe Alter der Pferde des Theresianums, bzw. die schlechten Lehrmethoden des Rittmeisters.

---

Sabine Reh (Research Library of the History of Education, Humboldt-University of Berlin)

**“As one must speak of certain childhood illnesses, one must also speak of teachers’ illnesses.” – Exposure of the Body in Office in 1900 (English) (10.08)**

Already in the mid-19th century in the German states, the teaching profession counted as a job that required a good bodily constitution and self-caring individuals. This can be seen in publications of the teachers’ press or in handbooks and lexicons. Around 1900, the discourse changed; it no longer revolved exclusively around the perspective of fitness or natural unsuitability. From the statistics of the insurance companies and recourse to the care of physicians, one can discern a particular stress caused by teaching activities under the prevailing working conditions in schools. Not only were the routinised activities tiring and content requirements too broad, much more, the particular burdens were traceable to an “exposure in office”. This arises not least because the teachers’ bodies appeared to be all-encompassingly observable. Against this background, it is hardly surprising that “exposure” affected female teachers – with the expectation that they have to be asexual – differently than male teachers. This phenomenon is exacerbated by the enforced renunciation of externally recognisable, distancing positioning of the faculty like, for example, the lectern, which had made possible the spatially accentuated position of the teacher. Bodily presence must be individually arranged; good hearing and vision, loud speaking, and standing rather than sitting activities are not the only bodily demands in the classroom. These demands extend to a permanent, divided attention for manifold classroom goings-on, which is at once necessary and exhausting – at least this was the opinion of contemporaries. All teachers were increasingly subject to the judgment of students and the general public. Through recourse to discourses in the teaching press and autobiographical texts of teachers in Germany around 1900, this paper will show how the “modernity” of the challenging interactive transpirings in the classroom can be interpreted as a bodily “exposure” of professional-pedagogical activity and was used to differing professional-political purposes.

---

Susana Ayala Reyes (Centro de Investigación y de Estudios Avanzados, IPN)

**Hands that propose and hands that respond: gestural interaction in Petul-Xun puppet performances in the Chiapas Highlands (English / Spanish) (70.10)**

This paper is based on my research on the cultural appropriation of the Petul-Xun puppet shows, introduced by indigenous puppeteers working for the National Indigenista Institute with Tzotzil and Tselal communities at Chiapas Highland. The Petul-Xun puppets—who were dressed in indigenous clothes and spoke in the local languages—were first created in 1954 and continued to appear in public functions in the region through 2014. The tradition is significant because it served to transmit knowledge about health, hygiene, community development projects, and Spanish language and literacy, yet it was also reshaped and reinterpreted by the indigenous puppeteers and spectators

themselves. In this paper, I analyze photos of the original shows to understand the bodily exchanges between puppeteers and spectators. Learning to manipulate these hand puppets in order to produce different gesticulations constituted a fundamental body practice acquired in becoming a puppeteer. In Petul-Xun shows, manual gestures were the visible, material expression of the verbal genres: puppets not only interacted with each other, they also communicated with spectators; they greeted, advised, joked and conversed with the audience. Puppeteers' hand gestures created and mediated the interaction frames between puppets and spectators. They served as deictic expressions during performances, indicating whose voice was being uttered and what things to notice. The photos also reveal aspects of how spectators reacted to these expressions, and offer evidence of their bodily responses to the puppets. I suggest that spectators established dialogues with the puppets through gestures such as signaling, imitating, rejecting or applauding aspects of the performances. Thus, both indigenous puppeteers and community members collaborated to create each performance and to produce locally significant messages and meanings, as has been reported by many witnesses. In the process, they transformed the original scripts established by the federal indigenista institutions, and turned the Petul-Xun puppets into long-lasting local characters.

---

Flavia Rezende (Universidade Estadual de Campinas UNICAMP)

**Education of boys and girls represented in reading books: a study on the graded series Puiggari-Barreto (1905-1922) (English) (10.05)**

This work aims to analyze the reading books of a graded series, written by Romão Puiggari and Arnaldo de Oliveira Barreto and published in Sao Paulo in 1905. It intends to question how the narratives, in conjunction with the illustrations present in the collection, participate in the construction of representations of the model of education for girls and boys in the early twentieth century. Therefore, the analysis starts from the examination of the texts and images in order to seek answers to the following questions: which behavioral patterns permeate the narratives that constitute the reading books of the collection? How the idea of girls and boys formation is constructed in the books? Is it possible to read the books as 'good manners' manuals, articulated with the purposes of behavior conformation of their readers, and particularly of girls and boys who started their schooling? The authors, through the stories present in the collection, developed characters who exhibit behaviors marked by the opposition between good and evil, just and unjust, virtue and vice. Throughout the narratives, some of these characters exhibit ideal behaviors that should be followed by children during childhood, in opposition to acts considered reprehensible. Amid these characters, Louisette, a little girl who has not attended school, is the female figure and her brother Paul, a boy who has just started his school life, is the male figure. Both are the protagonists of the stories. Watched in their actions and gestures, the girl and the boy are recurrent targets of punishment and parental rebukes, because they have bad behavior, disobey orders and do not practice good deeds. Over the books, two other women, the mother of Louisette and her grandmother, also represent the female figure and are built in parallel as examples of goodness, charity and maternal virtues – values that should be incorporated and learned by Louisette and the readers in training. As for the male figure, the stories bring Dr. Silva Ramos stories, Victor and Uncle Joseph, characters developed to represent, in their attitudes, honesty, dedication to work and economy. The analysis of the books will have to consider the intention present in the text to reach the child reader with such narratives and images. The treatment of these sources to understand the questions proposed consider that reading books were widely used by São Paulo primary schools, in the context of their institutionalization, between the late nineteenth and early twentieth century, once they were the only literature intended for the use Children. These works occupy, in that sense, a central place in the child's educational process. In order to achieve the objective of this work, the pictures will be examined in relation to the text, trying to take into account the possibilities they offer when one seeks to decipher the model of education for boys and girls represented in the books pages.

---

Felipe Neri Rivero (Universidad Pedagógica Nacional)

**Schooling the body of the abandoned children. Work, hygiene and discipline in Mexico City, 1861-1910 (Español) (20.05)**

The subjects of this research are the alysees of the Industrial School of Orphans: infants who were left without a father, mother or both, and that as a result of their abandonment, could not be cared for, looked after, maintained in their nutrition, and less financially funded in their education by their close relatives. This universe of study, just a little over 350 students, lets us look at a series of problems and policy solutions that were generated to confine, address, institutionalize, lock, quarantine rebels, vagabonds, children of lepers, who sick, naked, homeless, without food, improvised their homes in doors of buildings and roamed through the public spaces in Mexico City between 1861 and the end of the Porfiriato. Originally, the nature of this school, which administered the Public Welfare, was as a correctional to channel behavior, moralize, standardize, through careful monitoring by the police, guardians, judges, military ranks and directors of other institutions in an effort to gather from the streets, apply for admission, refer, expel or even face the escape of some of their students. A genealogy question about one of the long-term educational establishments: What elements make schooling a political phenomenon able to trigger the opinions, interests, passions, conflicts over their control in Mexico City between 1861 and 1910? Why did going to school became a common, mandatory experience for children in distress; what are the particularities of this subject production facility, which occupies time that defines childhood models and intends to immobilize some of them in the social space? What weight did work practices, hygiene and discipline in the government program have over the physical existence of these pupil? The overall objective is to assemble in its heterogeneity, indicators that help to rethink how a common experience was built, the schooling of children of the working class, through a multifaceted goal of interventions on the body of the Industrial School of Orphans Mexico City asylees between 1861 and the end of the Porfiriato: the body as a device composed of labor, hygiene and disciplinary practices in a subject production institution that occupies its time, that defines models of childhood, which is capable of triggering views, interests, passions, conflicts for their control.

---

Vladislav Rjeoutski (Deutsches Historisches Institut Moskau)

### **The Body in the Education of the Nobility in Russia in the 18th (English) (20.12)**

Au XVIII<sup>e</sup> siècle, l'éducation à domicile est la forme d'éducation la plus fréquente pour la noblesse en Russie. L'éducation du corps occupe une très grande place dans les plans éducatifs rédigés pour les familles nobles russes. Les écrits laissés par des éducateurs ayant travaillé dans plusieurs grandes familles russes témoignent du fait que l'exigence de l'éducation robuste (alimentation saine et régulière, promenades régulières, certaines activités physiques, bains froids, etc.) est, au milieu du siècle, une nouveauté pour beaucoup de familles russes, ce qui indique la persistance des usages traditionnels. On voit donc des tensions qui surgissent et qui posent à l'éducateur la question du départ de l'enfant de la maison familiale, par exemple sous le prétexte d'un voyage éducatif (cas des barons Stroganov). Généralement, ces "nouveautés" sont, semble-t-il, bien reçues dans les milieux haut placés, très occidentalisés et ouverts aux pratiques perçues comme "civilisées" (familles des comtes Stroganov, des princes Bariatinski, des princes Golitsyne, etc.) Les pratiques "modernes" de l'éducation corporelle ne provoquent donc généralement pas d'opposition pour les garçons comme pour les filles, et, à part certaines activités physiques, traditionnelles pour les garçons et non pour les filles dans la Russie de cette époque (comme l'escrime et même l'équitation), on voit beaucoup de similitude entre l'éducation des deux sexes. Cependant, quelques tensions sont bien visibles dans l'éducation physique des jeunes filles: elles s'expliquent par la culture de la cour et la sociabilité mondaine qui imposent leurs propres exigences en ce qui concerne le corps des jeunes filles. En effet, il est considéré dans ce milieu qu'une jeune fille et une jeune femme nobles doivent avoir un corps svelte, ce qui est obtenu notamment par la danse, mais également un port droit et des épaules pas très larges. Le port d'un corset est encore considéré par beaucoup comme un moyen efficace de former ce genre de corps. Or le corset provoque l'opposition de beaucoup de théoriciens de l'éducation et de médecins. On peut analyser ce conflit à travers un cas de figure: celui des Golitsyne, chez qui l'usage du corset préconisé par l'éducatrice est critiqué par le médecin de la famille, l'Anglais Rogerson, médecin à la cour de Russie. L'usage du corset est aussi désapprouvé par Catherine II, qui préfère suivre en cela les tendances nouvelles du libre développement de l'enfant. Ayant décrit l'idéal et la pratique de l'éducation du corps dans le milieu de la grande et moyenne noblesses, pour lesquelles nous disposons de sources suffisantes, il faudrait poser la question de la diffusion de ces pratiques parmi les nobles pauvres, notamment à travers les établissements éducatifs de la couronne tels que le Corps des cadets nobles et l'Institut des jeunes filles nobles (connu comme l'Institut Smolny)

---

(les deux à Saint-Pétersbourg) pour lesquels nous disposons d'un nombre de sources considérable. Cette comparaison sera faite dans la deuxième partie de ma communication.

---

Elsie Rockwell (DIE-CINVESTAV)

**Hands and gestures in the permeable cultures of schooling in Mexican rural communities (English) (70.10)**

In this paper, I examine manual gestures in a series of photographs taken by renowned photographers in the 1970s and 1980s in rural Community Courses in Mexico. A federal institution, Conafe, trained young para-professional instructors to work with children in multi-grade elementary classes in remote rural hamlets through innovative educational practices. Hand gestures convey some ways in which instructors and children helped each other undertake the everyday tasks of learning school contents that were at times foreign to the rural milieu. Hand gestures documented in these photos include some common classroom practices, such as hand raising and pointing. They also unveil the dilemmas faced by young instructors dealing with a variegated group of learners and guiding them through the experience of learning. They capture children during moments of puzzlement and boredom, but also uncover their complicity and solidarity during learning activities. Deictic gestures also break down the walls that theoretically separate schoolrooms from surrounding spaces (Nespor 2004), revealing the permeable character of school cultures. They thus pose questions for general theories of schooling. Analyses of school cultures often focus on the ways in which teachers control classroom learning, discipline learners, and formalize school knowledge, suggesting a rather uniform and identifiable culture of schooling. However, pictures of spontaneous classroom activities show a different facet, sometimes at odds with the posed photos found in many files (Rousmaniere 2001). In this paper, I take up the challenge of showing that "children... may transgress, resist or reject the plot, [even as]... policy makers will continue to rewrite the script following the recognized format " (Burke, 2001, 195). School cultures vary in time and space, and photographic evidence confirms the multiples ways through which specific actors come together to produce the everyday experience of schooling. Simply focusing on hands and gestures reveals the complexity of interactions among classroom participants, in a mesh of relationships that defies the notion of a sedimented and enclosed "school form", impermeable to surrounding practices and meanings.

---

Elsa Rodrigues (Museu João de Deus)

**Gymnastics, shaping body and soul (English) (20.01)**

At the end of the nineteenth century Portuguese teachers commonly agree that intellectual and physical development of children was not being made in harmony. Bad nutrition, lack of hygienic practices and lack of suitable clothing for the climate led to sick children, often to tuberculosis. Incorrect sitting posture at school desks originated spine deviancies, such as lordosis and scoliosis. The idea of «Mens sana in corpore sano» shouldn't remain on a theoretical level, otherwise, as Anibal Pinheiro stated we would only have «brains grafted in jellyfish bodies». In addition, there was no specific training for physical education teachers, for that reason they were often physicians and army officers. In 1900 the International Congress of Physical Education took place in Paris and the echoes of that meeting were known throughout Europe. At a time when there were several gymnastic systems such as the English, the French, the Belgian, the German and the Swedish, for instance, the debate of ideas originated controversy about the benefits people could get from each one of them and what system would best fit educational purposes. Portugal was no exception. The English gymnastics focused on outdoor exercises and team sports would basically just bring social benefits. German gymnastics which utilized parallel bars, hoops, vaulting horse, and other equipment was considered inadequate to the fragile child's body because it would mainly develop the upper limbs. Indeed Dr. Lagrange used to call it «truly monkeys gymnastics». On the other hand Swedish Gymnastics was considered to respect the physiology and the anatomy of the human body as well as being based on scientific evidences. Luis Furtado Coelho claimed to be the first man bringing the Swedish gymnastics to Portugal and gradually, more and more teachers were implementing it in school contexts. The enthusiasts Guilherme José Enes and Pedro José Ferreira gave conferences and wrote in educational magazines about the subject. In 1913, another International Congress of Physical Education took place in Paris and Portuguese delegates presented the scientific results of Swedish Gymnastics by showing

---

pictures in combination with measurements made on children during a year of training. Francisco Morais Manchego, physician, podologist and lieutenant was not convinced about these evidences. In this paper, not only will I address the attention on the heated discussion between 1900 and 1913 about the need of implementing physical education in schools but also will I explain the reasons why the Portuguese state decided to adopt and adapt the Swedish Gymnastics in schools and in the Portuguese Youth National Organization, giving emphasis to the breathing Gymnastics which would contribute towards better concentration in the classroom and children would tend to have good behaviour. Childhood Gymnastics, as it was known, was believed to contribute to shape body and soul, to develop decision-making skills, to fortify the character, as well as serving catholic spirituality and it boosted the Portuguese race. Moreover it was excellent to reinforce nationalism and brotherhood in parades and in group performances. In fact, this kind of gymnastics served Portuguese state purposes and I intend to give some inputs on why. Alberto Marques Pereira, in the 1940's was commissioned to publish a series of books about gymnastics in the classroom, gymnastics thought games and thought storytelling, jumping and equilibrium exercises to spread Ling's principles adapted to the Portuguese reality. Finally, as Mário Gonçalves Viana affirmed, «By practising physical exercises, today's children will be tomorrow's perfect physical man». Did the state really achieve that goal? I will reveal that.

---

Lidia Mercedes Rodriguez (Universidad de Buenos Aires)

**El tratamiento del tema del cuerpo en la educación de adultos en la primera mitad del siglo XX en la Argentina. Una aproximación a partir de los libros de lectura. (Español) (71.02)**

Hacia fines del siglo XIX y principios del XX se consolidaba en la Argentina la fundación del Estado Nacional bajo la hegemonía de la oligarquía agroexportadora, el sistema escolar fue un pilar fundamental de ese proceso. En ese escenario surgieron distintas tendencias político pedagógicas que tuvieron expresiones dentro del subsistema escolar de educación de adultos. Esos grupos se diferenciaron en varios aspectos (Rodríguez, 1991), tales como el vínculo pedagógico, la relación con el trabajo, el objetivo del trabajo educativo, los contenidos curriculares. Sin embargo, fueron muy homogéneos respecto al modo de referirse a la cuestión del cuerpo de los adultos destinatarios del proceso educativo. Desde el punto de vista teórico, la perspectiva histórica nos ha permitido encontrar que en la Argentina, el "adulto" en el registro pedagógico no se define por su edad, sino que es más bien un "marginado educativo", muchas veces adolescente, joven o incluso niño-, que no logra cumplir o sostener la escolaridad considerada obligatoria por la legislación. Desde el punto de vista metodológico, de acuerdo con Ricoeur y de Certeau (Dosse, 2006), se distinguen tres fases del proceso de investigación, imbricadas profundamente y no necesariamente cronológicas: 1) documental y de constitución de archivos; 2) la explicativa/compreensiva, de análisis del material; 3) la representativa, puesta en forma o escrituraria. Se trabaja desde la perspectiva analítica del análisis de discurso, especialmente como lo aborda Laclau Mouffe. Este trabajo analiza una selección de lecturas cinco libros dirigidos a adultos asistentes a escuelas primarias del sistema estatal. Los cuatro primeros corresponden a las primeras décadas del siglo, en los momentos de creación y consolidación del subsistema. El último es del año 1960, poco antes que se produjera una transformación profunda inspirada en la idea de la Educación Permanente a partir de la creación de la Dirección Nacional de Educación de Adultos en 1968. En todos los casos el cuerpo ocupa un lugar significativo, sobre todo en términos de cuidado y protección, con ilustraciones que refieren a sectores campesinos o urbanos empobrecidos. La referencia al cuerpo se expresa en primer lugar en recomendaciones y consejos referidos a la alimentación y la higiene. Se manifiesta también de modo más específico como prevención del alcoholismo, tabaquismo y enfermedades de transmisión sexual, esto último especialmente en el caso de los textos dirigidos a los jóvenes varones que cumplían el servicio militar obligatorio. Las referencias al cuerpo son analizadas en este trabajo en relación con otras lecturas de corte moral o patriótico, en su objetivo de ofrecer modelos sociales ligados a las culturas hegemónicas. En términos generales, las tendencias democratizadoras y las autoritarias comparten una perspectiva disciplinadora con influencias del higienismo respecto al modo en que abordan el tratamiento del tema del cuerpo. Consideramos que estas lecturas que hemos escogidas, atravesadas por matices moralizantes, pueden ser interpretadas como un aspecto del que consideramos un proyecto modernizador de largo plazo que propuso una inclusión subordinada de las culturas populares.

---



---

Barbara Rothmüller (University of Luxembourg)

**Sexual knowledge, moral values, and the body in sex education (English) (50.09)**

While schools remained silent about human sexuality for many decades, the social transformations since the 1960s and 1970s made the question of sex education a hot topic in many countries (Zimmerman 2015). Sex education was expected to deal with social problems like population growth, teenage pregnancies, and the spread of sexually transmitted diseases. The introduction of sex education aimed not only at changing the sexual behavior of young adults, but also their beliefs and values. Myths and 'wrong' ideas about sexuality were to be rectified through proper information about sexual development, gender roles, reproductive organs, conception and birth. Other information, however, was more controversial, including masturbation, homosexuality, or contraception. Often, prevention of abortion and diseases were the main focus of sex education, and it should be achieved by a moral education, particularly by condemning premarital sexual activities. Sexuality was thus closely tied to family values. The 1970s, however, promoted new values like sexual liberation or the right of women to decide about their own bodies. The following fierce struggles over sex education in many countries had their roots not only in different approaches of conservative and liberal reform proponents (Jones 2011), but also in different concepts of childhood and sexuality (Sager 2015). The presentation analyzes these struggles in the context of Luxembourg, where a social-democratic government addressed sex education in a law 1979 that aimed primarily at the regulation of illegal abortions. Drawing on selected parliamentary debates, public media sources, teaching materials, and pedagogical press, the presentation will focus on how sex education has mobilized the imagined body as well as bodily practices of the future citizen(s).

---

Kate Rousmaniere (Miami University Ohio)

**"The Man Behind the Girl with the Black Eye" (English) (40.06)**

This paper centers on one painting, "The Girl with a Black Eye," by the American artist, Norman Rockwell, that appeared on the cover of the popular American magazine, *The Saturday Evening Post* in May 1953. The focus of the painting is a smiling young girl with a black eye, scraped legs, and rumpled clothes, who has clearly been in a school yard fight, and who sits on an office bench, waiting for discipline from the school principal who is visible through the slightly opened door behind her. My point of interest is on the sliver image of the principal behind the girl, and on the whole scene of the principal's office. I argue that this image is both representative of and a critique of American school leadership. In terms of this panel, the image also offers an example of a sensory trick, or joke, that is steeped in irony and contradictory impressions about education. The entire image is about rebellion with the defiant young girl, yet it is set in a standard, iconographic location of discipline and order—a school principal's office. Yet the image also portrays the disorder and insecurity of the uncertain young male principal behind the door. How does this image both reinforce traditional images of normative order of schooling and yet offer clues about the lack of order, unexpected behaviors, and unplanned emergencies of human drama that appear in schools every day? How are common, familiar tropes of gender and authority turned upside down in this image of the defiant small girl student, the authoritative female secretary/teacher, and the nervous, almost shrinking, male principal? Who is really in charge in this image, and in schools? In this image, how has the painter portrayed bodies to appear in a traditional, familiar setting, but through intentional positioning, switch the meaning of the image?

---

John L Rury (University of Kansas)

**Bodies in Motion: White Flight and Geo-Spatial Continuity in an American Metropolis, 1960-1980 (English) (30.03)**

This paper examines the process of "white flight" from the Kansas City, Missouri School District (KCSD) during the decades of the 1960s and 70s. Following a discussion of literature on racial transition in American urban education during these years, the process is examined in KCSD with the use of statistics on the movement of pupils from four inner city secondary schools over a twenty year period. This paper employs a unique source of information. Using school records of student transfer requests, lawyers compiled these data for plaintiffs in the *Jenkins v Missouri*

desegregation case, one of the most comprehensive and costly such disputes in the latter twentieth century. The results of this exercise were found in the Jenkins papers at the Western Historical Collection, housed at the University of Missouri-Kansas City. The patterns of movement revealed by these data were quite telling. While there was substantial white "flight" from inner city schools (students leaving for other districts where desegregation was not occurring), the direction and distance of these moves were contrary to what school officials at the time surmised (based on depositions taken for Jenkins). Most assumed that these students and their families were moving to the rapidly growing and highly acclaimed schools in the Shawnee Mission School District (SMSD) just across the state line in affluent suburban Kansas. In fact, relatively few went to SMSD, and much larger numbers moved immediately to the south, to blue collar "suburban" districts adjacent to KCSD and still within the city's boundaries. Schools in these districts (Raytown, Center and Hickman Mills), it turned out, were a much better match with the social and economic profile of the schools they had left in the city, and it meant that their families could retain a Kansas City address not far from homes they had sold. This maintained proximity to jobs, family members, friends and other facets of life, such as shopping, recreation and medical services, among other conveniences. It also meant that their new homes and neighborhoods were a fairly good match with the social status of residential areas they had departed. When "white flight" did occur, it appears that propinquity was a powerful factor in shaping the movement of bodies from one part of the metropole to another. Implications for this finding in understanding emerging patterns of geo-spatial inequality during this era are discussed at the close of the paper. Areas such as SMSD, more affluent and higher in status, did not tend to draw participants in white flight, who generally left blue collar neighborhoods, where blacks were moving in. This contributed to the development of distinctively class-based suburban school districts following the 1970s, which further divided the metropole along lines of race and wealth.

---

Ann Marie Ryan (Loyola University Chicago)

**Measuring Catholic Minds, Bodies, and Souls: Testing and Catholic Schools in the First Half of 20th Century in the United States (English) (70.07)**

Public schooling in the first half of the 20th century in the United States saw the rise of social efficiency and educational measurement take hold as the driving force behind school organization and curriculum management. During this same time Catholic schools grew in number and became increasingly regulated by state departments of education. This led to the increased influence of public school reform movements on Catholic schools, which Catholic educators questioned them more heavily and were slower to accept these reforms and the consequences they might have for their students. Catholic educators focused on the theological, philosophical and educational arguments, as well as the resistance to state intervention. Catholics argued against IQ testing as a denial of free will and limiting children's potential, Catholics saw how the testing movement aimed at categorizing and thwarting the advancement of immigrants in the United States. This paper examines how Catholic educators rigorously debated the introduction and use of IQ and standardized testing during this era. It follows this debate into the mid-20th century and the shift to greater acceptance of these tests, as Catholics became more assimilated and more accountable to state educational authorities.

---

Ann Marie Ryan (Loyola University Chicago) Charles Tocci (Loyola University Chicago)

**The Civilian Conservation Corp: A 'new deal in learning' for American men (English) (50.07)**

The significant economic hardships placed on schools during the Great Depression of the 1930s challenged the foundations of US public schooling and raised questions about its purpose. The literature is still rather scant on the challenges that the depression presented to public education (Fass, 1982; Ewing & Hicks, 2006; Kantor & Tyack, 1982; Mirel & Angus, 1985; Author, 2007; Smith, 1982; Steffes, 2012; Tyack, Lowe & Hansot, 1984). Given the fact that most large public school systems were relatively young and new at managing compulsory enrollments, it is notable that the Roosevelt administration did not support schools with the New Deal. Rather, the New Deal and specifically the Civilian Conservation Corp (CCC), attempted to side-step public schools. In so doing, the federal government opened a space for various factions to partially implement their distinctive visions for public education. This paper examines key

publications produced for enrollees and instructors in the educational programs of the CCC. We analyze two core texts including *Once in a Lifetime: A Guide to the CCC Camp* by Ned H. Dearborn and *The School in the Camps: The Educational Program of the Civilian Conservation Corps* by Frank E. Hill. We also examine related CCC materials intended to improve the instruction in the camps. This effort at public education, parallel to schools, was controversial in its time in part because it developed new curricula and practices (Gower, 1967) targeted at young men who often had little formal schooling (Hill, 1935). The philosophy behind this large scale experiment was expressed at length in Ned Dearborn's (1936) *Once in a Lifetime: A guide to the CCC camp*. Dearborn, the Dean of the Division of General Education of New York University at the time, framed the curriculum in CCC programs as intentionally different from "The Old Schools". This "new deal in learning" was designed to be thoroughly student-centered, providing enrollees offerings in "arts and crafts, vocational training, or recreational activities" (p.17). To realize this new form of education, the CCC camps sought out teachers, practices, and structures different from schools at the time (Hill, 1935). Hill clearly articulated his disdain for the public schools, their methods, and instructors. He hoped the CCC would offer men of the 1930s a radically different and much improved educational experience. Hill looked to the CCC for a practical curriculum, unlike the public schools, and wanted equally unique instructors, namely men (Hill, 1935). The rhetoric the CCC's founders who aspired to offer an educational alternative to the public schools realized that this was much more difficult to implement in reality. In drawing distinctions between the CCC education programs and schools, Dearborn and its other architects issued rebukes to the curricula of their era. Their vision of public education sought to emphasize the masculine over the feminine, the informal over the formal, choice over prescription, and the practical over the academic. Through a close, critical analysis of the CCC's publications and materials, we explore these persistent tensions in American educational history.

---

Undine Sabrey (FHNW School of Education & University of Berne)

**Moving into Knowledge: Bodies & objects in situ and in motu and Serres' Paideia (English) (30.03)**

From a perspective of philosophy and of archaeology my talk opens up a horizon on human and object movement by in situ and in motu education. My aim is to make visible this broader change of movement in the history of human mankind that characterized our contemporary ways of thinking and learning, seeing and sitting, going..., with Michel Serres: « ... en même temps que ces techniques [writing, print, books...U.S.] mutent, le corps se métamorphose, changent la naissance et la mort, la souffrance et la guérison, les métiers, l'espace, l'habitat, l'être-au-monde. » Since homo erectus decided to sit down – sedentariness – human societies are being shaped by fixed forms to be static and dynamic. For thousands of years we established ways of sitting for many important spheres of life. However, we now stand up and again be more on-the-move: going became globalized, education mobilized, knowledge closer connected with new corporeal movements: We do (handle) this with small smart devices bringing knowledge and information directly to us and even into our bodies. Moving (with) these objects of knowledge changes body movement and posture and will shape in future times knowledge and its institutions. My talk deals with the prognostic structures that we can anticipate by studying the history of things in relation to its corporeal use. Tables, banks, walking line-ups etc. shape our bodies interrelational with thoughts of our minds – the history of education is full of studies on this issue -- but now something happens in iTime: the orders of movements, the orders of gesture is mixed up my small smart devices. They will do shape the educational body more and more – the human and the objected one, and, according to my thesis, by an accelerating augmentations of body movements that augments – vice versa – the mobility of school furniture etc. Therefore I developed the static and dynamic forms as two categories I will highlight more in my talk: As objects of education, pedagogical materiality comes in two major forms. Either static, connected to the place like schools, libraries, universities... or moved, as singular objects distributed over the institutions worldwide like tables, chairs, devices of any kind. The static object is in situ and the moved one (the majority of educational devices) is in motu. Both, characterized by different temporal structures, constitute the fundament of making knowledge by shaping corporeal movements in shorter time spaces than buildings do. Along this way, in dialogue with Serres "petite poucette", the "new bodies" and based on his thoughts on Bodies, brains and buildings, I ask: Does we need in future tense real estates, schools, universities etc. and furniture as we know these objects for a very long time? The temporalities of body and object movement, in situ and in motu, and its relation as paideia, challenge us to historicize "analogous education" for new perspectives.

---

Cristina Carla Sacramento (Universidade Estadual de Campinas UNICAMP)

**Slave population and education in Brazil: the attempted exclusion of their bodies and the silencing of their history (English) (60.07)**

This paper aims to present some reflections on the constitution of African population as an enslaved population and the consequences of this condition in the Brazilian society, with regard both to their access to formal education and to the silencing and/or stereotyping that their history was submitted in schools. From this perspective, it is important to note that, according to Barros (2009), the different groups who lived in Africa between the sixteenth and nineteenth centuries did not see themselves as black, but rather as belonging to different ethnic groups. Therefore, 'black' category is considered a construction of Western Europe, from the dismantling of various African ethnic groups. In this sense, racial theories contributed significantly to the association between the physical and the moral values of the black population, producing a hierarchy of different human groups and the consequent enslavement of Africans (GOULD, 1999). Once in Brazil, far from their continent of origin, which had an own political and cultural organization, these people became slave labor force and for many centuries had restricted access to formal education, as indicated by the Law n. 1, in 1837, and Decree n. 15, in 1839, concerning Primary Education in Rio de Janeiro, which decreed that they would not be accepted for registration, nor could attend public schools: 1) All persons who suffer contagious diseases and 2) The African slaves and black, although were free or freed. Years later, Decree n. 133, of February 17, 1854, which approved the regulation for reform of primary and secondary school, also in Rio de Janeiro, stated that they would not be allowed in schools: 1) The boys suffering communicable diseases; 2) Those who had not been vaccinated; and 3) the slaves. Veiga (2008), in a research about the province of Minas Gerais in the nineteenth century, draws attention to the fact that free black people attended schools and, in some cases, the legislation allowed the slaves to attend private classes. This is because education in the nineteenth century was understood as the ability to civilize the poor (whites, blacks and mestizos). However, this work aims to highlight that slaves had not only physical impediments to their presence in schools. Their history, specifically the one that covers them as free subjects in Africa, was often silenced in teaching materials, or presented them as inferior beings. For this reason, during many years, public school knew only one version of their history. This view produced negative effects on society, since, even after already freed and accepted in schools, they were treated unequally. This narrow approach of their history, which lasted into the twentieth century, was constantly pointed out by black militancy and triggered, among other things, the enactment of Law 10.639/2003, which established the compulsory teaching of African and African-Brazilian history and culture in educational institutions, in order to collaborate with the recognition and appreciation of the various social groups that make up Brazilian society.

---

Jean Saint-Martin (University of Strasbourg) Tony Froissart (University of Reims)

**Georges Hébert et le réformisme de l'éducation physique française durant le Premier Vingtième siècle (Français) (30.01)**

Au cours du Premier Vingtième siècle, Georges Hébert entreprend de multiples innovations dans le domaine de l'enseignement de l'éducation physique. Qu'il s'agisse de l'éducation formelle (dans les écoles de la marine) et informelle (par ses expériences en pleine nature), ses initiatives pour promouvoir une théorie construite de la motricité marquent un tournant dans l'offre culturelle alors proposée par les militaires et les médecins hygiénistes français. Non content de participer au renouveau des conceptions, G. Hébert propose dès 1907 une méthode originale qu'il dénomme la Méthode naturelle. Fort de ses premiers succès enregistrés à l'École des fusiliers de Lorient, il devient en 1913 le Directeur du Collège d'athlètes de Reims et participe à faire de cette institution financée par le marquis Melchior de Polignac, une des plus importantes fortunes en vin de champagne, une véritable entreprise de régénération morale et physique de la jeunesse. Au-delà des aspects techniques, dont certains sont jugés révolutionnaires par ses contemporains, G. Hébert associe à la Méthode naturelle une idéologie, fortement marquée par les idées solidaristes de Léon Bourgeois, sur les terres mêmes du député de la Marne. Au fil des années, l'hébertisme se diffuse partout en France et en Europe au point de révéler entre les deux guerres mondiales l'existence d'un réseau d'acteurs très dense. Cette communication a pour ambition d'expliquer les fondements idéologiques et épistémologiques des initiatives entreprises par les acteurs du réseau hébertiste. Parmi ces derniers, il s'agira

notamment de comprendre le rôle essentiel de M. Polignac (collège d'athlètes de Reims), d'Y. Moreau (Palestras), de R. Dautry (Société nationale des chemins de fer français et centres hébertistes), de M. Michelin (usine Michelin) et d'E. Loisel (Ecole Normale d'Education Physique), du Ct Stéphani (pour la variante hébertiste de l'athlétisme rural). A partir de sources inédites, chacun de ces foyers culturels sera étudié afin de comprendre leur rôle dans le rayonnement des idées hébertistes et leur contribution spécifique pour lever peu à peu les nombreux obstacles à la diffusion et l'implantation de cette méthode singulière d'éducation physique et morale de la jeunesse.

---

Nancy Gonzalez Salazar (EHES)

**L'école uruguayenne du 19<sup>ème</sup> siècle, protagoniste clé de la prévention contre la variole des enfants (1828 - 1880) (Français) (10.07)**

Tardivement fondé et peu peuplé jusqu'au début du 18<sup>ème</sup> siècle, l'Uruguay s'est toujours distingué par son histoire sui generis des autres pays de l'Amérique latine. Tout particulièrement, grâce à une vague de laïcisation précoce, des institutions autres que l'Eglise, telles la sphère médicale et l'institution éducative, ont pu devenir très tôt des acteurs à part entière, en jouant un rôle important en tant que facteurs structurants de la société. Pourtant, malgré les diverses lois passées pour désamorcer la force de l'Eglise et déployer l'action des médecins et la naissance de l'école laïque, l'utilité incontestable de l'Eglise et son influence sur la société civile furent des éléments ayant empêché le refoulement du religieux dans l'espace privé. Cette communication, s'appuyant sur un corpus documentaire exclusivement composé de sources primaires jusqu'à présent peu exploitées (de la correspondance entretenue entre les membres de la communauté médicale, ceux de l'Institution cléricale et les autorités locales), sera centrée sur l'étude de la prise en charge de la prévention de la variole chez les jeunes enfants à l'école, par l'institution médicale et les membres de l'Eglise catholique. Maladie très répandue au cours du siècle, elle a fait de nombreuses victimes parmi les enfants que les parents, méfiants envers les médecins, refusaient de faire vacciner. De ce fait, et malgré les tensions existantes entre médecins et prêtres, un partenariat en vue de préserver la santé des enfants s'est imposé. Lieu de convergence entre ces acteurs sociétaux, l'école est devenue un protagoniste clé de la prévention de la variole. Trait d'union entre les membres de l'institution médicale et ceux de la société, l'école a non seulement facilité l'adoption de la vaccination mais également joué un rôle fondamental dans la médicalisation de la société uruguayenn

---

Luana Salvarani (Università di Parma)

**In Flesh and Bone: Bodily Image and Educational Patterns in Early Reformation Theater (English) (70.12)**

In the first decades of the Protestant Reformation, popular theater and school theater relied heavily on the body, in its double role of educational tool and of distinctive feature of the new stage culture, against the verbal refinement and the perceived abstraction of Italian Humanism and its Roman Catholic developments. Represented as a bunch of fat, excrements and vice – as a consequence of the debauched life of monks and sinners – or as the sacred place of redemption through Passion and the sacrifice of Christ, the body was at the crossroads of the tenets of Protestant ethics and, either visible or recalled with jokes, allusions and commonplaces, it appealed directly to the deepest emotions of the public. At the time theater had a solid reputation as a teaching aid to improve the knowledge and practice of Latin, to refine the oratory and social skills of the children of the aristocracy and<sup>2</sup> to perpetuate the moral examples of the Ancients: expurgated editions of classical theater were made available to pupils, purified of obscenity, profanities and salacious content. Of course the “disadvantaged” bodies of the poor, the sick, the woman, and everything contrasted with the ideal of the healthy hero or the spiritualized senex, was kept out of the humanistic didactic stage. The Reformers – and latter, as their counterpart, the Jesuits – revived the suggestive, non-verbal and irrational power of the theater and the richness and variety of bodies that can be enacted on stage. Theatre became a means to educate not only the citizens-actors but the whole urban space that hosted the representation, and as a way to instill values directly, through content and language practice, and also through sharing the ritual itself and its potentiality in embodying the ethos of a community. The analysis of the vernacular dramas of the 16th-century Protestant communities between Switzerland and northern Italy, focusing on Niklaus Manuel, Hans von Rüte, Francesco Negri and Bernardino Ochino, aims at finding the interplay between popular and school theatre and at

---

retracing the educational patterns that, well beyond the clear-cut “message” of the plays and their obvious religious content, shaped the manners and morals of generations of citizens and intellectuals in continental Europe.

---

Carmen Sanchidrián (Universidad de Málaga)

**Children cannot sit still: Children Movement in Infant Schools (English) (50.13)**

This research is likely to lead to interesting results regarding the effects that the artifacts and spaces designed for early childhood education had in the Infant schools created during the XIXth century. From this perspective, the first hundred years of early childhood education will be analyzed and some strong contradictions between theory and practice, at least in Spain, will be highlighted. From the very first theoretical and methodological proposals for early childhood education (Wilderspin in England, Cochin in France and Montesino in Spain) there are references to the movement of children considered as a factor to take into account in any possible organization of these schools. However, in the infant schools, the movement of children is seen as inevitable, disturbing, something that cannot be suppressed and therefore must be controlled and organized. There will be time for movement, time for playing, time for sitting still, time for praying, time for singing, time for other activities, but always following a rather rigid schedule.

The main components of those schools, as they were represented in the first manuals, were the gallery, the wall charts, the lesson posts, the abacus and the blackboard, all of them in the classroom, and the rotatory swing in the playground. In this paper, we are not only going to analyze those artifacts and their application or existence in schools that followed this model (infant schools in England, sales d’asile in France and escuelas de párvulos in Spain) but also the movements made by children along a school day, for example, entry and exit routines. Although the class time was considered basically static, there were activities aimed at facilitating children movement without provoking any alteration in the order of the class. Children movements had to be under control. To deal with this subject, we have focused on the interpretation of primary sources, the first Manuals, images, engravings, and archives documentation, mainly teachers correspondence where the reality of the first infant schools were described. All this leads us to this conclusion: The first enlightened pedagogues had great educational theories and they explained how to put them into practice designing the artifacts and school materials. But what could be done with 100, 200 or 250 young children packed together in one room? How could they move? What could they learn just by sitting for hours in a grandstand? Were the teachers trained to do this difficult task? Was it possible to think about children education and care under such circumstances? The scarce control exercised over teachers training, the school buildings and the school materials are just signs of the chronic poverty and of the chronic disdain towards early childhood education. These conditions may explain the slow introduction of new methods and school materials in infant schools. This paper is based on the results of a research project funded by the Ministerio de Economía y Competitividad (EDU2013-43520-P) and the Universidad de Málaga.

---

Denise Bernuzzi de sant’Anna (Pontifícia Universidade Católica de São Paulo PUC-SP)

**L’invention de la dépression infantile et le mythe du brésilien heureux (Français) (30.13)**

Cette recherche s’inscrit dans une étude plus large, financé par le Conseil National du Développement Scientifique du Brésil (CNPq) depuis 2014, sur l’histoire de la médicalisation du corps et des émotions au Brésil. Dans ce pays, où le mythe du bonheur naturel et éternel demeure toujours actuel, les anciennes expériences de la tristesse sont de plus en plus comprises comme étant des pathologies traitées par antidépresseurs. Or, cette tendance a une histoire dont la partie la plus sensible est celle de la dépression infantile. Depuis la décennie 1960, le « corps déprimé de l’enfant » ainsi que ses risques et ses problèmes, ne cessent d’être mis en évidence, soit dans les textes scientifiques sur l’éducation, soit dans les médias. Nous allons présenter quelques caractéristiques de cette mise en évidence « d’un petit corps déprimé », tout en essayant d’apercevoir les peurs sociales et les attentes culturelles qui y sont tributaires. La recherche est basée sur l’étude de plusieurs articles, scientifiques et non scientifiques, publiés dans la presse brésilienne dès 1950.

---

Alexsandro do Nascimento Santos (Universidade de São Paulo USP)

**The Education of Children with Intellectual Disabilities as a Field: Intellectuals from the State of São Paulo and the Rise of Education for 'Children with Abnormal Intelligence' in the Early 20th Century (English) (70.13)**

In Brazil, the education of children with intellectual disability emerged as a field in the early 20th century through four complementary processes: a) the growing autonomy of the educational sector following the institutionalization of Normal Schools, as well as the rise of a “pedagogical press” and of socially-identified “education intellectuals”; b) the affirmation of Psychology, in a dynamic movement to approach and/or distance itself from Pedagogy; c) the introduction of Statistics as a science and technology of the State, fabricating and organizing social policies and practices in the public sphere, and d) the increased acceptance of Medicine as a “civilizing” force, moving beyond the treatment of the individual body to institute prophylactic and therapeutic procedures for maladjustments in the “social body”. Such context fostered the production and circulation of ideas about the body and the “educability” of children designated as subjects “of abnormal intelligence” amongst specialists, professional advancement and the urban, literate domain. In this paper, I analyze segments of this production with the purpose of mapping the actions taken by four intellectuals from the state of São Paulo, who played a key role in building a social policy framework of authorized meanings and practices to identify, classify and guide the schooling of children with intellectual disabilities: the school teachers Clemente Quaglio and Norberto de Souza Pinto, and the psychiatrists Francisco Franco da Rocha and Osório Cesar. The former conducted studies in Normal Schools to generate knowledge on the description and measurement of cognitive disability among children as well as the conditions for their “educability” in the school context. The latter conducted descriptive studies and therapeutic/educational interventions for children and adults in the Juqueri Psychiatric Hospital. In terms of methodology, I took the perspective of history of intellectuals (RIOUX, 1983; SIRINELLI, 1986, 1999, 2003, among others), in dialogue with studies on the emergence, ideas and actions of Brazilian education intellectuals, such as BONTEMPI JR. (1995, 1999, 2001); WARDE (1995, 1998, 2003) as well as of the history of special education in Brazil, such as MAZZOTA (1990, 2005); JANUZZI (1992, 2004) and PESSOTI (1984). Sources include books and papers written by the four intellectuals, documents from the Juqueri Psychiatric Hospital and from the Caetano de Campos Normal School, and publications from the press at the time. Using the concept of networks and structures of sociability, generation, and intellectual field, I identify how the production and circulation of descriptions and prescriptions by these intellectuals acquired materiality and were disseminated. My main finding is that these intellectuals maintained broad cooperation and ensured the dissemination of their works by creating intellectual collectives and institutionalized networks. In addition, by analyzing the displacement of the concepts of normality, incapacity and disability from the history of Special Education in Brazil, I conclude that the interpretative guidelines proposed by the four intellectuals found a significant acceptance in the educational field, setting itself up as a hegemonic orientation for the education of children with intellectual disabilities in Brazil.

Elton Castro Rodrigues Santos (Universidade Estadual Paulista Julio de Mesquita Filho)

**La Educación Corporal en la Escuela Rural Montado en Mato Grosso (1930-1946) (Español) (81.04)**

Unificado en Mato Grosso de primordios, un tema que se convirtió en el núcleo del poder político, fue el hecho de que el Estado se constituyó en áreas y / o pueblos rurales que se encuentran lejos de las ciudades más desarrolladas. La educación en estas localidades tuvo sesgo religioso y moral cristiana debe enseñar en la escuela. Los niños y las niñas habían papeles preestablecidos y no sentarse mixto en el aula. También hubo diferenciación de las prendas para ellas, pantalones y camisas de botones, faldas plisadas para ellos en las rodillas y blusas blancas. Domando los organismos para adaptarse al orden social siempre ha estado presente en la educación primaria Mato Grosso. En las zonas rurales hubo un predominio de dos modelos de escuela, escuelas rurales y escuelas se reunieron eso podría ser urbano y rural. Los grupos escolares fueron más comunes en las ciudades. Todas las escuelas primarias Mato Grosso, independientes del modelo, siguieron las regulaciones del Reglamento 1927 de Instrucción Pública, sancionada por el Decreto N ° 759 de 22 de abril de ese año. Una de esas escuelas rurales se reunieron, se reunieron Escuela de Caetano Dias, tuvo su fundación marcada por los preceptos religiosos y la domesticación de los cuerpos, ya que se compone de tres instituciones diferentes. Una de esas escuelas urbanas masculinos donde los niños estaban aprendiendo lecciones para la vida y la prestación de apoyo a la familia. La otra escuela urbana femenina,

cuyos principios se basaban en un entrenamiento enfocado para hogar de ancianos y la última institución fue la raza femenina, el cuidado de las Hermanas de la Caridad de la ciudad de Diamantino, para las niñas "desatendidas" de dicho municipio. Así que esta escuela se reúne - en el objeto de análisis de este trabajo. De carácter historiográfico, la metodología incluye el análisis de las fuentes documentales disponibles en las principales colecciones y archivos de Mato Grosso y fuentes orales, recogidos con actores que experimentaron la vida cotidiana de las escuelas se reunieron en el estado, el periodo definido para la investigación. Buscar con este trabajo fue identificar las acciones tomadas por los profesores de Caetano Dias School se reunieron para dar forma, a través de la educación de los cuerpos, los educandos para que internalicen los preceptos que rigen la sociedad en el periodo entre 1930 y 1946. Como subsidio autores teórica a la investigación se reunieron en Escuelas Rurales en Mato Grosso fueron seleccionados (as) como: Souza (2009, 2010), Vidal (2006), Sanfelice (2007), Sa (2007), entre otros para estudiar la educación primaria. El documental y el análisis orales indican que el hecho de que en Diamantino religiosidad prevaleció en la educación primaria en la ciudad, entre las actividades de la escuela fueron las presentaciones de la Escuela de coral infantil Caetano Dias en ayuda de las masas que se celebraron en la ciudad de Diamantino y regiones circundante.

---

Catherina Schreiber (University of Luxembourg)

**Distilleries of the teacher-citizen: teacher obituaries as embodiment of teaching careers in retrospective (English) (81.01)**

Since the development of public school systems and the international emergence of teacher education educational researchers and educators have been discussing talents, skills and values of teachers, but seldomly corporeal aspects. This paper investigates such corporeality of the teacher self at the empirical example of Luxembourg in the 19th and 20th centuries. The paper chooses a specific retrospective lens through a collection of several hundred Luxembourgian teacher obituaries. Through the retrospective view on limited space, they give the rather abstract idea of a teaching profession a concrete body in a way that is hardly possible if not in reflection on deceased colleagues: body, name and face, supplemented with a specific set of values, character traits and life choices. They offer a condensed appearance of a teacher's professional life in a coherent resumé, combining "past and present, public and private" (Hume, 2000, 15). Hume also showed, how obituaries legitimize something "more abstract than mere facts", as they report the values deemed noteworthy in the deceased and serve as "representation of an ideal, with its own distinct contribution to history" (ibid.,14). The paper undertakes several tasks: 1. To explore the potential of (teacher) obituaries as a historical source, for instance as a crucial site of collective memory, as a documentation what a society and a whole profession considers worth remembering (e.g. Fowler, 2007; Hume 2000; Starck 2006) and as a source of „mementos, homages and social connections“ for their readers. Consistently published in teachers' journals (by peers, for peers) and newspapers (mostly by peers, but for the public), their format underwent a certain standardization but remained open enough for creative composition, which makes obituaries the ideal research object to analyze narratives. 2. To explore the specific choices, language and structures of Luxembourgian teacher obituaries, as for instance who is and who is not deemed worthy of an obituary, and which aspects are used to construct a coherent teacher life course and teaching progression. A qualitative analysis over a longer period reveals aspects that are given the most corporeality for instance through emotion, colorful and romantic language, or detailed anecdotes. 3. To investigate this incarnation of the teacher-citizen, which the obituaries „distill“ (Endres 1984, 54) and how this functioned as a way of making up people (Hacking 1986) in retrospective and hence formed the teacher-citizen and its corporeality.

---

Catherina Schreiber (University of Luxembourg)

**Turnen and the construction of citizenship in 19th and 20th century Luxembourg (English) (20.07)**

The paper investigates the construction of citizenship via gymnastics in the specific national setting of 19th and 20th century Luxembourg. Here, gymnastics (Turnen) was first introduced into public school curricula in the 1880s with a specific civic mission: For instance, gymnastic lessons should supposedly accustom the children with quietness, order and obedience (H.B. 1884). The civic and social significance of Turnen, however, has to be understood much broader:



as a rational approach to the body and body movement, a systematization of exercises and an improvement of public health, in connection with national traditions and folklore. Hence, the curricular program of Turnen fulfilled a double purpose: It comprised unifying elements, that were the same for all students in Luxembourg, regardless of gender, region, (future) profession or social status. But also, it integrated various elements of differentiation for specific national needs. The paper analyzes this strained relationship on two levels: 1. Turnen within school lessons, as represented through the curricula 2. School gymnastics festivals at the end of the school year that showed rationalized bodies at public display: Since 1914, so called Schulturnfeste took place in presence of local notables. These festivities, that can be analyzed through photo reports and press reviews, differ in their characteristics and functions significantly from the gymnastics exercises within the confined spaces of the school, not least through a distinct competitive setup between individuals, but even more between the primary schools. This combination shows a comprehensive picture of how Turnen served the construction of citizens and shaped not only their bodies, but also the expectations of a greater public, which bodily features, motion and dynamic were appropriate for certain citizens also regarding gender, region, school track and social status

---

Catherina Schreiber (University of Luxembourg) Christina Siry (University of Luxembourg)

**Bringing the marriage bed to school: Gender inequality and heterosexual family relations in Luxembourg's sex education curricula (English) (90.09)**

This paper aims to disentangle the complex debates on sex education in Luxembourg's curriculum during the past five decades against the sociopolitical background of the time. It explores the role of sex education and the body in struggles for gender equality and for the construction of traditional gender roles, the establishment of moral and family values, and contexts of biopolitics. It does so with examples from curricular documents, textbooks, worksheets, participant observation, classroom videos and open-ended interviews, analyzing curricular reforms through the dynamic relationship of lived experience and lived history: One perspective builds upon ethnography to situate science education within a localized context. The other includes a historical analysis of how expectations towards education were appropriated by policy, and how curricula were negotiated nationally. Our paper is specifically interested in how sexualized bodies were used for the construction of citizenship. It argues that sex education in Luxembourg has included a variety of implicit and explicit messages about the students' bodies to reinforce a sexual hegemonic regime where sex intersects with gender, race and class. It focuses especially on the construction of gender through a curriculum that presumes to be about sex education, but actually isn't, and the construction of the healthy family as a category that is also religiously based. It shows that while sex education was highly abstracted from the specific act of sex (e.g. starting after the conception), it is not about the children's own sexuality, but establishes them as an observer (of mother pregnancy). An explicit bodily focus is only laid on the child's growth in the first years in family contexts and on value formation. It hence demonstrates that the aim of sex education was not to teach anatomical knowledge, but that education served as a way to maintain patterns of gender inequality and heterosexual family relations.

---

Ai Tanimoto Senga (Hokkaido University of Education)

**Physical education and curriculum development of early days in Dewey's Laboratory School (English) (20.11)**

This presentation analyzed the practice of physical education and its curriculum development in the early days of Dewey's laboratory school, which was opened 1896 January in Chicago. In autumn 1895 only measuring the heights of children was included in the Dewey's plan, however, physical education was allocated in the schedule of all groups regularly. An outline of physical education was described in the "Dewey School" (1936) by pre-teachers, though details of practice especially in the early days were not clear in previous studies. How had the physical education curriculum been developed in the the early Laboratory School? The purpose of this study was to clarify curriculum contents and activities of physical education in the Dewey School, based on the "University Records" of the University of Chicago and Laboratory School Work Reports written by teachers. One of the educational ideas presented in 1896 October was growth as physical development, which means development by training and music, and from a teacher's viewpoint, it means gymnasium and physical measurement; on the other side, from a children's viewpoint, it meant games. In 1896

Gymnasium was allocated all groups every 80 minutes in a week. On the other hand, the situation of physical education in Chicago's public schools was totally different in the same age. In Chicago's elementary school in the 1901-02 school year, gymnastic was 2 times per 5 minutes a day. Just 8 physical education teachers were available for 174,000 children, and there was no course of study on physical education for every grade. Since opening of the Laboratory School, school children had attended the gymnasium by the University of Chicago every week, and in 1897 the new schoolhouse made a gymnasium and playroom on the third floor. Its gymnasium became larger space than for cooking, laboratory, kitchen, assembly hall, a room for music, library, and sewing. Young groups in 1896-97 had training with dumbbells, pole climbing and ring as gymnastic apparatus; free gymnastics included breath training, and easy games. Older groups had dumbbell training, ring, pole climbing, ladder climbing (hands and legs), movement with entire body, breath training and jump as free gymnastics and basketball as a game. The curriculum of the first two years had been composed of three areas of gymnastics with apparatus, free gymnastics and games for all groups. In addition to basketball for the older group, indoor baseball was introduced to games in 1899. Physical education of the younger group in 1900 had trainings for correct standing and marching, on the other hand various games of tag including "Bird," "Call Tag," "Garden Scamp," and "Teacher and Class" were played by children. Contents of these games were shown in the "One hundred gymnastic games" published in 1897 by the Boston Normal School of Gymnastics. As a whole, although the physical education curriculum in the Laboratory School was not based on the detailed plan by Dewey, the three areas of apparatus and free gymnastic training and game activities were formed mainly by teachers of physical education.

---

J. Seroto (University of South Africa, Pretoria)

**The body and the political space: a historical exploration of physical education at Lemana Training College, South Africa 1900-1965 (English) (70.06)**

The use and the aim of physical education in the curriculum has been an area of contestation for many years. In most instances, the state did not only target more subtle methods such as media, music, visual arts or literature as its political space to indoctrinate its citizens, but it also targeted the body as a means of reaching the mind. In South Africa, as in some other countries, physical education was thus used as a machinery to promote the state agenda. This presentation provides a historical account of physical education in the Lemana Training College, a college of the Swiss Mission in former province of the Northern Transvaal (today Limpopo Province), South Africa. Until 1910 Lemana Training College was the only institution in the northern region of the then Union of South Africa which educated black people above Standard 6 (current Grade 8). I argue that the Swiss Mission, through strategies of the persuasion aimed at the body, used physical education, physical exercises and sports programmes to enforce patterns of thinking that promoted the state agenda. On arrival at Lemana Training College, students were not only expected to engage in physical education, but they were also introduced to youth movements, such as Pathfinders, designed for boys and Wayfarers for girls, which provided a well-structured organisation for black youth. The place of physical education in the college curriculum and the related youth organisations in relationship to general education is investigated. I argue that there was a high level of state control in the physical education syllabus at Lemana Training College and that the display of massed body movement not only aimed at developing physical skills required for learning or acquiring intellectual skills (Freeman, 2012) but also revealed a hidden state-aligned objective. I use archival sources to explore the connection between 'warm' bodies, the state and the Swiss Mission through physical education. The presentation is divided into three sections: the literature on physical education; a brief overview of Lemana Training College and a historical, descriptive account of physical education at the College. Findings indicated that physical education could be used with precision to reshape not only the human body but also to reach the innermost being for the purpose of subordinating the individual to a particular ideology of the state.

---

Maria Silvia Serra (Universidad Nacional de Rosario)

**Cuerpos que ocupan espacios: habitar la experiencia escolar (Español) (81.05)**

---

La arquitectura escolar ha recorrido un largo camino en el siglo XX. Muchas veces de la mano de la pedagogía, muchas otras a espaldas de ella, la proyección y construcción de espacios para la educación ha postulado unos modos particulares de habitar la experiencia escolar. En su interior, los cuerpos de los escolares toman un lugar preasignado donde existe un interior y un exterior, fronteras, posturas y regulaciones del movimiento que son propias de un orden que las excede, pero que a la vez construye su especificidad como parte de la experiencia de la escolarización moderna. La intención de este trabajo es ofrecer una reflexión sobre el vínculo entre cuerpo del escolar y espacio a través de las pedagogías del siglo XX en Argentina, buceando especialmente en las especificidades que emergen cuando una particular forma de ocupar el espacio, las características geográficas de un territorio o un contexto, o una particular forma de ver el mundo se hacen presentes en la experiencia escolar. Partiendo de las imágenes de una arquitectura para la educación, la intención es tomar distancia de esas configuraciones hegemónicas propias del imaginario de la educación de modelo único para el territorio nacional, y adentrarnos en experiencias de habitar el espacio escolar que discuten el adentro y el afuera, los muros, las posiciones asignadas a los cuerpos, unos sentidos únicos para el movimiento. A través de un abordaje interdisciplinario que incluye arquitectura y pedagogía, abordamos algunos momentos de la configuración espacial de las pedagogías del siglo XX en Argentina atendiendo al modo en que plantean tomar un lugar en el espacio. Nos detendremos, especialmente, en la escuela normal (1900), la escuela nueva (1935), y la educación rural (1950/1990), en el litoral argentino. En ellas, el foco estará puesto en el movimiento de los cuerpos escolares dentro, fuera y a través de los muros, explorando la idea de límite más allá del encierro.

---

Antonio Fco. Canales Serrano (Universidad de La Laguna)

**The Soul against Matter. Rejection of tests and classifications by Spanish Francoist pedagogues (1936-1945) (English) (70.07)**

This paper aims to study the position before the tests and classifications in the school of the pedagogues who supported the Franco Regime between the Spanish Civil War and the end of the Second World War (1936-1945). These authors, mainly school inspectors, made of the rejection of tests and classifications a key feature of the new Francoist pedagogy, which intended to substitute the traditional liberal-progressive Spanish pedagogy defeated in the Civil War. The main criticism was that this kind of scientific approach to education implied a materialistic reduction of the child which did not consider his peculiarities and individuality, but especially his spirit and soul. This defense of spirituality had different versions depending on the ideological position of the authors. Spiritualism was understood in the traditional religious way by Catholics as Agustín Serrano de Haro, Josefina Cuesta and Alfonso Iniesta. However, Falangist educators as Adolfo Maíllo or Antonio Onieva approached the soul from an irrational vitalism of clear Fascist inspiration. In all cases there were an open rejection of the idea of an educational practice founded on scientific bases and especially an opposition to modern trends of Western pedagogy, which they included in the evils of mankind originated in Geneva.

---

Marineide Oliveira Silva (Universidade Estadual Paulista Júlio de Mesquita Filho UNESP)

**La Co-Educación y Educación de Órganos en Escuelas Rurales en Mato Grosso (Español) (50.05)**

Desde la época imperial en Mato Grosso coeducación era inaceptable en las escuelas consideradas urbano. Haga que los niños y niñas en el mismo salón de clases causó un gran revuelo en la sociedad y el medio ambiente religioso. Con la República se intensificó esta discusión y tomó mayores proporciones, que se instituya medios para garantizar el acceso niñas "lo mismo" educación de los varones. La coeducación supone que la comodidad conjunta entre ambos sexos. A diferencia de esta situación, en las escuelas rurales no se produjo este hecho, compuesto de una sola clase, no podía lograr esta separación, por lo que este modelo de escuela tenido clases mixtas. Las escuelas rurales en las instituciones de Mato Grosso carecían de estructura aparato físico y pedagógico, por lo que los maestros hicieron su trabajo la forma en que la comunidad podía mantener el funcionamiento de la escuela. Situado sobre todo en las zonas urbanas de la medida fueron creados por los agricultores que buscan ofrecer una educación de las primeras letras y las cuatro operaciones para los hijos de sus empleados y ganaderos de la región se ubicó en la escuela. Ante este hecho, se convierte en esencial para mirar cómo los maestros de las escuelas rurales de Mato Grosso utilizan medios para educar a los organismos y cumplir con los principios proclamados en la sociedad, donde los niños y niñas

tenían papeles preestablecidos. Por lo tanto, este trabajo analiza las formas de "dominación" del cuerpo realizada por un profesor de las escuelas rurales de Mato Grosso entre 1930 y 1945. Con la historiografía del Norte, la metodología abarca el análisis de fuentes documentales disponibles en las principales colecciones y archivos Mato Grosso y fuentes orales, recogidos con actores que experimentaron la vida cotidiana de las escuelas rurales en el estado, el período definido para la investigación. Como soporte teórico Schueler (2008), Vidal (2006), Sa (2007), Souza (2010). Los datos muestran que la coeducación estaba sucediendo en las escuelas rurales mixtas para que los maestros no se mezclan niños y niñas. Para este propósito organizado una clase aparte en el mismo espacio físico dos grupos, las niñas sentado en un lado y los niños en el otro lado. El patio era el mismo, cada segmento jugaba con sus compañeros. Por lo tanto, el modelado de los cuerpos buscó perpetuar los roles sociales establecidos para hombres y mujeres.

---

Paulo Rogério Marques Sily, Inara Garcia & Fernanda Fontes (Universidade do Estado do Rio de Janeiro)

**Debating Gymnastica: Brazil and The United States (1860 - 1877) (English) (30.08)**

In times of modernization and institutionalization of education and rationalization of pedagogy, the body and mind of children, youth and adults were turned into objects of attention and research for professionals in different fields of knowledge, including Education and Medicine. In this scenario, this study aims to analyze the debate on the importance of body education and the effective adoption of Gymnastica as a pedagogical practice in primary schools in Brazil and the United States in the 1860s and 1870s. In the speeches analyzed we seek to verify arguments of legitimacy and prescriptions presented by their protagonists concerning the potential of such practices to form healthy and hygienic habits in individuals, as a complementary resource to discipline and control bodies and minds, aiming at the formation of strong and productive people. For this study we investigated a set of sources that were in circulation in both countries: 1 - official documents of Public Instruction of the Brazilian Imperial Court; 2 - articles published in the North American periodic - The American Journal of Education. By means of the first source, we analyzed documents of teachers and Principals of public primary schools in the city of Rio de Janeiro (1873 - 1877), summoned up by the Board of The Public Instruction to take a stand on one proposal, officially presented to this Office, to include Gymnastica classes and to train teachers for this purpose in these schools. Regarding The United States of America, we selected three articles intended mainly for teachers, entitled: General Principles of Architecture School (1860); Physical Exercises in School (1864) and New Gymnastic by Dio Lewis, MD (1862). This set of documents points out the constant presence of care and prescriptions to be followed and adopted, especially by teachers in schools, about the behavior and daily hygiene of boys and girls; appropriate furniture and body postures considered anatomically correct to be adopted in the classroom; physical activities to be practiced in schools; with recommendations about clothing and equipment suitable to them; as well as guidance concerning required school architecture for the appropriate progress of such activities. During the survey it was possible to find that the education of the body and Gymnastica, understood as a pedagogical practice to be adopted in educational establishments, in addition to school subjects focused on intellectual training, were present and controversial subjects that were debated in different European and American countries in the nineteenth century, put into circulation through periodic publications; official documents; travelers' accounts; medical theses; among others. On the subject of Brazil and The United States we verified that during the aforementioned period, such practices are represented as essential innovation in the field of education, which in the opinion of their advocates should be seen by the "true educator" as "hope" and "promise" of building strong, healthy nations, in progress.

---

Chandra Lekha Singh (Jawaharlal Nehru University)

**Education of High Caste Hindu girls: a Case study of Annie Besant's Central Hindu Girls' School in early twentieth century India (English) (30.04)**

Annie Besant came to India as a leader of the Theosophical Society in 1893. With her gifted eloquence she enthralled the Indian audiences and kept them spell-bound and captivated and even the orthodox Hindus 'vied with each other to do her favour' (Williams: 1931 228). She left no stone unturned to win the confidence of Orthodox Hindus. She used to dress in white from top to bottom and ate simple vegetarian food sitting on the floor. 'While she had been a sharp critic of the exclusivity and dogmatism of the Church of England, she wholeheartedly embraced the religion of the Hindus,

becoming a rare European champion of the religion' (Renold: 2005 15). After establishing a college for High Caste Hindu Boys in 1898 in the holy city of Benares, Besant founded a school for High caste Hindu girls in 1904 in the same city. The orthodox faction of the Hindu society was either opposed to formal education of their girls or enforced restrictions to regulate their sexuality. Besant's school served to reinforce these orthodox traditions pertaining to female education. Right from the picking of girls from their homes up to their stay in the school they had to pass through a number of ordeals in the name of 'veiled security'. 'The object of the school was, the simple education of Hindu girls, combined with religious training...to train Hindu girl to be good wives and mothers of the Hindu type, and to impart to them that knowledge which will enable them to fulfill those duties which should be carried out by the mother during the first few years of the child's life' (prospectus, central Hindu college girls' school 1906). Though Besant is hailed as a feminist leader who championed the cause of women's rights but gendered notion of her educational activity during her early years in India has not been brought to the fore. The paper, therefore, is an attempt to shed light on her educational activities in terms of regulation and control of the body of high caste Hindu girls in strict accordance with the norms of orthodoxy. How the curriculum was tailor made to suit the very 'character' and 'role' of girls in the family? In what ways the physical structure of the school served to reinforce the orthodox ideals? What practices were carried out within the four walls of the school to nurture the ideal of 'Indian Womanhood'? In attempting to find answer to these questions the paper will focus on larger issue of how the educational space served as a potent means to reinforce the practices of patriarchal Hindu society.

---

Carmen Lucia Soares (State University of Campinas UNICAMP)

**Education du corps, nature et vie au grand air dans la ville de São Paulo au début du XXème siècle (Français)**  
(71.02)

Au début du XXème siècle, la ville de São Paulo connaît une croissance urbaine et industrielle accélérée qui, soutenue par un intense et dynamique processus d'immigration, redessine les pratiques éducatives et leurs espaces de développement. Dans le cadre de ce changement urbain, la nature et ses éléments sont vus comme des espaces d'éducation qui, au-delà des murs de l'école, produisent des effets sur les individus, et plus largement sur la société, dans un contexte de surgissement de nouvelles inquiétudes par rapport à l'éducation et, de façon articulée, à la santé et aux maladies dans la ville. L'idéal de vie s'exprime dans la recherche d'équilibre entre travail et repos, étude et récréation, cure et divertissement. L'éducation et la santé font l'objet d'une croisade sans relâche, dont l'idée maîtresse est la prévention par les pratiques éducatives dans la nature. Un nouvel ordre urbain dessine donc de nouvelles représentations de la nature, tout en la dissociant du monde rural perçu comme un foyer de maladies, de souffrances et de précarité. Ce nouvel ordre voit dans l'air pur et la vie au grand air une pédagogie corporelle, une thérapie aux maladies liées aux nouveaux rythmes urbains : épuisement physique et nerveux, tuberculose et autres problèmes respiratoires. Pensons par exemple à la relation à la fois très intime et très publique qu'entretiennent les habitants de la ville de São Paulo dans les premières décennies du XXème siècle, âges et couches sociales confondus, avec les eaux des rivières et des fleuves qui baignent la ville. De nombreuses pratiques corporelles différentes (prescrites et codifiées, ou non) se développent en relation avec les fleuves et les rivières, de la simple contemplation au travail ou encore aux divertissements comme les compétitions sportives de régates et de natation. Ces pratiques prennent place au sein d'une culture clubiste qui se développe dans cet espace. Dans cette nouvelle configuration de l'ordre urbain, l'institution scolaire a aussi sa place, et à l'intérieur des murs les leçons d'Education Physique, les exercices et les jeux au grand air sont régulièrement évoqués. Certes, à cette époque, le culte de la nature ou la conception de la nature comme partie prenante d'une éducation hors des murs de l'école ne sont pas encore constitués ni associés, mais c'est au cours de cette période que ces idées s'élaborent et commencent à s'exprimer dans les différents supports médiatiques. L'éducation par la nature et ses éléments devient requise et est proclamée nécessaire au développement physique et moral car, selon les discours médicaux et pédagogiques de l'époque, la nature est une source de leçons uniques et irremplaçables. Le travail présenté ici prend ses sources dans les revues spécialisées en Éducation et Education Physique ainsi que les journaux paulistes de la période.

---

Eric Sourie (University of Oklahoma)

**Yet They are Coming: Education in the all-Black Towns of Oklahoma, 1865-1930 (English) (10.09)**

In this paper, "Yet They are Coming: Education in the all-Black Towns of Oklahoma, 1865-1930," the author contextualizes the social, political, economic, and legal milieu from which educational access emerged and developed for Blacks in the all-Black towns of Oklahoma from 1865-1930. Accompanying the birth of these historic treasures, due to a pervasive and oppressive climate that deeply resembled the traditional Deep South, was an unyielding desire and pursuit for educational access and attainment despite relentless attempts of each suppression. Included only as minutia in previous works, this history not only informs our understanding of Black education and history in Oklahoma, but also makes significant deposits into the canons of African-American education and history.

Myriam Southwell (Universidad Universidad de La Plata)

**Discursividad y metáfora: dos lentes para analizar el cuerpo en la escuela (Español) (41.01)**

Este trabajo es un recorte conceptual de un proyecto sobre la "estética escolar" como objeto de investigación histórico-educativa, dado que en tanto "fábrica de lo sensible", la escuela produce sensorialidades que provocan emociones que son parte de las formas con las cuales los cuerpos "habitan" y "conocen" el mundo. Es un sistema de signos implícitos y contingentes que opera mediante códigos inscriptos dentro del entramado discursivo y, en esa lógica, la escuela ha sido una herramienta privilegiada para la unificación de costumbres, prácticas y valores. Haremos un recorrido fundamentalmente conceptual sobre los aportes de la retórica a partir de la categoría de metáfora, y su potencialidad en el análisis político del discurso. Si bien el abordaje será conceptual reseñaremos algunos modos de construcción discursiva del cuerpo a través de la publicación *Anales de la Educación*, primera revista educacional de Argentina (1858 y continúa). Hay una figura de la retórica y que se articula con el análisis político del discurso: la metáfora. Ernesto Laclau analiza la potencialidad de la retórica y de los movimientos tropológicos, es decir, formas de condensación y desplazamiento cuyos efectos se producen yendo más allá del sentido literal. Laclau, explicita el registro político de las figuras retóricas al enfatizar que la relación hegemónica es metafórica en la medida en que un particular tiende a representar un todo que lo excede (Laclau, 2002). Ella consiste en el movimiento indecible entre una parte que intenta encarnar un todo indefinible, y un todo que sólo puede ser nombrado a través de su alienación a una de sus partes. Un rasgo en común entre estética y política es el carácter excedentario de ambos registros. Sumamos también la observación de Mandoki (2006) acerca de que para que haya estesis se requiere de la semiosis pero también un exceso que rebase la función perceptual. Así, nos acercamos a conceptualizar el orden estético sensible como una forma de vida colectiva que no conoce separación entre política y sensibilidad o entre la política y la vida diaria. El modelamiento discursivo de los cuerpos ha sido una constante de los sistemas escolares. Hay una estética de la política, es decir, una reconfiguración de los datos sensibles por la subjetivación política. Hay una política de la estética, es decir, unos efectos de reconfiguración del tejido de la experiencia común producidos por las prácticas y las formas de visibilidad.

Maria Zelia Maia Souza (Rio de Janeiro State University) Aline de Moraes Limeira Pasche (Rio de Janeiro State University)

**Schooling of Bodies: The United States and Brazil (1850-1890) (English) (60.06)**

Proposals, experiences and schooling practices of bodies of children, young and adults have appear in the writing of many subjects in different countries since the nineteenth century. The physical education or "Gymnastica" as a cure or idea in order to prevent, for example, was prescribed in medical theses. Professionals from various fields invested in the debate about health, correction, body education and orthopedics in America (GONDRA, 2004). In this context, we are interested in analyzing the propositions about the "education body" in the writing of the north-american Catharine Esther Beecher (1800-1878) and the brazilian Rui Barbosa (1849-1923). In this way, we investigated the Beecher's article published in *The American Journal of Education* (1856), entitled *Health of teachers and pupils*, and the Barbosa's *Parecer No. 224* (1882), entitled *The Physical Education*. No interest in a comparative analysis - because we

understand that chronologically and geographically speeches are distincts - the proposal was to highlight two distinct voices advocating the same cause: education bodies in the American continent in the nineteenth century. It was our interest to inquire the speech of each subject, highlighting aspects of their professional careers in the field of education and to analyze gender's perspectives present in their speeches and at the same time, to reflect on the propositions about practices of body's exercise as a discipline and school knowledge. From that investment made was possible to note that in their proposals, the authors shared ideas that were circulating in different countries in that context, especially approaching the perspective of integral education: moral, physical and intellectual. As a result of research on the propositions of the American author, we observe that, for her, physical education constituted to complement aspect of intellectual education, the scope of which should cover both men and women. Similarly, we see that the Catharine Beecher's ideas and actions can be considered pioneers when it comes to investigating the implications of "calisthenics" for innovations that have occurred in the field of physical education bodies. On the work developed by Rui Barbosa, we see the compulsory and formal character that it intended to print to physical education as a school subject. We also want to note that there were in his speech distinctions in to prescribe about gym's practices between men and women, which may have emphasized more conservative conceptions about of gender's relations in the society of his time.

---

Carlos Eduardo Dias Souza (Rio de Janeiro State University)

**Renovating the body and the mind: Abílio César Borges' new pedagogical practices at Imperial Bahia, Brazil (1858-1870) (English) (10.06)**

This paper proposal is to understand the pedagogical practices improved by Abílio César Borges at his school, the *Gimnásio Bahiano*, founded in 1858 in Salvador, Bahia, as a sphere of the political debates in Brazilian Empire. His emphasis on student's learning moved not only the comprehension of its body composition but also contributed to the enlargement of political renewal repertoires. Borges was a strict critical of children's body punishment, specially at the schools. In his view, based in authors as Pestalozzi, the child should be educated with love. In Bahia, at his school, Borges made of the boy's education a space to construct the knowledge with teacher's help and based on the student's imagination. In order to make this work more effective, Borges not only imported pedagogical materials to the instruction in geography or math, for exemple, but also produced the *Livros de Leitura*, or lecture books. All then had as a main point to make the education more comprehensible to the students, talking his language – a child's one, not an adult. Therefore, he offered to the students a way to evidence the lectures with more independence. The body free from penalties learned better, he believed. Another point that enhanced this independence was the abolition, at his school, of any slave service. That time, Bahia and Salvador reported a big number of slaves, as much as the families from the students of *Gymnásio* – they were all from the social and economical elite. Doing so, Borges, who was himself an abolitionist, reinforced not only the independence of his students but also suggested a politically new repertoire: the abolitionism. The soirees and literary feasts in celebration of civic dates as Bahia and Brazil's independence, in July 2nd and September 7th, where the students were invited to read their composition, were a place of self regulation but not only. In this occasion, Borges divulgated his abolitionists ideas between the local high society, there including, furthermore, the school literacy production. Some of his students were also authors of poems against the slavery. Only recently the centrality of Imperial *Colégio Pedro II*, funded in 1838 by the monarchy government in Brazil, have been questioned. New researches have shown a diversity of pedagogical practices in the Brazilian territory. Between these, the proposals of Abílio César Borges, in Bahia, appeared as educationally renewal and as politically relevant. The task of this paper is to relate these spheres – the educational and the political – through the practices improved by Borges in Imperial Bahia. The emphasis on his fight against children punishment and against slavery appears here, therefore, as a signal of the dynamic of the pedagogical ideas that time in Brazil.

---

Maria Zelia Maia Souza (Rio de Janeiro State University)

**The art of exercising the human body: forming youth bodies in asylum institution/school in Brazil (1910 to 1927) (English) (41.03)**

This study has as investigation objective the school practices of *Gymnastica* (Gymnastics) foreseen in the curriculum of the Instituto Profissional João Alfredo (IPJA) in the period between the years of 1910-1927. Located in the city of Rio de Janeiro (in that time, Federal District of Brazil), this institution of social and scholar assistance was created to host, educate and instruct helpless male young people, aged between 12 and 15 years of age. In this sense, we aim to investigate the educational practices for physical activities, such as the school gym, military exercises and shooting, necessary for forming “educated, healthy, beautiful, strong, played bodies” (HIGGINS, 1934) and necessary for productive work. We took as theoretical inspiration the affirmative of Michel Foucault (1977, p.30) that “power relations operate on the body and they invest on it, mark it, prepare it, force it to work, force it to ceremonies”. For the historical analysis of IPJA we performed bibliographical studies in the field of history of education and in the field of physical educational history. As for the documentary research we investigated reports of the directors of the Instituto Profissional João Alfredo, mayors’ messages, legislation specific to the subject and the work of the physical education teacher Arthur Higgins (1932). In these documents predominated initially the use of imitative exercise destined to practical life that should be run to the sound of music in an attempt to awaken, inspire and multiply, in the young people, conceptions, attitudes and values essential for the work activities. The study made it possible to note that the school practices of forming youth bodies in IPJA, was comprehensive: beyond the Swedish gymnastics dealt also with military exercises and shooting. It appeared therefore that the school practices of *Gymnastica* (Gymnastics), occurred in that asylum institution/school, to some extent, contributed to the affirmation of self-enrollment process of such practices and its educational function to transform the body into useful power for themselves and for Brazilian society, to be employed as paid and skilled labor, which in that context was in development.

---

Stephanie M. Spencer (University of Winchester) Nancy G. Rosoff (Arcadia University)

#### **Writing of the Body: gendering sickness and health in schoolgirl novels (English) (30.05)**

In 1873, Edward H. Clarke, a Harvard professor, had warned that too much intellectual activity would have irreparable harm for girls, stunting their physical growth and adversely affecting the development of their reproductive system. The stimulation of the brain would retard the proper development of other bodily systems. In particular the reproductive system. The result would be nothing less than ‘monstrous brains and puny bodies; abnormally active cerebration, and abnormally weak digestion; flowing thought and constipated bowels; lofty aspirations and neuralgic sensations’. Many schools for girls and women’s colleges included physical activity in their programmes as a balance to intellectual pursuits. In addition, the popular press endorsed physical activity for women. In Britain the 1923 Report on the Differentiation of the Curriculum reflected concerns over the effect that overwork might have on young girls’ health, and headmistresses of girls’ schools, such as Sara Burstall of Manchester High School for Girls, took such concerns seriously in developing their curriculum. In British and American school and college stories, the health and well-being of the students is an important theme. In the American tales, such as the Marjorie Dean series, basketball is the central physical activity, though there are references to golf and tennis and the characters often take long walks in bucolic settings. Health, and illness, is an even more dominant theme in the British stories, indeed the plotlines depend upon it: there are frail students, illnesses and injuries that occur due to adventures on frozen lakes and perilous mountain paths, and ill relatives lurk in the background. Jo Bettany Maynard the central character of the Chalet School series, first appears as a sickly twelve year old, but careful monitoring of her delicate constitution, the alpine air, and a balance of work and leisure enables her by the end of the series to have produced eleven children, often in multiple births. This paper will draw on the sources we are using in the Transnational Femininities project to consider the gendered nature of wellness and illness as it is written onto the bodies of the characters. We will discuss how physical strength and frailty serve as important markers in the plots of these books. Moreover we will explore how fictional sources served an educative role, raising readers’ awareness of contemporary concerns, such as those of Dr Elizabeth Sloan Chesser who admonished: ‘Every girl can determine to cultivate good physical and mental habits, which will have far reaching effects on health and character.’ We argue that whereas health manuals, medical treatises and even government reports may have caught adults’ attention, schoolgirl fiction, where a much loved character hovered for several pages between life and death, highlighted to the reader that the threat to personal physical and mental health was ever present.



---

Tim Stanley (University of Ottawa)

**Rethinking the Histories of Education: Schools as Historical Spaces, Nationalizing Mythologies, and the Archaeology of the Everyday (English) (10.01)**

This paper builds argues that much historical writing, including in the history of education, has been framed by and within nationalizing paradigms (e.g., Duara 1995; Letourneau, 2014). For the most part, historians of education have sought to understand the history of education in specific national contexts. We tend to be historians of education in Canada, the United States, China, etc., or even of their subunits (such as historians of Post War France or nineteenth-century Russia), rather than historians of the particular cultural organization called schooling or of informal education. While this is often for very practical reasons such as language, the availability of archives and enormous secondary literatures, it also means that historians often fall into a default fixation on the formations of the local state and turn ignore the complex connections that exist between the people of one time and place to those of another (e.g., Stanley 2016). Where those connections are examined, they often are within specific cultural continuities such as those of the British empire (e.g., Curtis 2012). This paper argues that histories can be better understood by exploring the Foucauldian archaeology of highly limited spaces such as schools, how they came to be as material and symbolic spaces and how they came to be peopled. While most people pass through these spaces as if they were natural, they are historical creations as are the ways in which we read them. Such a history would recognize their inclusions and witness their exclusions. By applying standards of historical thinking to readings of the landscapes of a single school, I argue historians can begin to write a history of education that opens up a larger history of human culture.

---

David Stovall (University of Illinois at Chicago)

**Engineered Conflict: School Closings, Public Housing, Law Enforcement and the Future of Black Life (English) (90.01)**

The paper organizes legal jurisprudence theory, urban studies, and the sociology of education to interrogate violence and urban space. In challenging the recent rash of shootings throughout the city of Chicago (e.g. 15 people were shot in 14 hours on October 5, 2015, 336 people were shot between July 1-8, 2015) the proposed project seeks to complicate popularized notions of hyper-violent African-American and Latin@ youth. Through a discussion of state-based violence in the form of planned instability, the project seeks to understand the current connection between school closings, destruction of public housing and the enforcement of the Racketeer Influenced and Corrupt Organizations Act (RICO Act). As an "engineered conflict", the city of Chicago has paired a set of policies (school closings and the lack of affordable housing) with RICO enforcement, resulting in the destabilization of many low-income African-American and Latin@ communities. Because Chicago is used as national template for school and housing reform, the inclusion of law enforcement to the intersection provides the opportunity to inform existing struggles against displacement, corporate educational reform, and marginalization.

---

Celmira Castro Suarez (Universidad del Atlántico)

**Cuerpos y corporalidades multiculturales en los espacios escolares del Caribe colombiano. Un estudio desde los libros de texto (Español) (50.03)**

Esta ponencia da cuenta, desde la perspectiva de la historia de la educación multicultural, de las representaciones e imaginarios que han estado presentes en los espacios escolares de la región Caribe colombiana sobre el cuerpo y las manifestaciones corporales de mujeres y hombres indígenas y afrodescendientes. Para lo cual utilizamos como fuentes algunos manuales escolares que circularon durante la segunda mitad del XX, los cuales son abordados como artefactos culturales que reflejan los imaginarios del que han sido portadores sectores de la sociedad colombiana que ven a estos grupos étnicos como individuos despreocupados y folclóricos, como es el caso de estigmatización racial a que han sido sometidas las comunidades negras en la región. Este abordaje se realiza a partir de la perspectiva del

estudio del discurso y desde el análisis construccionista de las representaciones desde la interpretación como el propuesto por Stuart Hall desde su modelo semiótico. Teórico que da luces para adentrarnos en un lenguaje compuesto por palabras, imágenes, colores, cuerpo, vestidos, posiciones y otros elementos que nos permiten acercarnos a las representaciones culturales contenidas en los libros de texto escolar, los cuales evidencian la existencia de un orden étnico-racial, de género y de clase que favorece la naturalización de las desigualdades sociales y desencadenan actitudes discriminatorias contra la población indígena y afrodescendiente de la región Caribe colombiana.

---

Yi Sun (Beijing Normal Univeristy) Meng Jin (Beijing Normal University)

**Politics, Religion, Traditional Culture and University Students in Early Modern China: Students' life in Fu Jen Catholic University of Peking during the Sino-Japanese War (1937-1945) (English) (60.10)**

Fu Jen Catholic University of Peking, a private Catholic university which was advocated and established in 1927 by two prominent Chinese Catholic scholars, Vincent Ying Lian-zhi and Ma Xiang-bo who had an intimate knowledge of the political and cultural needs of China and were aimed to revive the Catholic Church education, was the first Catholic university in the history of modern China and one of the earliest higher education institution of China imitated Western universities. As the unique university which was founded by Catholics in China, Fu Jen Catholic University was governed by priests of order of Saint Benedict in American originally. Later, the Saint Benedictine order in German took over the university during the Economic Crisis in U.S. In the period from 1937 to 1945, when Peking City was occupied by Japanese invaders, Fu Jen Catholic University still held its ground of the tradition of academic freedom and university autonomy originated from Western University, and at the same time, the clergyman governed the university students according the rules of German Saint Benedictine order. One the other hand, the university students trained and educated by the Chinese traditional culture before they came to the university. Unstable political situation, the belief of Catholic religion, Chinese traditional culture and ideas of modern universities, the four entirely different factors were simultaneously faced by the students in Fu Jen Catholic University of Peking during the period from 1937 to 1945. Were the students' mind and body affected by the four factors? Were there any relationship between the four factors and how they displayed in the university students' behaviors and minds? Was there a conflict or a compromise reflected in the students' body and action? And what's the university students' response in the complex situation? In the previous studies about Fu Jen Catholic University by Chinese and western scholars, researchers mainly focused on the first chancellor Chen Yuan, his university education thoughts, his guiding principles for running the university, the rise and fall of Fu Jen University in the history and so on. Few studies focused on the conditions of the university students and their body and spirits in special historical period. In this research, we will pay closely attention to the students group in Fu Jen Catholic University during the period from 1937 to 1945. Under this complex period, we will attempt to present how the concept of higher education in the west influence the young students who were educated by Chinese tradition culture through the Catholic universities and how the students dealt with the relationship between these aspects such as the politics, religions, Chinese traditional culture and modern university ideology in themselves.

---

Branko Šuštar (Slovenski šolski muzej)

**The Ljubljana Municipal School Council as an Administrative Body at the End of the 19th and Beginning of the 20th Century - Lively Pedagogical Debate (English) (30.09)**

Symbolically, a discussion of "body" can also include school administrative bodies such as provincial, municipal or town and local school councils that were in charge of control of education in elementary schools in the provinces of the Habsburg monarchy / Austro-Hungarian Empire in the period up to 1918. Among them were the provinces with Slovene population on the south of Monarchy: Carniola (Slovenian: Kranjska; German: Krain) region of central Slovenia, Lower Styria and southern Carinthia, as well as Gorizia and Gradisca, Trieste, north Istria and in Prekmurje region in Hungarian part of Monarchy. The contribution presents the activities of the Municipal School Council in Ljubljana (Mestni šolski svet v Ljubljani), in the capital of the central Slovene province Carniola, with the mayor of Ljubljana, Ivan Hribar, helming the council between 1896 and 1910. The School Council consisted of representatives of members of

the Municipal Council with different political orientations, representatives of teachers, school inspectors for Slovene and German schools and representatives of the Catholic Church. It dealt with matters pertaining to personnel and other issues of the municipal educational system; a clash of opinions emerged in vivid discussions on then-current topical issues of hygiene (bathing of pupils of both genders), attitudes towards female teachers, catechists, politics, ethics, and Slovene-German linguistic issues. At times, it and on other occasions, the then-current issues of school mass attendance were discussed. Discussions in the Municipal School Council in Ljubljana are complemented by standpoints of the Provincial School Council for Carniola that was characterised by the changing political circumstances in the Provincial Diet in Ljubljana.

---

Tali Tadmor- Shimony (Ben Gurion University)

**Natural emotional regime', an indigenous body and the newcomers in the Hebrew school (English) (70.01)**

The Hebrew school has functioned as a culture agent of the 'Natural emotional regime' to create an indigenous identity for the new generation during the pre- state period (1886-1948). The emotional norms of physical toughness, lack of lavishness, body hygiene, were gender blind. One way of creating an emotive is by changing the meaning of a verb or noun. For example, the word 'dressing up', which has a positive meaning in most societies, had a negative meaning in the Hebrew school's culture. Therefore, if dressing 'sloppy and simple' was considered inappropriate for 'educated girls, it became the correct fashion in the school yard. Stories and pictures in textbooks describe Hebrew girls and women with simple appearances. School's newspaper included portraits of young girls who wore ordinary clothes. Wearing earring and necklace were considered coquetry, and most of the women teachers did not wear makeup or high heels. The change in the students population as a result of a wave of immigration after the establishment of the state in 1948 forced the school to become of the foremost arenas of socialization during the first decade. More than half of all the students were immigrants, who did not share the the emotional norms of the old timers. A case study of the conflict between the emotional regime of the old timers and the emotional norms of some of the new comers was the issue of lice ridden girls' hair. The emotional norm of the old timer women teachers was that body hygienic is one of the basic rules of beauty. Therefore, their emotive was cutting the girl students' hair short. The emotional norm of the grilse's ' parents was that the splendor of a woman is her hair; cutting of a female's hair impinged on her beauty. Hence, the immigrant parents found themselves suffering emotively. The present study focuses on the function of the school as meeting place between the Natural emotional regime and the new comers' emotional norms during the 1950's-1960's.

---

Yacine Tajri and Jean Saint-Martin (Université de Strasbourg)

**Physical education for pupils in France after World War II (English) (30.06)**

En s'achevant, la Seconde Guerre mondiale révèle ses stigmates sur les corps et les esprits des Français. En 1945, l'objectif prioritaire de l'État est de reconstruire la République et de donner aux citoyens les moyens de retrouver une certaine forme de quotidienneté perdue durant la guerre. Au sein de l'École, l'enseignement de l'Éducation physique joue un rôle primordial. En publiant le 1er octobre 1945 les Instructions ministérielles, la Direction Générale de l'Éducation Physique et des Sports (DGEPS), avec les Instructions ministérielles du 1er octobre 1945, propose désormais de classer les élèves en fonction de critères médico-physiologiques. Ainsi, le médecin examine et oriente les élèves dans l'un des quatre groupes afin de perfectionner les corps « performants » (groupe un et deux) et de préserver les corps « déficients » et d'éviter l'aggravation de cette fragilité (groupe trois et quatre). Notre objet d'étude montrera comment les élèves jugés déficients – la déficience est ici entendue comme l'altération d'une fonction physique ou intellectuelle - vont être pris en charge par l'institution scolaire, en les plaçant dans des « Centres de rééducation physique » prévus à cet effet. La personne atteinte de déficience est alors une personne « diminuée » et qui ne répond pas aux normes médicales minimales[1]. Comment les élèves du troisième groupe vont-ils être pris en charge? Quels contenus de formation propose-t-on à ces presque 20% d'élèves « en marge » d'une normalité corporelle? Pour répondre à ces questions, nous avons croisé les principales sources écrites de cette époque en consultant des Bulletins Officiels émanant du Ministère de l'Éducation nationale, d'ouvrages de différents concepteurs,

les actes du Congrès de la LFEP de 1946 ainsi que la revue officielle de la Société française de rééducation physique (Les Annales de cinésithérapie et de rééducation physique). Enfin, certaines sources institutionnelles ont été investiguées grâce à leur consultation aux archives nationales. Les premiers résultats montrent que, la DGEPS apporte une triple réponse pour prendre en charge l'éducation corporelle des jeunes « déficients ». Une réponse sociale d'abord : il s'agit de classer et d'orienter les élèves selon des normes médicales pour une éducation physique différenciée en fonction des aptitudes. La réponse est également d'ordre politique : la création des Centres de rééducation physique et le placement, dans ces infrastructures à redresser, des « illettrés physiques », concourent à une rééducation corporelle pour viser une culture plancher qu'il n'est plus permis d'ignorer. Enfin, la troisième réponse, pédagogique, s'articule avec les deux premières : redresser les corps par une méthode efficace. Pour cela, une pédagogie adaptée et une gymnastique corrective mesurée sont élaborées pour venir au secours de l'élève « déficient ». [1] Cet établissement de normes médicales se matérialise dans la construction de courbes de poids et de taille, de tableaux de mensurations diverses, qui varient au gramme ou au centimètre près, en fonction de l'âge et du sexe.

---

Geert Thyssen (Liverpool John Moores University, Università degli Studi di Sassari, Université de Liège)

**Reimagining Education for Health: A Body and Sensory Reading of Child and Adolescent Obesity and Eating Disorders (ca. 1920-2020) (English) (81.07)**

The research project we propose to develop is intended to contribute to a "Reimagining [of] Education for Health" and is framed within a bodily-sensorily and temporally-inflected lens to do with nutrition. In particular, the project intends to focus on changes occurred over time in "edible landscapes" (Burke, 2015) involving education of the senses. It will analyse possible connections between these changes and child and adolescent eating problems such as obesity which pose growing challenges to families and health and education professionals and, as contemporary research issues, also benefit from being looked at historically to be properly understood and addressed. Within a transnational ecological framework it thereby aims to critically examine change and continuity as well as limits and opportunities regarding food literacy as something that, like alphabetisation (Pruneri, 2006), has contributed to the emergence of individual and collective Selves. Indeed, "imagined communities" (Anderson, 1991) are embodied by individuals and groups of people. Young people in particular represent such "social bodies". Healthy children and youth are thus emblematic of a healthy nation; conversely, unhealthy children and youth are symptoms of a sick nation (Nys et al., 2002). Food, in turn, as substance, is the fuel for body and mind and co-determines health and illness; as cultural form, it is inseparably bound to values, prejudices and anxieties. As such, it is an indicator of more and less conscious behaviours and thoughts, an element that binds and divides, that is: a factor which helps shape identities (e.g., Counihan & Kaplan, 1998; Scholliers, 2001). Indeed, "you are what you eat", as a popular saying would have it, which can be traced back to *La physiologie du goût* (1826) by Jean-Anthelme Brillat-Savarin. Implied in such rhetoric is an ambivalent conception of taste in relation to food (e.g., von Hoffmann, 2013). It fits in with discourses that have long posited man [sic] as a self-educating project (cf. Depaepe, 2012). From an historiographic point of view, in the domain of food, among other ones, the French *Annales* school in particular has been fruitful in linking up social and economic structures with everyday lives and habits of ordinary people, material culture, and the like. Significantly, in food history, the history of medicine, as well as the history of education since the 1990s a "cultural turn" has gained prominence and reconnected with such research. However, these cultural-historical disciplinary sub-strands have so far hardly been brought into dialogue or, for that matter, related to present challenges relating to child and adolescent eating problems. What is clear in any case, across temporal-geographical and cultural contexts, is that in the binary code of sick and healthy regarding (social/individual) bodies, nutrition, exercise, and so on education has come into play and that, however formal or informal, this education has addressed the senses (Thyssen & Grosvenor, forthcoming) and involved various producers of meaning, including audio-/visual materials (Thyssen & Priem, 2013/2016). In general, sense-scapes of childhood and adolescence have changed to such extent that some refer to them today as "obesogenic". Importantly, insight into how precisely these sense-scapes (including eatable landscapes; cf. Burke, 2005) have changed and how that has affected the young will help avoid framing the issues in question as concerning certain individuals and/or groups of people.

---

---

Geert Thyssen (Liverpool John Moores University, Università degli Studi di Sassari, Université de Liège)

**“Un/Sullied Bodies”: Entangled Embodiments of Im/Purity across Health Education Initiatives in France and Italy (c. 1918-1978) (English) (40.11)**

This paper offers a performative account of dynamic entanglements of im/purity (cf. Lugones, 1994) produced through material-discursive practices and apparatuses of bodily production (cf. Barad, 2007) related to holiday camps and open-air schools in Roubaix and Milan from the period of 1918 to 1978 (see also: Thyssen, 2009a/b; Thyssen et al., 2010; Thyssen & Depaepe, 2012). Both in Roubaix (France) and Milan (Italy) the parascholastic initiatives mentioned were conceived within a socialist municipal policy, although in Milan they fully developed only during Fascism. In both cases they further originally aimed at a multi-limbed body of indigent, “debilitated creatures” and figured as a panacea: as health reform initiatives tailored to the needs of “social misfits” in all respects. In Roubaix, as in Milan, finally, the original target group of the “backward” was expanded over time to include the “retarded”, the “socially maladjusted” and an increasing number of “foreign” children and youth. The paper, then, explores how apparatuses co-constitutive of phenomena like im/purity matter for the coming into being of bodies in the world (Barad, 2007). It does so concretely through an account of sportive-hygienic practices taken to have figured in enactments of un/sullied bodies considered to be more than embodiments, for instance, of nations (e.g. Nys et al, 2002) as imagined communities (Anderson, 1991). Instead of conducting a foucauldian discourse analysis (e.g., Kirk, 1998), I adopt a “diffractive” methodological approach (cf. Haraway, 1992; Barad, 2007); that is: an approach attentive to differences that “matter” (as both substance and significance).

---

Brian Titley (University of Lethbridge)

**The Body Subdued: The Formation of Postulants to American Catholic Sisterhoods, 1945-1965 (English) (90.08)**

The postulancy – six to twelve months in duration – was the first formation stage for those who sought entry to a religious sisterhood. In effect, a postulant was asking to be admitted while the congregation was judging her suitability. Although congregations were committed to expanding their own numbers, not everyone was acceptable. The ability to adjust to the minutiae of convent culture was the ultimate test for a postulant: could she obey instantly, forsake “singularity” or anything distinctively individual, embrace approved behavior such as “custody of the eyes,” and demonstrate an appropriate work and religious ethic. An analysis, both descriptive and statistical, of those who persevered and were accepted as novices, and those who withdrew voluntarily or were expelled, is provided. The focus is on the United States during a two-decade period in which convent novitiates reached their highest all-time enrolment.

---

Daniel Tröhler (University of Luxembourg)

**The German national body and physical education: Turnvater Jahn and his contested vision of a United German nation (English) (90.10)**

After the Holy Roman Empire of the German Nation had been dissolved on occasion of the lost battles against the French Revolutionary troops in 1805 and 1806 German Nationalism awoke in an unprecedented way, dreaming the dream of Greater Germany, including all European German speaking territories. Besides the German national philosopher Johann Gottlieb Fichte (Addresses to the German Nation, 1808) Friedrich Ludwig Jahn became one of the popular spokesmen of German uniqueness and superiority, mostly in his book *German Volkstum* (1808/1810), combining the idea of the (linguistic) nation, the state, and the Volk. Jahn represents the first phase of the educationalization of the world (or at least of the nation) insofar as he sought to identify Germanness with physical fitness. In 1810 he founded with eleven friends in the Hasenheide in Berlin the Secret German Confederation for the liberation and unification of Germany. From the long walks that Jahn took with his students, he eventually developed regular gymnastics to be exercised in public with the help of gymnastic apparatuses modeled after the ideas of the German philanthropist GutsMuths. In contrast to the philanthropic model Jahn's ideas did not focus on the individual, but on the development of a collective attitude (*Gesinnung*). To this end, gymnastic apparatuses were further developed and supplemented by games, swimming, fencing and hiking, heading at a totality of physical exercises in the context of German liberation. On occasion of the Restoration in Prussia Jahn as radical nationalist got arrested because at that time nationalism was understood as liberalism, and liberalism as opposed to the Restoration; and public gymnastics was prohibited until 1842, when physical education was defined by law as "necessary and indispensable part of the education of young men." From there physical education got integrated into the school curriculum, first of the secondary schools, then on the elementary level. Physical strength had become an ideal beyond the question of nation or state, and it became educationalized by being introduced into the curriculum, translating the models developed in Switzerland and Sweden into the Prussian system of education.

---

Jana Tschurenne (University of Göttingen)

**Conflicts over Caste and Education: Schools for "Mang-Mahars" in 19th Century Maharashtra (English) (80.02)**

Against the background of a discourse of "universal education", European missionaries and educational societies, from the early nineteenth century onwards, started to set up inclusive public elementary schools in the colonial centres of the Indian subcontinent. Later, also the governments in Calcutta, Madras, and Bombay invested into the expansion of elementary schooling. While connected to an agenda of social discipline within a colonial social order, these schools challenged existing educational hierarchies and exclusions. Women, and the "lower castes", particularly those classified and treated as "untouchables", did not have access to formal education within the normative frame of "Brahminical patriarchy" (Uma Chakravarti). The paper analyses conflicts arising from the attendance of "untouchable" students in missionary, regimental, and governmental schools in the 19th century Bombay Presidency, which often arose from "upper caste" students' refusal to sit together with "the lower classes". Moreover, it discusses the efforts of social reformers of the anti-caste movement to provide schools for girls and the "Mang-Mahars" (from 1848 onwards), and the sometimes-violent opposition they met with. Based on colonial governmental, missionary and reform societies' records, the paper shows that the traditional educational elites fought to uphold their privileges, while breaking those privileges became crucial for Dalit activists and the anti-caste movement. Education was one of the major fields of political contestation in colonial India, and the unequal access to quality education according to caste and gender divisions remains a major problem of Indian education until today.

---

Yasin Tunc (University of Wisconsin-Madison)

**Arnold Gesell, Modern Techno-Epistemic Arrangements and the Fabrication of the 'Normal Child' (English) (80.04)**

---

This paper traces how Arnold Gesell, one of the most prominent educational psychologists, formulated his biological developmental theory that formed the basis of his theses and assumptions on “normal” child development through analyzing the intricate amalgamation of new architectural spaces, and new visual apparatuses and technologies of measurement that mediated the psycho-medical gaze that objectified the child’s body as a condition of its own possibility. The architectural space constituted an observational dome that was built at the Yale Clinic of Child Development that Gesell founded and headed until his retirement in 1948 and apparatuses and technologies of measurement consisted of thousands of photographic and motion pictures that Gesell and his team collected from 1920s to 1940s that recorded child behavior from infancy to adolescence in fine details. Predominantly visual, this techno-epistemic arrangement that merged the scientific gaze with the cinematic gaze was essential for the theorization of child’s normal developmental phases and developmental norms that still dominate in the way we think about normal childhood. I read this techno-epistemic arrangement, an amalgam of architectural space and multiple technologies of measurement and technologies of normation and normalization, as critical in the formulation of the normalcy of the child as much as the theoretical formulations themselves. I argue that the normal child was an effect, “an abstraction, fantasy, a fiction, a production of” such techno-epistemic arrangements. As Nikolas Rose has put it, in this arrangement, developmental norms and scales “were not discovered: they were forced into existence by the apparatus themselves.” While histories of educational psychology abound with histories and theories of child development, there are only a handful studies that trace the modern techno-epistemic arrangements and technologies as a condition of possibility of such theories. In this sense, this paper aims to contribute to the critical historiographies of education and educational psychology.

---

Patricia Quiroga Uceda (Independent Researcher)

**The reception of Waldorf schools in a strong catholic context: Spain during the late- francoism in the sixties (English) (60.16)**

In this paper I study the conditions of possibility for the reception of anthroposophy and Waldorf Schools in the second stage of Francoism. I take as a reference the context of post-Vatican II and a catholic system in the process of recreating itself. The period of time under study here is the first phase of reception: 1967-1976. This phase places Sandra Aiste’s semi-clandestine yoga classes at center stage for receiving anthroposophy in Madrid in 1967. This group decided to create another group specialized in deeper theoretical work on applying anthroposophy to education in 1971. Nevertheless, during the Franco regime, the field of action available to this small group of partisans was restricted to the study of anthroposophy and Waldorf education, and no schools were founded. The research questions in this work are: How did Francoism and Catholicism influence the reception of anthroposophy and Waldorf education? What offered this esoteric current to the participants of this group in spite of Catholicism? How was Spain receiving and articulating Vatican II in the context of the counterculture and a strong process of secularism and if this had an impact in approaching new currents?

---

Paola Valero (Stockholm University)

**The sacralization of mathematics in the making of the scientifically minded citizen (English) (30.14)**

The dominant narrative of school mathematics as part of the curriculum of education in the 20th century is that the citizens’ mathematical competence is necessary for the scientific and technological advance of society. On the surface, mathematics is a privileged knowledge that should make people more rational, logical and capable of dealing with numerical arguments, and such attributes are indispensable to solid Modern nation states, at least in the 19th century. A closer look at the languages of education (Tröhler 2011) in which the school mathematics curriculum is entangled would provide a more nuanced understanding of the articulations of the sacred and the scientific in the realm of modern education. I am interested in historicizing how the increasing scientification of mathematics pedagogy relying on Jean Piaget’s ontogenetic epistemology allowed for a reconfiguration of the sacredness of mathematics into ideals of learning of the universal cognitive child. Since the time of Plato, the narrative of mathematics being the purest form of knowledge expressing the divine and the universe was associated with the idea that God could be reached through

the study of mathematics. Accessing the divine through the study of abstract objects such as mathematics was one of the aims of many mathematicians/philosophers until the 19th century, and part of the justification for including mathematics in the school curriculum. It is my contention that Piaget-inspired pedagogies, while appealing to the making of the child into a universal, cognitive being and thus a Modern citizen, allowed for a new assemblage of the Platonist idea of the being's access to the world of ideas and, with that, to the universe, the eternal and the divine. I build my analysis on the transformations of mathematics curricula in Colombia and examine my contention in the particularities of a Catholic configuration of education in the late 19th and during the 20th century.

---

Carlos Martínez Valle (Universidad Complutense de Madrid)

**Active Methods and Social Secularization in School Catechesis during the Franco Dictatorship (1939-1975): A Transfer in a Cultural System in Change (English) (60.16)**

During the Franco dictatorship (1939-1975), Dewey, who was considered one of the most important theorists of 'Active Methods', was, after being forbidden, progressively often quoted in relation to teaching religion in Spain. The paper analyses the conditions of adoption of an educational ideology that was at odds with the Spanish (educational) culture resulting from the traditional prevalence of Catholicism. The traditional Catholic image of the human being and the related conception of education as a form of conversation produced a dereliction of didactics in Spain, in particular of active methods. Although the religious academic establishment referenced authors from the progressive education tradition, grassroots catechists adopted and practiced active methods from the Church's own tradition, such as the Life's Review or the debate circles. The paper also researches the intellectual construction of religion in a 'secular age', and contends that the adoption of foreign practices is a path dependent process that requires changes in social structures and key beliefs, as well as a transformation of previous practices.

---

Livia Vass (University of Pécs)

**The Madzsar's system: a special females' physical education in Hungary (English) (10.04)**

In March 1919, Hungarian Republic of Councils was declared as the country's form and then significant steps have occurred: the new Commissar of Public Education has introduced new items into the Gymnastics Teacher Training Institute as medical knowledge, Swedish gymnastics, art of movement, adapted physical education. After setting up The State Gymnastics Teacher Training Institute the reform of the training didn't finish because the People's Commissariat of Education started the elaboration of college and university-level physical education teacher training plans, including the foundation of Women's College of Physical Education. Essence based on the idea that the building of the Academy of Ludovica is placed in the women's department, where the facilities were already in place. The course content included material Madzsarné Jászi Alice special knowledge of modern art movements (Delsarte, Dalcroze, Mensendick) and the educational concept was built on the Anglo-Saxon outdoor recreation movements. She introduced the Mensendick-kind female body culture and was one of the creators of modern physiotherapy in Hungary. Her Functional Gymnastics Teacher Training Institute was opened in May. There was group and individual education there for children and adults as well. The body culture, beyond the exercises, meant a general lifestyle system that aims associated with the acquit civilization disease, unfavorable working conditions and to compensate little daily movement. In this system, nutrition, clothing, air, bath or living conditions were also important, and the whole training primarily took place in the spirit of prevention, although successfully treated extant disorders as well. Her groups contained women from different social strata: from white-collar, office and blue-collar workers to aristocrats but the majority is from the middle class. Her hygienic gymnastics system is based on Deisarte-Mensendieck's principles, it covers prevention (female body culture), healing (laying the foundations of physiotherapy, establishing the exercises during pregnancy), and body art training. The essence of her gymnastics: 1) The principle of gradation (processed goods exempt position in the different muscle groups). 2) The principle of central building construction: to balance the pelvis and the lumbar spine. 3) Corrective approach (through self-correction kinesthesia). 4) The necessity of the shaping of the muscles: the weakening tendency of the muscles tends to strengthen, while the shrinking tendency of the muscles tends to stretch. 5) The principle of isometrics every exercise begins by stretching. 6) Law of action and reaction: passive stretching



exercises based on action and reaction, using external power. 7) The emphasis on breathing. 8) Special class design: warm-up, compliance with targeted exercises and activities. Exercises based on the following model: aesthetic exercises (walking, jumping), warm-up-, relaxation-, breathing-, stretching-, exercises and also chest, abdominal, hip and pelvis, legs and feet exercises. Facial gymnastics. It has risen high level of physical self-knowledge and awareness, where in addition to the breathing motion had a key role. Noteworthy that participants did gymnastics nakedly, that the work of the muscles visible and could be corrected. This gives rise to some indignation in the public opinion and the authorities.

---

Ariclê Vechia Karl Lorenz (Universidade Tuiuti do Paraná)

**Physical Education for Women in Early Twentieth-Century Brazil and the Regeneration of the 'Brazilian Race' (English) (30.10)**

Towards the end of the XIX Century and the beginning of the XX Century, scientists and intellectuals in Brazil ascribed to the ideal of a "Brazilian race" capable of leading Brazil to modern nationhood. Influenced by eugenic ideas, the "Brazilian race" referred to the poor, non-white segments of the population. Negros and mestizos were considered responsible for the social misery in the country; they were impediments to national development. Fernando de Azevedo, a sociologist, educator and Director of Public Instruction in the Federal District - Rio de Janeiro, adhered in large part to the doctrinaire arguments of the Brazilian intelligentsia, although he later adopted a softer stance. Beginning in 1915, he published various works that addressed the question of "race" and advocated measures for regenerating the "Brazilian race." This study discusses the eugenic ideas of Fernando de Azevedo about the "Brazilian race" and, specifically, his arguments for introducing Physical Education in the schools as a means for physically and morally improving the nation's youth. For Azevedo, the "Brazilian race" was an "ill-defined and hybrid product" that was a mixture of whites, Indians and blacks. These latter groups were considered "inferior races." With respect to the children and young adults who were descendants of these "inferior races," their weak, rachitic, anemic and indolent condition constituted a threat to the formation of a unified national character. Nevertheless, Azevedo believed it was possible to improve the characteristics of these less-privileged populations. Azevedo's thoughts on this matter oscillated between hardline eugenic positions and a more moderate view based on the Lamarckian notion that acquired characteristics can be passed on to future generations. Following this second line of reasoning, he argued that Physical Education, particularly as it applies to female students, could physically and morally improve the Brazilian people. For Azevedo, Physical Education would develop three dimensions of the individual: the physical, which includes the nervous, muscular, respiratory and digestive systems; the moral and intellectual, which encompasses reflection, observation, willpower, audacity and perseverance; and the social, as manifested in a collaborative spirit that neutralizes degenerative tendencies. In advocating Physical Education for female students – which he characterized as the future mothers of the nation -- Azevedo argued that "strong women produce a strong race, and that weak and fragile mothers engender weak offspring who ultimately will be a deterrent to social progress. Without an intervention designed to produce healthy and strong women, there can be no improvement of the race. Through the physical regeneration of the Brazilian woman over successive generations, a healthy and robust Brazilian people will evolve and guarantee the future of the nation.

---

Mirelsie Velazquez (University of Oklahoma)

**Coming out of the Margins: Oklahoma women of color and quest for educational justice (English) (10.09)**

In this paper, "Coming out of the Margins: Oklahoma women of color and quest for educational justice," the author contextualizes the role women, both African American and American Indian, have played in demanding and ensuring educational opportunities for their children and community's children. The emergence of school teachers, as well as traveling home economics educators, and through the use of print media, these women situated themselves as active participants in the creation of meaningful spaces for their communities, amidst the racial turmoil in which they lived. Schools are at the center of the development of communities as they stand to be both controlling and liberating agents in the lives of those living in the margins.

---

Angel Luis Velez (University of Illinois, Urbana-Champaign)

**Challenging Notions of Inferiority: Puerto Rican Students and the Struggle for an Educational Opportunity Program at Northeastern Illinois University in the Early 1970s (English) (60.11)**

This article examines the ways in which Puerto Rican students mobilize to call for institutional change at Northeastern Illinois University from 1970 to 1972. I argue that Puerto Rican students that composed the Union for Puerto Rican Students used community cultural wealth to demand change at the University. Instead of using a deficit perspective, these students, I argue, utilized salient cultural characteristics not often recognized in mainstream society. I employ Tara Yosso's Community Cultural Theory to understand the variety of capitals Puerto Rican students used to question racial and cultural injustices they faced during the social movement era. The Union for Puerto Rican Students employed black power tactics and Puerto Rican nationalist ideologies as strengths to make institutional changes at the University. These ideas were co-opted and modified by the Puerto Rican community as a place of historical, linguistic and cultural significance to these students. In the end, these students were successful in demanding cultural and academic programs that catered to their needs and infiltrated the University's newspaper, Student Government Association, and radio station. The Union for Puerto Rican Students also developed *Que Ondee Sola* magazine to deliver positive news about the Puerto Rican experience and other oppressed communities.

---

Diana Gonçalves Vidal (USP)

**Transnational Education: Sex education and the New Education Fellowship (1920) (English) (60.13)**

In 1920, the New Education Fellowship (NEF) emerged as an international movement designed to gather educators from different countries in the belief that education could respond the new demands of a changing world. In the context of the end of World War I and the claims for peace and democracy, this fellowship, situated in the United Kingdom, gave origin to branches worldwide, including South America representation. As a strategy of disseminating initiatives and ideas, *The New Era* magazine was created in 1920 and in 1921 the Fellowship organized its first conference at Calais, France. Associated to *The New Era* were the other magazines: *Pour l'Ere Nouvelle* and *Das Werdende Zeitalter*. Sex education in home and school was one of the themes discussed in the pages of *The New Era*. The subject attracted so much interest that it covered two different issues (vol. 5, nr 17, January and nr 18, April, 1924). Psychologists and Educators were invited to debate the matter and give advice to parents and teachers. Even a Syllabus of Sex Hygiene Lectures to Girls was presented to help teacher in addressing the problem. The articles show a tension between a scientific and a moral approach. However a psychoanalysis shift is undeniable. To explore these questions in dialogue with Brazilian experience is the purpose of the presentation.

---

Martin Viehauser (Eberhard Karls Universität Tübingen)

**Educating Efficient Housekeeping. The Frankfurt Kitchen and Body Politics in the Late 1920s (English) (60.17)**

In the late 1920s the Austrian designer Margarete Schütte-Lihotzky developed a rational outline of the kitchen, which was inspired by kitchen designs saving space in trains (cf. Noever 1996). The so-called Frankfurt kitchen was integrated in a greater number of housing cooperatives in the city of Frankfurt. At first glance, Schütte-Lihotzky's innovative kitchen design was developed for standardized use in order to reduce costs and space. At the same time, the designer wanted to make a kitchen for women who – in the late 1920s – increasingly engaged in employment outside of the home. The design aimed at maximizing the efficiency of housekeeping done in the kitchen. The presentation addresses this way of body politics by navigating the working routines carried out within the spatial arrangement of the kitchen. The Frankfurt kitchen was designed to educate women towards efficient housekeeping. Schütte-Lihotzky's feminist agenda was based on scientific efficiency studies in the context of Taylorism and on precise calculations of the energetics of the body and its movements in space and time. By drawing from recent science and technology studies as well as Michel de Certeau's (1984) analysis of strategically arranged space, this presentation reflects the education of the body

---

by means of architectural design of the kitchen. This includes an analysis of the rational view of the body as a “human motor” (Rabinbach 1990) in interrelation with historically contextualized societal and economic needs.

---

Michaela Vogt (Universität Würzburg)

**Processes of Normalization and Selection in the German School System. Historical Comparative Analysis of Students' Reports from the GDR and the FRG between 1954 and 1974) (English) (30.17)**

This comparative project between GDR (German Democratic Republic) and FRG (Federal Republic of Germany) considers students' reports about primary school children who took part in an examination process because of their learning disabilities. This selection process decided whether the examined child was capable of/ suitable for attending primary school or had to be admitted to special education institutions. Reference of this selection process was the social constructed image of a child with a “normal” body and an “average” mind. During the evaluation period of the study these students' reports are analyzed by using a qualitative research method called historic-contextualizing content analysis. Thus conclusions can be drawn concerning range and combination of attributions ascribed to the children's behavior, intelligence and also to their body. Furthermore, these results are compared with the final decision of school attendance. Whether the children are finally sent to primary school or to a special education institution, isn't linked in a constant way with the attributions comprised in the reports. These irregularities and also additional contextual facts are the main topic of each of the two single projects. Regarding the comparative analysis, there's also the goal of amalgamating the data of the two parts of Germany. The presentation will include more information about the whole project and offer first results of examination concerning the analysis of the reports and the selection of relevant contextual facts.

---

Julie Sommer von Würden (University of Copenhagen)

**Student bodies shaping Islam – Spirits, religion and the body in Zanzibar schools (English) (30.14)**

Only few other scholars (Sharp 1990, O'Brien 2001) have dealt with the body and the educative role of spirits in the histories of schooling. During the autumn of 2014, I witnessed several female Islamic students possessed by spirits in classrooms in Zanzibar. The meaning and context of such observations can be explained in a historical relation of Ibadhi and Sunni Islam and changing perceptions of what constitutes a proper Muslim. Education and Islam have been clearly connected since the British established secular claimed government schools in 1900s Zanzibar, a system that was continued by the postcolonial socialist government in 1964 (Loimeier 2009). While education was increasingly scientified, spirits who have a long tradition within the Zanzibari cosmology and Islamic faith (Larsen 2014) did not accord with notions of progress. By focusing on spirits and the student body, or what Judith Butler (Butler 1993:9) calls materialization, “the effect of boundary, fixity and surface”, the paper explores how student bodies formed part of religious contestations in Zanzibar during the 20th century. Through looking at school inspection reports on religious and general teaching, pictures from school archives and student life-historical material from 1920 to 1970, I discuss what constitutes the curricular legitimate and negotiated categories of knowledge and identity: How a scientification of the right Islamic “orthodoxy” and the proper Muslim body connects to spirits – and to gendered, raced and classed categories. Classroom observations from 2014 to 2015 of spirit possession, spirit instruction and teachers techniques of spirit exorcism in a government school and an Islamic elite school serve to contrast the historical findings. By focusing on schools as historical sites of religious activity the paper contributes knowledge about religion shaping student bodies, and student bodies shaping religion within a state-rooted project of schooling.

---

Andrea Walton (Indiana University Bloomington)

**How US Women's Colleges Have Moved Beyond the Female/Male Binary (English) (50.05)**

This paper explores the history of US women's colleges and asks how changing dominant cultural notions of what it means to be a “woman” have created challenges and opportunities for these distinctive institutions. The paper is

organized chronologically, in three parts, each examining a pivotal juncture. Part One covers relatively familiar terrain; it considers the emergence of women's colleges in the nineteenth century. These single-sex colleges provided opportunity to female students, who were categorically excluded from the nation's all-male colleges until the 1830s. Part Two considers how US women's colleges looked to their historic mission and identity to weather the profoundly different context for US higher education during post-World War II expansion, especially from the 1960s onward. Women's colleges had to confront the push to coeducation and changing student demographics, and negotiate the political demands of the women's movement and its academic counterpart, women's studies (which shifted the conceptual discussion from "sex" to "gender"). Finally, Part Three considers how laws promoting equity—notably, Title IX (1972)—and changing notions of gender have compelled institutions chartered with female-only admissions policies to consider their continued relevance and to shape policies for transgender students—moving in their campus culture and admissions policies beyond the male/female binary. **Perspective and Significance:** This essay is anchored in the higher education concept of a special mission institution and the literature on gender. US women's colleges were born of the historical marginalization of particular student populations. Some, like Spelman, were founded to serve women of color. All have grappled with reconciling their single-sex history with new understandings of gender and, most recently, growing political affirmation of the rights and needs of transgender individuals. Women's colleges have generally been studied in relation to men's colleges. This essay looks at a different dynamic, namely how women's colleges have re-imagined their historic mission to champion the education of "women" in light of changing notions of gender and most recently growing discussion of the fluidity of gender identity. Thus institutions that were founded to educate "women" who were denied access to colleges for "men" are now compelled to reflect upon and modernize their historic mission to be inclusive of the rights and educational needs of transgender individuals. My research shows that much as the modern wave of coeducation, in the 1960s to the 1980s, proved a pivotal juncture in re-articulating the distinctive value of a single-sex college for women, today's context represents a new chapter in the history of women's colleges. Secondary and primary materials related to the history of US women's colleges are widely available and document early debates about the best education for women and whether coeducation was unnatural or would unsex women (and emasculate men). Archival research at a number of US women's colleges, notably the Seven Sisters and Catholic institutions, has yielded material about modern coeducation debates, the founding of women's centers, and the rise of women's studies (Part Two). Finally, presidential speeches, trustee statements, academic reports, and media coverage shed light on contemporary developments (Part Three).

---

Wen Wen Wang (Kyushu University)

**Beyond 'Good Wives and Wise Mothers' : An Analysis of Chinese Female Secondary Students Essays in 'Xingren Jikan' (Xingren Quarterly, 1934-1936) (English) (30.05)**

The domestic-centered concept of "Good Wives and Wise Mothers" ("Ryosai Kenbo", "GW&WM") in female education in Japan was developed during the late Edo-period, and became part of government education policy after the Sino-Japanese War in 1894-95. In the early 20th century the ideas from this discourse seeped into the late Qing and Early Republican China through Chinese reformers studying Japan and Japanese educators teaching in China. In 1932, when Manchukuo was created, Japanese leaders and educators based the puppet country's female education principles on the "GW&WM" ideology. Some previous scholarship has inspected female education principles and characteristics based on analyzing girls' essays in school journal, but they ignored those student essays that broke with the expected colonial orthodoxy. Also, some studies concluded that the feminist ideology of "new women", which was generated by China's May Fourth Movement, was eliminated by Manchukuo and replaced with a national ideology of "GW&WM". But were these "New Women" ideas so easily extinguished? To what degree did these kinds of ideologies persist among female students?

This paper analyzes the female secondary school journal "Xingren Jikan", published by the Fengtian Female Normal School from 1934 to 1936. It examines essays written by Chinese female secondary students, analyzing their opinions on education and the idea of "GW&WM". Many of the student essays went beyond or even fully differed from the "GW&WM" ideology. These student essays argued for pursuing equal rights in terms of four aspects—social gender equality, economic independence, education equality, and criticism of patriarchal ideas. They wanted to challenge male domination and gain power in family. They expected freedom of marriage. Meanwhile, they criticized the efforts made

by the government towards improving the status of girls as “entirely superficial”. They called on girls to fight bravely against the patriarchal system, work together, and act to make their own futures. The Manchukuo government encouraged female students to return to the home after finishing their studies in the early Manchukuo period. However, substantial numbers of students challenged these expectations and sought different roles. This shows the weakness of the government positions. Other student essays mixed aspects of the “GW&WM” with more Western and progressive ideologies. Ideological confusion and contradiction existed in students’ thoughts in the early Manchukuo period.

---

Mirian Jorge Warde (Universidade Federal de São Paulo)

**Sloyd: a wholesome educational concept, an antidote to verbalistic school (between the late 19th century and the early 20th century) (English) (60.01)**

This paper is the result of efforts I have been making in order to examine the pedagogies which, between the late 19th century and the early 20th century, entered into international circulation and were appropriated – in different countries – with the purpose of breaking up the so called “traditional school”. Many were the modes of figuring and appropriating the educational conceptions or pedagogies deemed to be “new” or “active”, but a trend prevailed of representing such “traditional school” as verbalistic, based on abstract curricula, alien to the interests of the child and alienated from the needs of contemporary society. The main topic of this paper is the educational sloyd, which circulated in Brazil in the first decades of the 20th century being the ground for innovative institutional experiments of “education through action” (Larsson, 1902). My initial research indicates that sloyd entered Brazil through at least three very specific ways: the reading of Belgium author Omer Buyse’s work; the visit of Brazilian educators to Argentinean and American institutions. Buyse’s book, *Méthodes Américaines d’Éducation Générale et Technique*, first published in 1908, came to Brazil in the early 1910’s. Educator Coryntho da Silveira gave hints of utilizing Buyse’s guidance to organize a professional school in Rio de Janeiro which he was called to run in 1912. Years later, the circulation of Buyse’s work was patent through the speeches of prominent educators such as Heitor Lyra da Silva and Lisimaco da Costa, on behalf of the “manual training” or the emphasis on the importance of the correlation between manual work and intellectual development. In 1909, the General Board of Public Instruction in São Paulo assigned educators Aprígio de Almeida Gonzaga, Miguel Carneiro and João Lourenço Rodrigues to “search in the United States and Argentine (...) for theoretical subsidies that could organize professional education on administrative and pedagogical basis” in São Paulo (Lunardi Marques, 2003, p. 49-50). In this paper, I examine: the narrative that Buyse constructed about the American sloyd and the narratives by the Brazilian educators as an outcome of their study visits to educational institutions in the United States. I have chosen this approach due to my great interest in investigating the circulation of educational/pedagogical projects or procedures in Brazil and in the United States. By attempting to answer the questions “which sloyd did the Brazilian educators constructed as being the ‘American sloyd?’” and “which sloyd did these educators experienced in Brazil”, I have analyzed reports by the Brazilian visitors and Omer Buyse’s work, as well as some American works which provided me with data and information about the sloyd originated from Scandinavian countries and the methods developed in Russia (“methodic series” by Victor Della Vos), and the United States (“Eddy system” and “Tadd system”) which circulated in the United States and in Brazil at the same time as the sloyd and frequently as a supplement to it. The assumption I contend here is that Brazilian educators understood sloyd as a wholesome educational proposal aimed at the harmonic modeling of the body and the mind and not as a simple technique to be used in professional education. That is, they figured sloyd as a “new school” that was active in contrast to the “traditional school” seen as verbalistic.

---

Ruth Watts (University of Birmingham)

**But there is also an ecology of the world within our bodies': Rachel Carson and environmental education (English) (60.04)**

Rachel Carson’s warning concerning the interdependence of all living things and the need to understand that new scientific ways of controlling nature might have devastating effects on human beings if not used responsibly came in a book, *Silent Spring*, written deliberately as a work of public education. Arguing against scientific knowledge being kept

---

for only a few beings isolated and priestlike in their laboratories, she used her literary and scientific skills to inform the public on environmental issues she saw as crucial to public well-being. As a scientist in the American civil service whose career had centred on public information and as a writer who had won widespread praise for her lyrical, highly readable syntheses of contemporary marine science, she expressed awe at both the natural world and the advances scientists were making in understanding it, yet she was also horrified and dismayed by the continuous devastation that humans created in their unrestrained rush to use scientific advances without sufficient thought or testing. Just as the bodies of insects, birds, fishes and animals were being destroyed so would be those of human beings. Her educational mission was to warn the world to control the body of scientific knowledge and to examine how universities, industry and government cooperated in their public science in order to stave off a Frankenstein scenario. Rachel Carson's depiction of cancerous bodies produced by science run amok was both a factually researched and a metaphorical picture of bodies of knowledge needing to progress with greater care. It provoked virulent opposition from those whose interests were threatened by her arguments, including scientists in academia and industry and government officials. The result was a public debate which has been likened to Habermas's idea of a 'public sphere'. This paper will use Rachel Carson's public education writings to consider both environmental science and living bodies and the ethical concerns of bodies of knowledge in academia.

---

Wei-chih Liou (National Taiwan Normal University)

**An Historical Case Analysis on 'State Regulation of Bodies of the Youth' in Modern China and Taiwan (English)**  
(40.04)

In 1928, after the KMT government completed the Northern Expedition, China was united and the nation entered the period of political tutelage. Scouting, which was originally a voluntary community activity, was mandated as a requirement in the elementary and junior high school curriculum in preparation for the military education in senior high schools and universities. In military education, professional soldiers served as military training instructors to train the body and instill the ideologies of the Three People's Principles so as to foster citizens' loyalty to the said ideologies, the leader and the country. In 1949, the KMT government was defeated by the Chinese communists and retreated to Taiwan. Treating Taiwan as a revival base, the scouting class, military training class, and military education instructors continued to be implemented to discipline students' bodies and minds. The China Youth Anti-Communist National Salvation Corps was also established to provide activities during the winter and summer breaks to ensure the contingency of the state regulation over bodies of the youth. After the switching of the political parties in power, the presence of military training instructors remains on campus in Taiwan today, making it a world wonder among "democratic" countries. This historical research examines how the components of the government, political party, education, and military were engineered to shape the physical and spiritual being of the youth since 1928 in China and after 1949 in Taiwan. How could the practice of state regulation over individual body persist after the adoption of the constitution and the lifting of the martial law in Taiwan? How could it survive different political parties in power? Is it possible to change or abandon this practice? The analysis on historical cases in this article purports to contribute to the field of regulating bodies of the youth.

---

Johannes Westberg (Uppsala University)

**Creating gendered bodies in the service of the nation: Girls physical education according to the Swedish pioneer Anton Santesson (English)** (90.10)

Alongside sloyd, Swedish gymnastics (The Swedish system/ The Ling system) is Sweden's most significant contribution to the history of education. Invented by Pehr Henrik Ling (1776-1839), and refined by his son Hjalmar Ling (1820-86) among others, the purpose of this system of gymnastics was to systematically exercise each part of the human body. While mostly featuring free-standing exercises, it also involved some apparatus work, and was marked by a high degree of formalization. Promoting manliness and nation-building, the Swedish system soon won a significant following across the world. Using the Benedict Anderson's conceptualization of nationalism and Michel Foucault's analysis of discipline as starting point, this paper explores the comparatively under-studied issue of how the physical

education of girls was construed in the Swedish system during the latter half of the nineteenth century. The main issues that this paper will address is the societal and individual problems that girls' gymnastics was to solve, the strategies and techniques that the Swedish system employed for this purpose, and how the Swedish system's effects on the girls was to be understood. Focusing on the works of Anton Santesson (1825-92), who along with Hjalmar Ling was the main author on girls' gymnastics in Sweden, I will show how girls' physical education was conceptualized as a response to a nation in social, cultural and physical crisis, that in part was the result of the detrimental effects of schooling on girls' bodies and minds. By establishing a nation-wide network of state gymnastic inspectors, and implementing a system of gymnastics that was adapted to the un-manliness of the female body, the Swedish system would foster girls that were both adapted to the demands of a modern nation, and the virtues of traditional society.

---

Kay Whitehead (Flinders University)

**Lillian de Lissa's portrait 'misses the real 'me!'' (English) (50.04)**

This paper focuses on three visual images of teacher educator, Lillian de Lissa, across time and space. De Lissa began work at the age of eighteen in Australia and continued in the United Kingdom where she retired in 1947. De Lissa was always careful and purposeful in her self-presentation, providing studio photos to journalists at major points throughout her career. I will use one such photo from her youth in Australia and two images from the 1950s, thereby representing de Lissa as an older woman. The first image is de Lissa's twenty-first birthday portrait which was published with articles in the Lone Hand and Daily Herald in 1913. The second image is an oil painting, commissioned by the Gipsy Hill Training College Old Scholars Association in 1953. The portrait was presented to the college by old scholar, Paddy Ireland, and discussed by de Lissa in a subsequent letter. De Lissa returned to Australia for a few months in 1955, commissioning a photographic portrait when the ship docked at the first Australian port. This photo was published in the Australian Advertiser and then in Britain where she spent the remainder of her life. I will discuss ways in which the visual and written texts interact to construct a comprehensive account of de Lissa's physical presence, at the same time highlighting contemporary anxieties about middle class femininities and national identities for their respective readerships. According to de Lissa, 'the real "me"' is missing from one of these images.

---

Ulrich Wiegmann (Research Library for the History of Education at the German Institut for International Educational Research (DIPF))

**Body Images in the History of Education: Female half-nude with protective mask. A private photo and its relevance for the history of pre-military education in the GDR (English) (70.12)**

Photographs tell stories, intentionally and contrived as well as unintentionally and unconsciously. They reveal social-historical contexts through the spaces represented and the persons acting in front and behind the camera including their intended or unintended presentation of their habitus and socio-historically, culturally imbued modes of interaction. They provide insight into and understanding of past educational relationships. The displayed things and persons disclose themselves as representatives of their time, or as Erwin Panofsky formulated with respect to work of fine art, the depicted image is recognizable in its actual meaning) or its matter) or respectively constitutional character. The image contains the basic attitude of a nation, an epoch, a class, a religious or philosophical conviction. In Bourdieu's sense in continuation of Panofsky one can largely assert that the past can be understood socio-historically through pictures; though dependent on the time and space of the viewers, their special interest in the source, their point of view or respectively the chosen path through the diversity of the depicted image. Based on this thesis it is the intention to examine whether body images can also provide answers to the question of the effects of education in the past. The method of photo-analysis is the guiding principle for the interpretation of sources, developed by Konrad Wünsche, Ulrike Mietzer and Ulrike Pilarczyk since the mid-1990s, based originally on Panofsky. The analysis and interpretation of body images is thus carried out in three steps: At first the body images are described pre-iconographically. The pre-iconographical description counts as indispensable means of disciplining oneself to look closely and unprejudicedly. In the next step the meaning of the depiction is determined and interpreted. Finally the additional unintended statements of the picture are elaborated and interpreted in the context of available knowledge on history of education. Working out

the constitutional character focuses on the question what the image reveals about the outcomes of societal education, i.e. the reaction of society to the developmental fact (Siegfried Bernfeld). The contribution plans to analyze and interpret photographs that document the education in so-called defense readiness in the GDR. The focal point is a photo depicting a group of female students in 1975 in a training camp for civil defense. The future teachers use the protected space of their living quarters to stage their relation to the compulsory situation photographically. The image is of particular thematic interest because it shows persons who have already experienced state education in defense readiness during their twelve years of schooling. As students they now experience the culmination and endpoint of their training in civil defense, including their training in political defense and ideology. The photographic orchestration appears suitable for analyzing the outcomes of education in defense readiness using a social group that in the mid-1970s was considered to have the statistically highest rate of identification with the socialistic GDR.

---

Maria Patricia Williams (Institute of Education, UCL)

**Education and the Catholic body: Mother Cabrini's practice 1880-1917 (English) (30.06)**

This paper will contribute to the sub-theme of 'Working, Thinking and Feeling Bodies' by considering how the emotions featured in the educational practice of the transnational Institute of Missionary Sisters of the Sacred Heart of Jesus (MSC). The MSC was established in Codogno, Italy in 1880 by Saint Frances Xavier Cabrini (1850-1917). In 1889 Cabrini responded to a request from Pope Leo XIII and took sisters to the Americas to serve some of the thirteen million Italians who emigrated between 1880 and 1915. By her death she had established 59 schools and orphanages in the United States, Latin America and Europe. Over a thousand women had joined her Institute. The majority of Italian MSC teaching sisters, including Cabrini, had completed pedagogical studies and gained the teacher's license or 'patente' required by the Italian government. They were early adopters of the Montessori Method and influenced by other contemporary Catholic educators who focused on the affective sphere. Current debates have shown that the term 'emotion' has many meanings and historical studies demonstrate that this was also the case in the past. The paper will address the questions of how Cabrini understood the emotions and their role in Catholic education; how the emotional development of teaching sisters as 'bearers of the love of Christ' was supported and how emotional education aimed to contribute to the development of immigrant pupils as good citizens of the United States. MSC practice in Rome, London and New Orleans, will be considered using findings from a study of Cabrini's 2054 published letters and unpublished documents in the MSC archive. These include formal documents such as the Rule and job descriptions for teachers as well as memories of individual sisters and pupils and records of pupil celebrations and performances. The paper will be informed by recent historical work on Catholic educators and the emotions. It will also draw on the Critical Realism of Margaret Archer to provide theoretical underpinning. The realist conception of the human subject, allows for relations formed in transcendental 'space'. Cabrini understood the personal relationship with God experienced by sisters to be the source of the key emotion and teaching method of 'amorevolezza' or 'lovingness' central to the educational practice of the MSC teacher.

---

Roberta Wollons (University of Massachusetts Boston)

**Racialized Hierarchies in Missionary Education (English) (50.03)**

The missionaries who traveled to non-western nations in the late 19th century encountered not only cultures but bodies that were different from their own both in color, physical features, and clothing. In some cases, the physical differences were slight and missionaries saw themselves as working among equals, which was the case with Armenians and Bulgarians in the eastern and western Ottoman Empire. In other cases, however, in India and Japan, the differences marked not only a difference in culture but a difference in status and hierarchies of authority. This paper will look at the attitudes held by missionaries regarding authority and agency depending on the racialized concept of "other." In India, for example, converts were expected to return to villages to be among their own people and ignore the benefits of western learning they had imbibed from the missionaries. American missionaries saw these rising expectations as attempts to step outside their racialized "place." In Japan, the reverse happened when nationalist Japanese teachers would not allow "white" missionaries to teach kindergarten children. In this case, the bodies of white women were seen



as symbols of values that were antithetical to the creation of a Japanese national identity in the 1890s, including whiteness itself. Much is written about missionaries in terms of their political, social and cultural encounters with the people in their fields of service. Little however has focused on how racial differences in skin color, physical characteristics, and clothing affected missionaries' attitudes that were manifest in the creation of hierarchies of authority: between missionary and "flock," between missionary and student, and between missionary and the larger political systems in which they operated. These same racial signifiers of difference affected the attitudes of people in fields of service, creating equivalent hierarchies of danger and transgression connected to the racialized body. This paper will address two cases. First, the racialized relationships in South India of white missionaries who taught Christianity and English in mission schools, but would not then allow the Indian converts into the society of Christians, despite their demands for equal pay and equal living facilities. Second, the case of Japanese teachers who were trained by American missionaries and then rejected the authority of the white teachers to teach Japanese children. Not only did they reject the western values of individualism and autonomy, but the very whiteness of the missionaries challenged the concepts of beauty and Japanese-ness and femininity being promoted by the government.

---

Deng Ling Yan (Central China Normal University)

**Historical Perspectives on School Uniforms in China (1904-1945) (English) (70.06)**

School uniform is an important phenomenon of the history and education. This paper will explore the development and implication of school uniform for over one hundred years in China. The focuses primarily on Later Qing Dynasty and the Republican Era, and on some large-scale trends and issues, such as those relating to events and changes of society, education for women, concepts and ideas about students' body. This paper has a historical perspective on school uniforms, and use lots of historical documents, archives and photos (1). School uniform first appeared in the reforming of school system at the End of Qing Dynasty in China. In 1904, the Qing Government promulgated Presented School Regulation (1904). It suggested the provincial school provide student with the jacket and boots as school uniform, which imitated western-style (2). In 1912, The Republic of China was founded. In September, the ministry of education published the Regulations of the School Uniform (1912). It made a standardization of the basic thought of styles, colors and material of male and female student uniform. This regulation made the male students uniforms has the military uniform element, and female students uniform was similar to the traditional women's coat dress (3). After The May 4th movement (1919), female students autonomously choose "the new dress" as new uniforms. Moreover, cheongsam were widespread school uniforms especially in the 30s' of 20th century. The peculiar feature of school uniform is integration of Chinese traditions and western tendency in the period of Later Qing Dynasty and the Republican Era. Different from dress and personal adornment institution of Chinese feudal society, the school uniform symbolizes progress and liberation of schooling and education, and it embodies the modernization of education and society.

---

Christian Ydesen (Aalborg University)

**The high-stakes sorting of children into remedial education at the municipality of Frederiksberg from 1930-1943, based on standardised intelligence testing (English) (30.17)**

This paper investigates the rise of educational psychology in Denmark from the 1920s onward, and it is the very first case of high-stakes standardised intelligence tests being institutionalised and systematically applied in the Danish public school system. A clear high-stakes element can be discerned in this case. Intelligence testing was a significant component in the sorting and documenting of children, specifically in the selection of "disabled" bodies, transferred from "normal school" into "remedial school". The institutionalised practice of intelligence testing at Frederiksberg culminated in 1934 with the employment of the first educational psychologist in Scandinavia, Henning Emil Meyer (1885-1967). Because of Meyer's energetic influence, the educational psychology practice at Frederiksberg came to function as a role model for establishing such practices countrywide in the ensuing years. The Frederiksberg case displays a complex and somewhat paradoxical course of events leading up to the embedding of high-stakes standardised intelligence tests – events that include international, national, and local dimensions. Temporally, the case

treats the practice of employing high-stakes intelligence tests at Frederiksberg in the period between 1930 when Meyer began his educational psychology work at Frederiksberg, and 1943 when Henning Meyer, a Jew, fled to Sweden in response to Nazi pogroms in Denmark.

---

Christian Ydesen (University of Aalborg)

**Crafting the Danish Welfare Nation State through Education, 1945-1970s – A comparative historical case study of professionals and othered bodies (English) (81.06)**

This paper offers a comparative and historical analysis of Danish welfare state professionals' handling of othered bodies in the shape of German minority children, Greenlandic minority children, and ethnic Danish special education needs children in the period 1945-1970. The purpose of this paper is to show how professional work defines, constructs, and others bodies and serves as a prism for understanding hegemonic imaginaries of the public good understood as a justifying referent for modern governing (Arnholtz & Hammerslev 2013: 54). The reason behind this privileged epistemological status of the professional work surrounding the othered bodies is that their presence within the national boundaries of the Danish commonwealth opens a space for negotiations and struggles about understandings, definitions, characteristics and boundaries of inclusion and exclusion. The professionals included in this study are defined as the state's frontline vanguards and characterized by their executive functions in terms of handling the othered bodies, describing them, intervening towards them, and defining 'the boundaries of unacceptable otherness' (Shain 2013). Drawing on archival sources from the Danish and Greenlandic National Archives as well as Copenhagen City Archives the paper explores the work of professionals affiliated and conjoined with the education system; i.e. professionals associated with the public school system [folkeskole] with a specific analytical focus on the diachronic and synchronic configurations of limits of unacceptable otherness. The education system is chosen as a focal point because it constitutes the most important forum where the state - in the shape of professionals - meets the child and its family (Moldenhawer & Øland 2013; Ydesen 2015).

---

Jon Igelmo Zaldívar (University of Deusto)

**An active pedagogy to adequate theology teaching to "current methods": the reform process of theology programs of the Jesuits in Spain (1961-1967) (English) (60.16)**

On march 21 1961 father Pablo Dezza, during his visit to the Faculty of Theology located in Oña (Burgos, Spain) approved the beginning of the reform for the theology programs arguing that a new plan must "gain in activity for the students and interest for all". Although this argument was based on the last edition of the Ratio Studiorum of 1954, the main context of this reform was Pope John XXIII's announcement in January 1959 calling the Vatican II Council. In this paper I analyze the process of reform for theology studies carried out in Spain. I study the pedagogical arguments of the Spanish Jesuits who, in order to renew theological teaching programs, introduced active methods in ecclesiastical higher education teaching, which included a new conceptualization of the body. This line of pedagogical argumentation underwent different modifications from the first drafts designed in 1961 to the final version of the plan in 1967. I pay particular attention to the process of cognitive contamination -a concept already used in history of Catholic education by Rosa Bruno-Jofré and developed by Peter Berger in his book entitled *The Many Altars of Modernity*- that the Jesuits in charge of reform underwent, and the way in which they took as a reference the programs articulated in other universities from other European countries and the new social apostolate coming from central Europe after Second World War.

---

Le Zhang (Humboldt University Berlin) Xiaolian Luo (Humboldt University Berlin)

**Body, Illness and Disease - The (re)turn of Organisms as Educational Metaphors in Germany, 1890-1933 (English) (60.04)**

“An organic body cannot be formed by mechanical modifications, but only be crippled or destroyed. It also totally applies to the intellectual life.” Friedrich Paulsen, a well-known German university professor, educator and proponent of German Progressive Education, evoked organisms as a model of thinking culture and education in his “Concerning the Present Situation of Secondary Education in Prussia”, published in 1893. During the German Empire up to the end of Weimar Republic, in the context of the rising of German Progressive Education and *Geisteswissenschaftliche Pädagogik*, the somatic and pathological discourses from medical science, which were derivative from the changed imageries of “body”, were increasingly been used as important metaphors in German education. Professional educators and the public not only used those metaphors to express and legitimate their different educational conceptions; they also availed them in public debates about disparate educational reforms and practices. Since 1890s, against the “mechanization” of German students and the “alienation” of German education, progressive educators contoured an “organic” imagery of the “vibrant” body as metaphor to emphasize their educational proposals like the orientations towards student’s needs and the purportedly organic connection between educational system, family and society. A traditional mechanical metaphor of the body as “functional somatic system” was thus increasingly depreciated and abandoned. The proponents of the *Geisteswissenschaftliche Pädagogik* strongly highlighted the aesthetical, even mental and spiritual, value of the body’s quality in order to recall and legitimize the superiority of the traditional Gymnasium and its humanistic curriculum. An ill body lacking “personhood” and “soul” was metaphorically created to blame the “realistic” branches of German secondary education for all problems of contemporary education. In the public debate about the so-called “crisis of educational overcrowding” during the Weimar Republic, privileged professions consciously produced multiple discourses about the pathology of social and institutional development and declared the development of German Secondary School as being simply “unhealthy” in the medical circle. In this view, overcrowding was diagnosed as the symptom of an “infectious disease” in society. Similarly, the “functional” loss of the traditional secondary school as the only authoritative form of secondary schooling equaled the pathogenesis of the “intellectual and moral decadence” of “the true, traditional education”. Since the natural and symbolic features of the body as an organism was in different settings specifically selected and invented, the imageries of the body and the connotations of its derivative somatic and pathological discourses as educational metaphors may be addressed as diachronically formed and endowed. In this paper, I seek to analyze the discursive (re)turn of the organic imageries of body as educational metaphors from approx. 1890 to 1933. In the perspective of critical discourse analysis, I will present the semantic structure and knowledge-based background of this discursive change in the fields of pedagogy and medicine. For this purpose, I will use a sample of articles in professional journals, books and general dictionaries and lexicons and will contrast this analysis with earlier forms of addressing organisms.

---

Lei Zheng (University of Wisconsin-Madison)

**Historicizing the discursive assemblage of *suzhi* in the long 20th century in China (English) (40.10)**

*Suzhi* education, as a national policy in China, was initiated in 1999 and sought to improve the *suzhi* (human quality) of Chinese people—given as productive laborers for modernization through which national power could be increased. Since then, *suzhi* education become a “basket” into which all proposals for education reform could be placed. *Suzhi* has also come to function as a “sifter,” through which youth, women, migrants and multiple groups of people can be categorized and compared hierarchically in educational research, population science, policies, and daily discourses. This paper examines how *suzhi*, as a discursive assemblage, brings together and mobilizes a variety of social categories of thinking and working bodies in terms of a modernized population and citizenry. First, the paper attempts to answer how the meanings and usages of *suzhi* shifted in Chinese society from the late 19th to the early 20th century to both embody and blur the nature/nurture dichotomy during the “age of revolution” (signaled by the invasion of Western powers, the encounter between Western learning and Chinese learning, and the “awakening” of Chinese nationalism). Second, the paper addresses the historical condition of the post-Mao era when *suzhi* emerged again and became pervasively used but hardly questioned. It unpacks how the continual redefinition of a problem population and the design of future Chinese citizens make possible the wide circulation and differential function of the term *suzhi* after the mid-1980s. I argue that the use of *suzhi* enacts an irresolvable paradox: on the one hand, it emphasizes the ideal of the full development of “all,” and on the other, *suzhi* only “belongs” to those who are governable—either under

"quality supervision" or "self-government." Thus, the seemingly inclusive gesture has precluded the multiplicities of life as unwanted from China's past, present and future.

---

## PARTICIPANTS EMAIL ADDRESSES

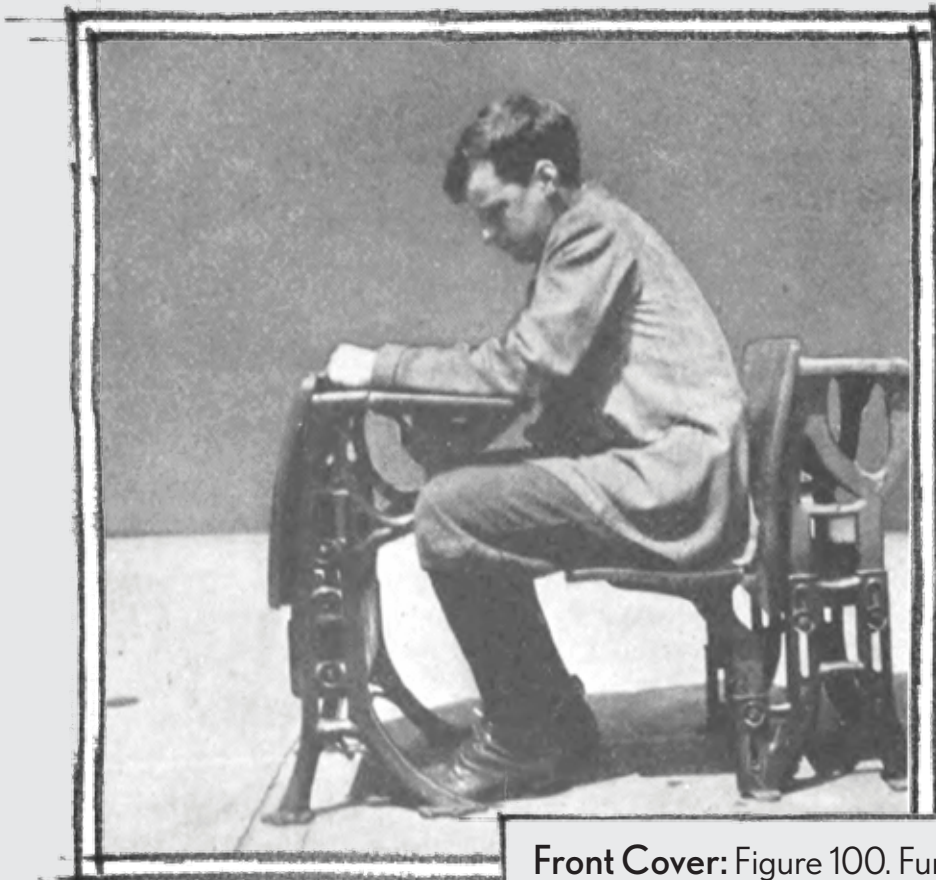
Abramowski, Ana	aabramowski@gmail.com	del Pozo Andres, Maria del Mar	
Acikgoz, Betul	bselimoglu@fatih.edu.tr	↳mar.delpozoandres@gmail.com	
Acosta, Felicitas	acostafelicitas@gmail.com	Depaepe, Marc	marc.depape@kuleuven-kulak.be
Adebayo, Motunrayo	okikiolaadebayo@gmail.com	Diamant, Ana	anadiama@gmail.com
Akanbi, Oluremilekun	ayo4remi@gmail.com	Diniz, Aires	aires.diniz@hotmail.com
Akinteye, Samson	oniladoagba@gmail.com	Dinsleder, Cornelia	Cornelia.Dinsleder@fhnw.ch
Alarcon, Luis	luchoalarconmeneses@gmail.com	Dittrich, Klaus	ragazzodelleuropa@hotmail.com
Alarcón, Cristina	cristina.alarcon@hu-berlin.de	Doolittle, Sara	sdoolittle@ou.edu
Albisetti, James	jcalbi01@email.uky.edu	Dougherty, Deirdre	
Alix, Sébastien-Akira	seb.alix@yahoo.fr	↳deirdre.dougherty@gse.rutgers.edu	
Allender, Tim	tim.allender@sydney.edu.au	Dror, Yuval	droryuvl@post.tau.ac.il
Allison, John	johna@nipissingu.ca	Dussel, Ines	idussel@gmail.com
Altenbaugh, Richard	rja23@pitt.edu	Ecar, Ariadne	ariadneecar@gmail.com
Amsing, Hilda	h.t.a.amsing@rug.nl	Eisenmann, Linda	eisenmann_linda@wheatoncollege.edu
Andreasen, Karen	karena@learning.aau.dk	Exalto, John	j.exalto@vu.nl
Annegarn-Gläß, Michael	annegarn@gei.de	Fatoki, Olatunde	rasfatoki@yahoo.com
Apanel, Danuta	dapanel@gmail.com	Félix, Inês	ines.felix@umu.se
Arredondo, Adelina	adelinaarredondo@yahoo.com	Fendler, Lynn	fendler@msu.edu
Arslan, Ali	arslanali@hotmail.com	Ferhat, Ismail	ismail.ferhat@u-picardie.fr
Bakker, Nelleke	p.c.m.bakker@rug.nl	Ferreira, Marcia	marciaserra.f@gmail.com
Bandini, Gianfranco	bandini@unifi.it	Ferreria, Nilce Vieira	nilcevieiraufmt@gmail.com
Bascio, Tomas	tomas.bascio@phzh.ch	Freeman, Mark	M.Freeman@ucl.ac.uk
Beadie, Nancy	nbeadie@uw.edu	Friedmann, Ina	ina.friedmann@uibk.ac.at
Beato, Carlos	carlosalbertobeato@gmail.com	Fujimoto, Kazuhisa	kazuhisa@ttc.keio.ac.jp
Berdelmann, Kathrin	berdelmann@dipf.de	Furlan Brighente, Miriam	miriambrighenti@yahoo.com.br
Bianchini, Paolo	paolo.bianchini@unito.it	Garcés, Luis	lgarcés@unsj.edu.ar
Bies, Andrzej	abies@jezuici.pl	Garcés, Diego	diego_jgarcés@hotmail.com
Blount, Jackie	blount.36@osu.edu	Garcia Alcaraz, Maria Guadalupe	
Boser, Lukas	lukas.boser@fhnw.ch	↳mggarcia.alcaraz@gmail.com	
Boven, David	dboven@luc.edu	Garcia Lainez, Andres	andres.segar@gmail.com
Braster, Sjaak	sjaak.braster@gmail.com	Gidney, Catherine	cgidney@stu.ca
Bruch, Anne	bruch@gei.de	Gilborn, David	d.gilborn@bham.ac.uk
Bruno, Poucet	bruno.poucet@u-picardie.fr	Glotzer, Richard	glotzer@uakron.edu
Bruno-Jofre, Rosa	brunojor@queensu.ca	Gomes, Mariane	mariane.dsg@gmail.com
Buchardt, Mette	mb@learning.aau.dk	Gomet, Doriane	doriane.gomet@wanadoo.fr
Burke, Catherine	Cb552@cam.ac.uk	Gomez, Amparo	agomez@ull.es
Cain, Victoria	v.cain@northeastern.edu	Goncalves Neto, Wenceslau	wenceslau@ufu.br
Canales, Antonio	acanales@ull.edu.es	Gondra, José	gondra.uerj@gmail.com
Carvalho, Carlos	carloshcarvalho06@yahoo.br	Goodman, Joyce	joyce.goodman@winchester.ac.uk
Casanovas, Josep	josep.casanovas@uvic.cat	Graves, Karen	graves@denison.edu
Chmielewski, Kristen	kristen-chmielewski@uiowa.edu	Greene, Gina	ginamgreene@gmail.com
Civera, Alicia	acivera@cinvestav.mx	Grosvenor, Ian	i.d.grosvenor@bham.ac.uk
Clark, Sara	clarksc@indiana.edu	Grube, Norbert	norbert.grube@phzh.ch
Collaud, Yves	yves.collaud@unifr.ch	Guerrini, Flavia	flavia.guerrini@uibk.ac.at
Colleldemont, Eulalia	eulalia@uvic.cat	Guimarães, Paula	paulacdg@yahoo.com.br
Czaka, Véronique	Veronique.Czaka@unige.ch	Gulczynska, Justyna	justyna.gulczynska@amu.edu.pl
De Vincenti, Andrea	andrea.devincenti@phzh.ch	Gumusulan, Nermin	ngumusalan@hotmail.com
Dekker, Jeroen	j.j.h.dekker@rug.nl	Gutek, Gerald	glgutek@yahoo.com

Hadzalic, Irma	irma.hadzalic@uni.lu	Kurz, Christopher	caknsp@rit.edu
Hai, Alessandra	alessandra.arce@gmail.com	Laitner, Alison	amlaitner@aol.com
Hamel, Thérèse	therese.hamel@fse.ulaval.ca	Lambert, Cornelia	cclambert@ung.edu
Hamre, Bjørn	hamre@dpu.dk	Landahl, Joakim	joakim.landahl@edu.su.se
Hashimoto, Akihiko	aki@nier.go.jp	Lanzi, Lucirene	lu_lanzi@hotmail.com
Hauss, Gisela	gisela.hauss@fhnw.ch	Larsson, Esbjörn	esbjorn.larsson@edu.uu.se
Hegedüs, András	hegedus.andras1984@gmail.com	Lau, Dayana	dayana.lau@paedagogik.uni-halle.de
Helfenberger, Marianne	↳marianne.helfenberger@ife.uzh.ch	Leavey, Sean	sleavey@scarletmail.rutgers.edu
Herman, Frederik	frederik.herman@uni.lu	LeBrun, Andréanne	andreanne.lebrun@usherbrooke.ca
Herold Junior, Carlos	carlosherold@hotmail.com	Lee, Sun Young	slee555@wisc.edu
Herrera Restrepo, Sandra	sandra.herrerar@hu-berlin.de	Leitner, Ulrich	ulrich.leitner@uibk.ac.at
Hérubel, Jean-Pierre	jpmvh@purdue.edu	Luckey, Eric	luckey@wisc.edu
Hines, Michael	mhines@luc.edu	Ludvigsen, Kari	kari.ludvigsen@hib.no
Hinitz, Blythe	hinitz@tcnj.edu	Luo, Xiaolian	luo@hotmail.de
Hirota, Yosuke	byu00616@gmail.com	Magyar, Adel	magyad@t-online.hu
Hoare, Lottie	chh11@cam.ac.uk	Magyar, Domonkos	domimagyar@gmail.com
Hoffmann-Ocon, Andreas	a.hoffmann-ocon@phzh.ch	Maia, Ana Beatriz	ANA.MAIA@USP.BR
Hofmann, Michèle	michele.hofmann@fhnw.ch	Marini, Camila	camilamachadomarini@gmail.com
Honorato, Tony	tonyhonoratu@gmail.com	Martin Zúñiga, Francisco	fmartinz@uma.es
Horlacher, Rebekka	rhorlach@ife.uzh.ch	Martinez Moctezuma, Lucia	luciamm@uaem.mx
Huang, Junzi	jhuang257@wisc.edu	Martinez Valle, Carlos	carlos03@ucm.es
Huber, Matthias	matthias.huber@univie.ac.at	Matamoros, Isabelle	isa_matamoro@yahoo.fr
Hüber, Gabriella	huber.gabriella1986@gmail.com	Mattes, Monika	mattes@dipf.de
Huitric, Solenn	solenn.huitric@ens-lyon.fr	Matzer, Lisbeth	lisbeth.matzer@edu.uni-graz.at
Igelmo Zaldivar, Jon	jigelmoza@deusto.es	Mauri, Marta	mrt80@hotmail.com
Impola, Petteri	petteri.s.impola@student.jyu.fi	Mayer, Christine	christine.mayer@uni-hamburg.de
Ivens, John	jpivens@wisc.edu	Mayernick, Jason	jmayerni@umd.edu
Janak, Edward	edward.janak@utoledo.edu	Melchor, Yver	ymelchor@luc.edu
Jayeola-Omoyeni, Moses	jayeomoyeni5@yahoo.com	Mendonça, Ana Waleska	awm@puc-rio.br
Jiang, Lijing	jianglj@163.com	Menezes, Maria Cristina	↳menezes.mariacristina@gmail.com
Jørgensen, Kenneth	kmj@business.aau.dk	Menindez Martinez, Rosalia	↳r_menindez@yahoo.com.mx
Juul, Ida	juul@dpu.dk	Ment, David	davidment@verizon.net
Kay, Carolyn	ckay@trentu.ca	Meseci Giorgetti, Filiz	filizmeseci@gmail.com
Kennedy, Katharine	kkennedy@agnesscott.edu	Michelli de Castro, Rosane	↳rosanemichelli@marilia.unesp.br
Kestere, Iveta	iveta.kestere@lu.lv	Milewski, Patrice	pmilewski@laurentian.ca
Ketelhut, Martin-Klemens	↳klemens.ketelhut@paedagogik.uni-halle.de	Miyamoto, Kenichiro	kmiyamot@kwansei.ac.jp
Kilic, Hamide	hamide.kilic@istanbul.edu.tr	Mogarro, Maria	mjmogarro@ie.ulisboa.pt
King, Kelley	king.kelley@gmail.com	Moldenhawer, Bolette	bolettem@hum.ku.dk
Kirchgasler, Kathryn	kathryn.kirchgasler@wisc.edu	Mole, Frédéric	frederic.mole@univ-st-etienne.fr
Kirchgasler, Christopher	kirchgasler@wisc.edu	Morvay, Jenna	jkm2133@tc.columbia.edu
Klinger, Kerrin	klinger@dipf.de	Myers, Christine	cmyers@monmouthcollege.edu
Knoll, Michael	mi-knoll@t-online.de	Nadimi Amiri, Shaghayegh	shaghayegh.nadimi@uni.lu
Kobayashi, Ami	kobayasa@cms.hu-berlin.de	Nagel, Jens	jens.nagel@uni-erfurt.de
Kocak, Ahmet	kocakahmet70@hotmail.com	Nakano, Koichi	nakano@ge.ce.nihon-u.ac.jp
Koinzer, Thomas	thomas.koinzer@hu-berlin.de	Nathan, Angel	nathana@indiana.edu
Koskela, Anne	anne.j.koskela@oulu.fi	Nery, Ana	neryanaclara@gmail.com
Krause, Sabine	sabine.krause@univie.ac.at	Nieminen, Marjo	marjo.nieminen@utu.fi
Kristal, Renana	renanan@bgu.ac.il	Niget, David	davidniget@gmail.com
Kryczka, Nicholas	kryczka@uchicago.edu		

Nóvik, Attila	nobik@edpsy.u-szeged.hu	Reh, Sabine	sabine.reh@dipf.de
Noel, Rebecca	rebeccanoel@roadrunner.com	Reyes, Susana	sasybeu@gmail.com
Novella, Enric	enovella@umh.es	Rezende, Flavia	flavinharezende@hotmail.com
Noyola Muñoz, Martha	gabinoyola@gmail.com	Ribeiro, Cláudia	claudiapintoribeiro@sapo.pt
O'Brien, Nancy	npobrien@illinois.edu	Rjeoutski, Vladislav	rjeoutski@gmail.com
Oeland, Trine	troeland@hum.ku.dk	Robert, André	andre.robert@univ-lyon2.fr
Ogren, Christine	chris-ogren@uiowa.edu	Rockwell, Elsie	elsierockwell@gmail.com
Ojeleye, Jonathan	ademolaojeleye@yahoo.com	Rodrigues, Elsa	alidangelo@gmail.com
Okediji, Hannah	ronkeokediji2002@yahoo.co.uk	Rodríguez, Lidia	lidiamero@filo.uba.ar
Oliveira Almeida, Marilene	loroliveiraalmeidamarilene@gmail.com	Rogers, Rebecca	rebecca.rogers@parisdescartes.fr
Omori, Mariko	mariko.omori.cl@gmail.com	Roith, Christian	chroith@ual.es
Omowon, Aderonke	aderonkeomowon@yahoo.com	Romeiras Amado, Maria	maria.romeiras@gmail.com
Oram, Ruby	roram@luc.edu	Rosoff, Nancy	rosoffn@arcadia.edu
Oropeza Sandoval, Luciano	loropezasandoval@yahoo.com.mx	Rothmüller, Barbara	barbara.rothmueller@uni.lu
Ortegon, Nicole	nicole.ortegon@gmail.com	Rousmaniere, Kate	rousmak@miamioh.edu
Oyetade, Eunice	modupeolaoyetade@yahoo.com	Roveri, Fernanda	ferdth@yahoo.com.br
Oyewumi, Funsho	funsoh@gmail.com	Rury, John	jury@ku.edu
Oyewumi-Musa, Rukayat	roy1st2002@yahoo.com	Ryan, Ann Marie	aryan3@luc.edu
Padovan-Özdemir, Marta	padovan@hum.ku.dk	Sacramento, Cristina	criss-tina@hotmail.com
Padros, Nuria	nuria.padros@uvic.cat	Salvarani, Luana	luanasalvarani@hotmail.com
Park, Youn-Ho	yhpark@gnue.ac.kr	Sanchidrián, Carmen	sanchidrian@uma.es
Patrizi, Elisabetta	elisabetta.patrizi@unimc.it	Sant'anna, Denise	dsat@uol.com.br
Patroclo, Luciana	lupatroclo@yahoo.com.br	Santos, Andre	andrevfsantos@gmail.com
Pauly, Matthew	paulym@msu.edu	Schäffer, Mark	mark.schaeffer@sowi.uni-goettingen.de
Peñaloza, Gonzalo	gpjimenez101@hotmail.com	Schneuwly, Bernard	Bernard.Schneuwly@unige.ch
Pereira, Felipe	felipe.felipesp3@gmail.com	Scholz, Joachim	scholz@dipf.de
Perlstein, Dan	danperl@berkeley.edu	Schreiber, Catherina	Catherina.Schreiber@googlemail.com
Pineau, Pablo	pablopineau@gmail.com	Seroto, Johannes	serotj@unisa.ac.za
Pinheiro, Fernanda	fontesfernanda97@gmail.com	Serra, María	maria.silvia.serra@gmail.com
Pintassilgo, Joaquim	japintassilgo@ie.ulisboa.pt	Shenkolewsky, Zehava	zehavit3@gmail.com
Plein, Ira	ira.plein@uni.lu	Silva, Gustavo	gustavomotta1990@hotmail.com
Polenghi, Simonetta	simonetta.polenghi@unicatt.it	Silva, Juliana	jumarsico@gmail.com
Poos, Francoise	francoise.poos@uni.lu	Sily, Paulo Rogerio	prsily@yahoo.com.br
Prado, Alessandra	alepousoalegre@terra.com.br	Singh, Chandra Lekha	chandralekhasingh@ymail.com
Prat, Pilar	pilar.prat@uvic.cat	Soares, Carmen	carmenls@unicamp.br
Priem, Karin	karin.priem@uni.lu	Sobe, Noah W	nsobe@luc.edu
Proctor, Helen	helen.proctor@sydney.edu.au	Soto Lescale, María Rosario	charodegh@hotmail.com
Pruneri, Fabio	pruneri@uniss.it	Southwell, Myriam	islaesmeralda@gmail.com
Pukanszky, Bela	bela@pukanszky.hu	Souza, Maria Zelia	zeliammaia@yahoo.com.br
Puranen, Karoliina	karoliina.n.puranen@student.jyu.fi	Spencer, Stephanie	stephanie.spencer@winchester.ac.uk
Pusztafalvi, Henriette	tigy.heni@gmail.com	stabrey, undine	undine.stabrey@fhnw.ch
Quiroga Uceda, Patricia	patquceda@gmail.com	Stankiewicz, Mary Ann	mas53@psu.edu
Rabenstein, Kerstin	kerstin.rabenstein@sowi.uni-goettingen.de	Stanley, Tim	tstanley@uottawa.ca
Ralser, Michaela	michaela.ralser@uibk.ac.at	Sun, Yi	sunnyi@163.com
Ramsey, Paul	pramsey1@emich.edu	Sustar, Branko	branko.sustar@guest.arnes.si
Rashid, Kamau	kamau.rashid@gmail.com	Tadmor-Shimony, Tali	talits@bgu.ac.il
Rébay, Magdolna	rebay.magdolna@arts.unideb.hu	Tajri, Yacine-Xavier	y.tajri@gmail.com
Reese, William	wjreese@wisc.edu		

Tanimoto, Ai           senga.ai@s.hokkyodai.ac.jp  
Thyssen, Geert        g.thyssen@ljmu.ac.uk  
Töpper, Daniel  
    └daniel.toepper.1@educat.hu-berlin.de  
Toro, Pablo           ptoro@uahurtado.cl  
Tröhler, Daniel       daniel.troehler@uni.lu  
Tschurenev, Jana     tschurenev@gmail.com  
Tunc, Yasin           ytunc@wisc.edu  
Valdemarin, Vera     veravaldemarin@gmail.com  
Valdes, Annmarie     avaldes1@luc.edu  
Van Gorp, Angelo     angelo.vangorp@ugent.be  
Velez, Angel          angel.velez85@yahoo.com  
Vidal, Diana          dvidal@usp.br  
Viehhauser, Martin  
    └martin.viehhauser@uni-tuebingen.de  
Vogt, Michaela        michaela.vogt@uni-wuerzburg.de  
von Hoffmann, Viktoria   V.VonHoffmann@ulg.ac.be  
Wähler, Josefine     waehlerj@hu-berlin.de  
Walton, Andrea        andrea.walton@gmail.com  
Wang, Wenwen         wangwenwen213@yahoo.co.jp  
Warde, Mirian         mjwarde@uol.com.br  
Watts, Ruth           r.e.watts@bham.ac.uk  
Westberg, Johannes   johannes.westberg@edu.uu.se  
Whitehead, Kay        kay.whitehead@flinders.edu.au  
Wichgers, Inge        i.j.m.wichgers@rug.nl  
Wiegmann, Ulrich     u.wiegmann@imail.de  
Wiggers, Ingrid       ingridwiggers@gmail.com  
Williams, Maria       maria.williams.14@ucl.ac.uk  
Woyshner, Christine   cwoyshne@temple.edu  
Wrana, Daniel         daniel.wrana@unibas.ch  
Ydesen, Christian     cy@learning.aau.dk  
Zhang, Le             zhangle@hotmail.de  
Zheng, Lei            lzheng29@wisc.edu  
Zhou, Hongyu          zhouhongyu@vip.163.com  
Zhou, Na              zhouna800201@126.com





**Front Cover:** Figure 100. Furniture of the correct height.

**Back Cover:** Figure 99. A grammar school boy in a primary seat.

**Source:** Jesse H Bancroft, *The Posture of School Children: with its home hygiene and new efficiency methods for school training* (New York: The Macmillan Company, 1919)

