ISCHE 45

(DE)COLONIALITY AND DIVERSITY IN THE HISTORIES OF EDUCATION

ABSTRACTS

BRAZIL

NATAL, **18 - 21 AUGUST 2024**

ONLINE CONFERENCE, **5 - 6 SEPTEMBER 2024**

ISCHE International Standing Conf for the History of Education
UFRN UNIVERSIDADE FEDERAL DO RIO GRANDE DO NORTE
SBHE
CENTRO DE EDUCAÇÃO
IFRN INSTITUTO FEDERAL DE EDUCAÇÃO, CIÊNCIA E TECNOLOGIA DO RIO GRANDE DO NORTE

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SCHEDULE OVERVIEW

SUNDAY, 18TH AUGUST

Gamboa Tour - Indigenous Community

8 am	Departure at UFRN
9 am	Start of tour - Welcome
9:30 am to 10:30 am	Trail
10:30 am to 11am	Coffee Break
11am to 12 pm	Round of talks and cultural activities
12 pm to 12:30 pm	Free time - Closing
12:30 pm	Return to UFRN

UFRN

12:30 am to 02:00 pm	Lunch
12:30 pm - 6:00 pm	**Registration** **Location:** Hall of the Rectory of the Federal University of Rio Grande do Norte
02:00 pm to 05:00 pm	**Pre-conference Workshop** *Histories of Education and Curricula in Confronting Scientific Denialism and Historical Revisionism* **Location:** Auditório da Reitoria **Participants:** Sandra Lucia Escovedo Selles, Universidade Federal Fluminense and Rodrigo Cerqueira do Nascimento Borba, Universidade do Estado de Minas Gerais
03:00 - 05:00 pm	**ISCHE Meeting with National Associations** *Meeting of the National Societies of the History of Education* **Location:** Sala dos Colegiados Superiores **Convenors:** Inés Dussel, ISCHE President; Christine A. Ogren, University of Iowa and Juri Meda, Università degli Studi di Macerata.
05:30 - 06:00 pm	**Conference Opening Ceremony** **Location:** Auditorium of the Rectory of the Federal University of Rio Grande do Norte

SCHEDULE OVERVIEW

06:00 - 07:00 pm	**Keynote 1 (streamed)** **Participants:** *Adriana Maria Paulo da Silva (UFPE, Brazil)* **Location:** Auditorium of the Rectory of the Federal University of Rio Grande do Norte
07:00 - 08:00 pm	**Welcome Reception** **Location:** Hall of the Rectory of the Federal University of Rio Grande do Norte

MONDAY, 19TH AUGUST

9:00 am - 6:00 pm	**Registration** **Location:** Hall of the Education Center
09:00 - 10:30 am	**Parallel Sessions 1**
10:30 - 11:00 am	Coffee Break
11:00 - 12:30 am	**Parallel Sessions 2**
12:30 am - 02:00 pm	Lunch
02:00 - 03:30 pm	**Parallel Sessions 3**
03:30 - 04:00 pm	Coffee Break
04:00 - 05:30 pm	**Parallel Sessions 4**
05:30 - 06:30 pm	**Tertulia (Streamed)** Racism and anti-racism in the history of education: a dialogue between fugitive pedagogies in the US and Black educational experiences in Brazil **Participants:** Surya Pombo - UFPB, Brazil and Jarvis Givens - Harvard University, USA **Moderators:** Angelo van Gorp - University of Landau, Germany and Inés Dussel - DIE-Cinvestav, Mexico

ECR Welcome Event (Ramp Museum and Luau)

06:30 - 07:00 pm	Reception
07:00 - 08:00 pm	Guided tour of the Ramp Museum
08:00 - 10:00 pm	Luau and drinks (Music - Roda de samba) - by adhesion (transport)

SCHEDULE OVERVIEW

TUESDAY, 20TH AUGUST

08:00 - 09:00 am	**History of Education Magazine Panel**
09:00 - 10:30 am	**Parallel Sessions 5**
10:30 - 11:00 am	Coffee Break
11:00 - 12:30 am	**Parallel Sessions 6**
12:30 am - 02:00 pm	Lunch
02:00 - 03:30 pm	**Parallel Sessions 7**
03:30 - 04:00 pm	Coffee Break
04:00 - 05:30 pm	**General Assembly**
07:30 - 10:30 pm	Dinner Dance NAU - by adhesion (Music - Forró)

WEDNESDAY, 21TH AUGUST

09:00 - 10:30 am	**Parallel Sessions 8**
10:30 - 11:00 am	Coffee Break
11:00 - 12:00 am	**Keynote 2 (Streamed)** **Participants:** Zandra Pedraza, Universidad de Los Andes (Colombia) and Pierre Guidi, Université Paris Cité (France) **Location:** Auditorium of the Rectory of the Federal University of Rio Grande do Norte
12:00 am - 12:30 pm	**Closing Ceremony**
12:30 pm - 01:30 pm	**Closing Cocktail** **Location:** Hall of the Rectory of the Federal University of Rio Grande do Norte

HISTORICAL WALK THROUGH THE CITY CENTRE
Catamaran trip to the Yacht Club (on a pay-as-you-go basis)

01:30 pm	Departure from UFRN
2:00 pm	Nsa Sra da Apresentação Square and Church
2:30 pm	IHGRN
3:00 p.m	Pinacoteca
3:30 p.m	Ludovicus
4:00 p.m	Catamaran trip to the Yacht Club
5:00 p.m - 6:00 p.m	Return transport: PRAIA MAR EXPRESS MANARY PRAIA HOTEL - PRAIA MAR HOTEL

SCHEDULE OVERVIEW

ONLINE

THURSDAY, 05TH SEPTEMBER

04:00 - 05:30	**Parallel Online Sessions**
06:00 - 07:30	**Parallel Online Sessions**
08:30 - 10:30	**Parallel Online Sessions**
10:30 - 12:00	**Parallel Online Sessions**
12:00 - 01:00 pm	**Keynote Online** **Participants:** Parimala Rao, Jawaharlal Nehru University (India) and Claudia Zapata, University of Chile

FRIDAY, 06TH SEPTEMBER

04:00 - 05:30	**Parallel Online Sessions**
06:00 - 07:30	**Parallel Online Sessions**
08:30 - 10:30	**Parallel Online Sessions**
10:30 - 12:00	**Parallel Online Sessions**

GREETINGS FROM THE PRESIDENT

I would like to warmly welcome you to ISCHE 45 in Natal and give you some 'boas vindas' to this beautiful land, or to our online platform if you are joining us online.

When we launched the Call for Papers for this conference, we said that "this year's theme, '(De)coloniality and diversity in the histories of education', wanted to delve into diversity and (de)coloniality as constitutive dynamics of the history of education". Through highlighting the history of diversity and (de)coloniality in education, we sought to problematize univocal views of progress, reason, and inclusion, and shift our attention to the multiple ways in which they have been contested by different movements and struggles in diverse temporalities and spatialities. We believe that discussing this topic in Natal, which has been colonized by the Portuguese and Dutch empires and has been marginalized by the Brazilian nation-state until recently, is very relevant. Some of the cultural activities proposed by the LOC will revisit some of these histories and connect them to their legacies in the present.

Also, I would like to underscore that, by being here, we want to join the celebration of the 25th anniversary of the Brazilian Society for the History of Education (SBHE), a long-term partner of ISCHE. It is important for ISCHE as an international academic community to travel and engage with different scholarly traditions; we hope that by being here there will be more opportunities to enrich our intellectual work and conversations.

I would like to briefly summarize some of the contents of this conference. We received 465 submissions that went through a rigorous peer review process, for which we are grateful to the 46 members of the Scientific Committee. The papers that will be presented this year are 308, which, together with 4 research workshops, 17 preformed panels and 6 symposia, are the core of our conference. We have one keynote lecture by Adriana Paulo da Silva (Brazil) and one keynote panel that includes Zandra Pedraza (Colombia) and Pierre Guidi (France). Our online conference will hold another keynote panel with Claudia Zapata (Chile) and Parimala Rao (India). We are thrilled that we will be able to listen to such a distinguished set of scholars, who will share their knowledge and scholarship to help us think through these important topics. Other highlight of the conference are a Pre-Conference Workshop, "Histories of Education and Curricula: Confronting Scientific Denialism and Historical Revisionism", and the activities planned for Early Career Researchers.

Also, we will hold our Tertulia on racism and anti-racism in the history of education, discussing Black educational experiences in the USA and Brazil, with Jarvis Givens (USA) and Surya Pombo (Brazil). I cannot help but quote a provoking thought by Achille Mbembe in his article "Decolonizing the University" (2016), in which he asks:

> The harder I tried to make sense of the idea of 'decolonization' that has become the rallying cry for those trying to undo the racist legacies of the past, the more I kept asking myself to what extent we might be fighting a complexly mutating entity with concepts inherited from an entirely different age and epoch. Is today's Beast the same as yesterday's or are we confronting an entirely different apparatus, an entirely different rationality – both of which require us to produce radically new concepts? (p. 32)

I hope that our conversations will illuminate this important question under a new light, allowing us to approach "old and new Beasts" historically, attending to its nuances and particular inflections in different localities and producing more complex historical narratives.

We expect more than 410 participants to take part in ISCHE 45, coming from 39 countries located in all the continents of the world, which shows that ISCHE has a truly international constituency. Shifting the conference venue to the Americas has found a good echo with colleagues from the region, north and south. In 2024 the percentage of submitting authors who work in Latin American institutions is 56%, up from 21% last year, and scholars coming from the US and Canada have doubled their presence. Also, this year the participation of Early Career Researchers is at an all-time high, accounting for 40% of the registered participants. We are joyful that their engagement continues to expand.

Regarding ECRs, during the conference we will give the awards bestowed by ISCHE's First Book Award Committee and the Early Career Conference Paper Award Committee, two of our initiatives that seek to promote and to give visibility to their work. The 2024 First Book Award has been granted to Ethan W. Ris (University of Nevada-Reno), for his book "Other People's Colleges. The origins of American Higher Education Reform" (The University of Chicago Press, 2022). The winners of the ISCHE 2023 Early Career Conference Paper Award are Sabrina González (Washington State University) and Ana Cristina S. M. Rocha (Fundação Oswaldo Cruz (Fiocruz), Brazil), for their paper "Give Me a Laboratory and I will Raise Children's Education: Teachers' Experiments and School Reforms in Argentina and Brazil (1900s-1930s)". Congratulations to all of them for their great work.

As in previous years, and until further notice, we have decided to continue offering two formats for participation in our annual conference: in person and online. We will stream some activities, such as the keynote lectures and panels, and the General Assembly; if you are an ISCHE member, please attend the meeting on August 20 at 4 pm local time, as there are important decisions to make.

Two final words. First, I would like to express a heartfelt thanks to the Local Organizing Committee in Natal, particularly its coordinator, Prof. Olívia Medeiros Neta, from the Federal University of Rio Grande do Norte, who worked very hard to ensure that this conference could take place. On the name of ISCHE's Executive Committee, I want to extend our gratitude to Prof. Diana Gonçalves Vidal, from the University of Sao Paulo, who oversaw the general program, and Laís Paula Medeiros, the conference assistant. The South African scholar Carli Coetzee, in her work to "unsettle the air-conditioned room" of academic privilege and introduce ethical and political considerations about the inequalities in intellectual work, has underscored the value of seemingly minor work such as making sure there is food, transport, and connectivity at a conference, which is part of what makes the production of knowledge possible. Our community is truly grateful for all that you have done to organize a successful conference.

Second, while there are reasons for joy and pleasure, mainly for being able to meet and discuss our work in a fantastic place, I want to acknowledge that we are going through dark times in the world, with the escalation of war and violence, the catastrophic climate change, and the threats to democracy in several countries. We need to work relentlessly for peace, seeking to "overcome bellicosity" through realigning "warring cultures in a relationship of mutuality and reciprocity" (Edward Said, Humanism and democratic criticism, 2004, p. 93).

As historians of education, it is obvious that we have little leverage on international and national politics, but I hope we might contribute to dismantle warring cultures, at least in our small worlds, through promoting a historical understanding that underscores our mutual interdependence and the need for reciprocal, respectful relationships that preserve the dignity and the value of each life.

I wish you all a wonderful time in beautiful Natal. I hope that you will find our conference activities intellectually exciting and enriching and that you will be able to resist the temptation of Natal's beaches, at least for the days of our meeting!

Inés Dussel
ISCHE President

ISCHE International Standing Conference for the History of Education

GREETINGS FROM THE LOCAL ORGANISING COMMITTEE

We are excited to welcome history of education researchers from around the world to Natal, Brazil, for the 45th edition of the International Standing Conference for the History of Education (ISCHE). The central theme of this conference, "(De)coloniality and Diversity in the Histories of Education," reflects our ongoing commitment to exploring and questioning the dynamics of power and exclusion that have shaped education over time.

Your presence here is a testimony to the global interest in revisiting and re-evaluating historical narratives through a critical lens, considering the multiple forms of knowledge and resistances that have emerged in different temporal and spatial contexts. We hope that the discussions promoted at this conference will encourage new research and collaborations that problematise the complexity and diversity inherent in the histories of education.

Brazil, and especially the city of Natal, is proud to host this prestigious academic event. The cultural and historical diversity of our country serves as historical evidence for debates that seek to challenge and broaden traditional perspectives on the history of education. We hope that the theme of the conference not only fosters new research, but also inspires concrete actions towards a fairer and more inclusive education.

Welcome, everyone, and may we have a productive and transformative conference.

Olivia Medeiros Neta
LOC Coordinator, Natal, Brazil

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KEYNOTE ADDRESSES

SUNDAY, 18TH AUGUST

Adriana Maria Paulo da Silva

Currently an Associate Professor at the Federal University of Pernambuco (UFPE) and a professor at the Postgraduate Programme in Education and the Profhistory program at UFPE

(De)coloniality in the Histories of Education

The proposal is to discuss the epistemic field in which the concept of decoloniality is inserted and the place of "decoloniality" in the History of Education in Brazil.



Adriana Maria Paulo da Silva She has a degree (BA and BSc) in History from Universidade Federal Fluminense (1994), a Master's in Education from Universidade Federal Fluminense (1999) and a PhD in History from Universidade Federal de Pernambuco (2006). She is currently an Associate Professor at the Federal University of Pernambuco (UFPE), and a professor at the Postgraduate Programme in Education and the Profhistory program at UFPE. She leads the History of Education and Educability Practices in the Ibero-American World Research Group (GHEPEMI). She was coordinator and vice-coordinator of WG 02 (History of Education) of the National Association of Postgraduate Studies and Research in Education (ANPEd) between 2018 and 2021. She is a member of the Human Research Ethics Committee at UFPE.

She is a member of the Humanities and Social Sciences Body and an ad hoc member of the National Research Ethics Committee (CONEP). She coordinates the teaching training program for undergraduate degrees at UFPE. She has experience in researching the History of Education, with an emphasis on the 19th century and the History of the Brazilian Empire, and in teaching History for basic education. Her main areas of research and teaching include the social History of education, the social History of teaching labor, historiography, oral History, and history teaching. She has been involved in research ethics since 2006.

KEYNOTE ADDRESSES

WEDNESDAY, 21TH AUGUST

Zandra Pedraza
Colombian anthropologist and Full Professor at the Universidad de los Andes in Bogotá

In a Minor Key: Education for the Postcolonial Order in Latin America

The shaping of republican societies in Latin America was tied to the introduction and development of school education. The insertion and deployment of the school institution were at the core of the political and cultural transformations during the second part of the 19th century. The debates and innovations around the meaning, form, and scope of school education were not limited then, as they are not today, to the school itself. The dominant character of the social order brought about by the school also includes minor tonalities that have sought to harmonize various educational processes, as necessary as schooling, for social relations, new subjectivities, family forms, and citizenship practices to take root. In the context of internal coloniality proper to these decades, women's education, corporal education, and sentimental education illustrate several of the ambiguities and tensions intrinsic to the new social order. These examples recognize the minor tones in which ideas, practices, and experiences are propagated in tandem with the deployment of the school institution and, in general, teach some particularities of modernity in Latin America.



Zandra Pedraza is a Colombian anthropologist and Full Professor at the Universidad de los Andes in Bogotá. Her research interests focus on historical and pedagogical anthropology and the relationships among body, education, and modern subjectivities. She has studied biopolitics, childhood, and emotional education in Colombia and Latin America. She is currently doing research on emotional relationships and education between children and adults and on the teaching and learning of writing as a bodily activity.

KEYNOTE ADDRESSES

WEDNESDAY, 21TH AUGUST

Pierre Guidi
Researcher at the Ceped - Université Paris Cité, IRD

Addressing ambiguity: African educators confronted with colonization (1880s-1950s

In the 1880s, Edward Blyden, director of Liberia College, elaborated an educational curriculum to struggle against the colonial epistemology which denied black people the ability to be subjects of knowledge. In the 1920-30s, on the shores of Lake Victoria, Africans educated in mission schools produced a rich corpus of literature in local languages to create an autonomous intellectual space for themselves, and to struggle over intellectual authority against the colonizers. In the 1940-50s, in Ethiopia, Senedu Gebru, a women educationalist, thought about a balanced Ethiopian and European education as a tool to equip girl students to be first-class citizens in the name of Ethiopian independence. I will draw on these examples to demonstrate how African educationalists who wanted to challenge colonial power relations maneuvered strategically and, at times, ambiguously to claim a specific educational place. I will further argue that to address the question of ambiguity - that of the actors of the past and our own in the present - is critical for historians of education in the postcolonial world.

Pierre Guidi is a researcher at the Ceped (Université Paris Cité, IRD). His current research focus is on the history of women's education and activism in Ethiopia. He is the author of the book Educating the Nation in Ethiopia, 1941-1991, Addis Ababa: AdéBooks, 2024. Guidi also co-edited (with Ellen Vea Rosnes and Jean-Luc Martineau) the book History through Narratives of Education in Africa, (Leiden: Brill, 2024) and (with Jean-Luc Martineau and Florence Wenzek) L'école en mutation. Politiques et dynamiques scolaires en Afrique (années 1940-1980) (Toulouse: Presses universitaires du Midi, 2024). He has been teaching the history of colonial education at Université Paris Cité and Université Paris 1 Panthéon-Sorbonne for the past 10 years.



TERTULIA

Racism and anti-racism in the history of education: a dialogue between fugitive pedagogies in the US and Black educational experiences in Brazil

MONDAY, 19TH AUGUST

Participants: Surya Pombo (UFPB, Brazil) and Jarvis Givens (Harvard University, USA).
Moderators: Angelo van Gorp (University of Landau, Germany) and Inés Dussel (DIE-Cinvestav, Mexico)

SURYA POMBO



Professor at the Center of Education/Universidade Federal da Paraíba (UFPB). Member of the Graduate Programs in History/UFPB and in Education/UFPB. Ph.D. in Education, specialized in History and Historiography in Education, University of Sao Paulo. Member of the Research Group on History of Education in Northeastern Brazil in the 19th century (GHENO) and the Center for Afrobrazilian and Indigenous Studies (NEABi/UFPB). Co-editor of the books A history of Black education in Brazil (2016) and History of Education: Teacher education and the relationship theory-practice (2022).



JARVIS GIVENS

Professor of Education and of African and African American Studies at Harvard University. Ph.D. in African Diaspora Studies, University of California-Berkeley. He studies the history of American education, African American history, and the relationship between race and power in schools. He has recently published two books: Fugitive Pedagogy: Carter G. Woodson and the Art of Black Teaching (2021) and School Clothes: A Collective Memoir of Black Student Witness (2023).



ABSTRACTS

Educational Institutions And The Diversity Of Schools In Skopje In The 19th Century

Emel Sherif Miftar
Institute of National History, Skopje, North Macedonia, Republic of

During the period of Ottoman rule in the 19th century the Tanzimat Edict, which brought social as well as political consequences in order to stop the decline in the state and bring the country to a structure in the style of modern European standards, a new era began. In 1845, with the establishment of the *Muvakkat Meclis-i Maarif* (temporary educational council), whose area of responsibility was only education, the Ottoman education system was determined in three stages, as in Europe. A short time later, *Meclis-i Maarif-i Umumiye* (Public educational council) and in 1846 the *Mekatib-i Umumiye Nezareti* (Ministry of public schools) were established, so that, primary schools-*sıbyan mektepleri* and secondary school-*rüştiye okulları,* were administrated under this ministry. In the Tanzimat Edict there were no provisions in general on education. In 1856 year by the Edict of Reform, non-Muslims were given the right to open schools and enter Turkish schools which led to the establishment of modern educational institutions and an increase in the diversity of schools in the Ottoman territory. On 17 March 1857 the *Maarif-i Umumiye Nezareti*, Ministry of Public Education was established and for the first time there was an official responsible for education in the State administration. In this new arrangement, separate primary schools would be opened for Muslim and non-Muslim students, while in secondary schools mixed education would be given in Turkish language. With the publication of the Public Education Regulation in 1869 which was structured according to the French system, the construction of schools was accelerated. Accordingly, the Council of Education was established in Istanbul which was to inspect the quality of education and to ensure that education runs smoothly in the Ottoman Provinces. The aim of this article is to analyze the diversity of schools and the education system in Skopje during the Ottoman period. The number of students by year will be overviewed, the curriculum and the diversity of the courses taught will be examine. The teacher training schools as well as girls' teacher training schools and the number of female students will be presented. The financial aspect and challenges of schools will also be addressed. Primary schools, secondary schools, military schools, industrial schools as well as Serbian and Bulgarian schools operating in Skopje in the 19th century will also be covered. As a result, we can conclude that in Skopje the number of schools and the diversity of schools began to increase in the 19th century, which was determined as a period when the level of education was high. In addition, it is concluded that the right to education in their own language, religion and culture that was granted to minorities in the Ottoman state, paved the way for minorities with the encouragement and support of foreign states to gain their political independence.

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Educating the Modern Woman Through the Everyday: YWCA's Health Campaigns in Interwar Hong Kong

Stella Meng Wang
The Education University of Hong Kong, Hong Kong S.A.R. (China)

This paper considers the site of the everyday as a contested space of decolonial efforts by women's club of the Young Women's Christian Association (the YWCA) to rupture the class, gender, and racial divides in the public and urban life in interwar Hong Kong. Founded by a ground of Chinese women in 1920, the HKYWCA is a defining element in the social and public life of modern Chinese women in and beyond Hong Kong in the interwar period. Responding to the New Women and Modern Girl phenomenon in Republican China, the industrial expansion and urban migration in Hong Kong, and the eugenics and public health movement in the British empire, the HKYWCA operated as an associational space – through its extensive educational program – that helped to modernise health, hygiene, and the women's body in both the domestic and public sphere. By offering day school classes on domestic hygiene and scientific cooking methods, organising women's health weeks, tennis tournaments, and girls' camps, and with a focus on everyday tasks, routines, and practices, the HKYWCA helped disseminate modern ideas of health and hygiene to Chinese women from diverse social backgrounds. The paper shows that interwar Hong Kong is a phase where women's clubs actively reimagined women's body in related to hygiene and modern health. It is also a phase that the intersection of domesticity, hygiene, and public health were rethought in imperial discourses. Knowledge and practice of hygiene, as it become a defining element of the Modern Woman, it also helped reconfigure public imaginings of women's authority and expertise in the domestic sphere as well as in the professional medical domain. Practice of hygiene and modern health in turn became a liberating tool that marked the transition of Chinese women into a modern and public figure. Like the YWCA in other urbanising contexts, the HKYWCA in the interwar period was dealing with an urban demography that was rapidly shifting, ethnically diverse, and highly mobile. This shifting social demography entailed that for the HKYWCA to be successful in serving Chinese women, it had to speak to the distinct needs of the diverse clusters of urban and rural working women. In establishing a medical and social service network and penetrating to factory floors, schools, and working-class districts, the HKYWCA circulated new models of women's public usefulness. The HKYWCA as a women's club thus acted a counterforce to the colonial regime that entrenched gender, racial, and class divides in the public sphere. By educating Chinese women to experiment, practice, and exercise modern practices related to health and hygiene and by bringing Chinese women to the forefront of public campaigns of health, the association ruptured the conventional framing that colonialism or colonial presence in Chinese treaty ports imposed an imperial notion of femininity that stratified a class division in Chinese society.

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Women's Magazine as a Contested Space of Modernity and Decoloniality: A Case Study of LingLong Women's Magazine in Republican Shanghai

Stella Meng Wang
The Education University of Hong Kong, Hong Kong S.A.R. (China)

This paper examines women's magazine as an educational tool and as a contested space of modernity and decoloniality through a chronical and thematic read of a popular weekly women's magazine *Linglong* circulating in Shanghai between 1931 and 1937. Published in the peak of urban print culture and the Modern Girl phenomenon in cosmopolitan Shanghai, *Linglong* as a print space with its total 298 issues captured how the modern Chinese woman was reimagined in a multiplicity of ways – in discussion columns, advertising, and images – as a key element in the modernisation of public and urban life in Shanghai. The magazine featured a wide range of topics relevant to the lives of urban Chinese women, covering featured columns on scientific cooking methods, food preservation, first aid, beauty trends, modern home decoration, career outlooks of university women, and childcare. Advertisements on modern hygiene products such as toothpaste, deodorant, washing powder also made weekly presence. In featuring these topics, the magazine operated as a space that gathered, circulated, and contested ideas on public and domestic life, career pursuits of women, commercial culture, modern hygiene, science and home, as these intersected with a dynamic landscape of gender featuring the Modern Girl. Situated in the broader cultural landscape of cosmopolitan Shanghai, an urban space that had multiple colonial presence and influence in the Republican period (1911-1949), this paper argues *LingLong,* with its multiple streams of voices and viewpoints on what makes a Chinese woman modern, served as a tool and a technology with which the very image of Modern Chinese Woman came into being. As an educational tool, the magazine disseminated knowledge and practice of modern hygiene as these related to cooking, domestic cleansing, laundry, child health, birth control, and sexual conducts. Its extensive coverage of nudity, of women in swimming and cycling, also had a liberating and emancipating intent in how Chinese women may look at their body. By educating Chinese women to experiment, practice, and exercise modern practices related to health and hygiene and by bringing Chinese women to the forefront of commercial culture of health, the magazine ruptured the conventional framing that colonialism or colonial presence in Chinese treaty ports imposed an imperial notion of femininity that stratified a class division in Chinese society. This paper argues *Linglong* magazine, by responding and speaking to Chinese university women, industrial girls, housewives, professional women, served as a liberating tool that ruptured class boundaries, and to a certain extent, racial boundaries in cosmopolitan Shanghai. As a women's magazine, *Linglong* transgressed the framing of a modern, imperial metropole and a 'backward', colonial periphery. It captured the process Shanghai Chinese women grasping the complex and contradictory discourses of modern women. It shows the Modern Woman in Shanghai is a "classless" figure, contesting the intersection of colonial presence and cosmopolitan influence.

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Everyday Worlds and Layered Contexts: Reading School Magazine in Interwar Hong Kong as a Decolonial Exercise

Stella Meng Wang
The Education University of Hong Kong, Hong Kong S.A.R. (China)

This paper considers and reflects the use of school magazines in my research on the gendered history of schooling in interwar Hong Kong. In untangling the constructed landscape of gender in the literary world of the school magazine and the lived experiences of women navigating the conflicting gender ideals of the interwar period, I argue the function of the literary space as a platform to articulate and circulate new and emerging ideas of gendered agencies. It provided a space where women from diverse career pathways could define their professional identities and reflect on women's broader roles in society. It is because women's writings in the literary space of school magazines are often aspirational in nature, these writings at times are purposeful silent on the gender tensions that might have been experienced in everyday life such as in universities or in professions. In a read of one specific school magazine *News Echo* published by an elite girls' school St. Stephen's Girls' College in interwar Hong Kong against other historical sources such as oral histories, newspapers, and government reports, this paper shows that the very nature of writings in textual spaces as constructed for a particular audience opens up new possibilities for historical writing that interrogates the everyday worlds as aspired by female writers and the layered realities as lived by female students and professionals. Parallel to unearthing the 'aspired' world and new forms of gendered agency constructed in the textual space, this paper also reads the school magazine as a decolonial exercise. It moves beyond the framing of girls' education in colonial Hong Kong as an imperial enterprise to uncover the layered contexts that shaped Chinese girls' schooling experience and career aspirations. Responding to the New Woman and Modern Girl phenomenon in Republican China, the textual space of *News Echo* portrayed St. Stephen's students as the useful women of China, rather than of the British Empire. Imperial ethic of missionaries and nationalist sentiments of the Chinese elites entwined to shape the curriculum and everyday practices at this elite girls' school. The paper shows it is in the intersecting worlds of missions, transnational women's networks, and empires that St. Stephen's envisioned its role in the shaping of modern China. As a historical source, the school magazine *News Echo* captured the educational aspirations of missionaries, the British colonial state, and the Chinese elites. It also documented the public and professional life of European and Chinese women both in and beyond Hong Kong. Read against other sources such as oral histories, diaries, newspapers, and official records, the magazine is a portrait of the contradictions and fractures in the aspired worlds of gendered agency created in the textual space.

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Brazilian Rural Schools and Indigenous Education: Report by Lourenço Filho for the OAS in the Early 1960s

As Escolas Rurais Brasileiras e a Educação Indígena: Relatório de Lourenço Filho Para a OEA no Início Dos Anos 1960

Macioniro Celeste Filho
Universidade Estadual Paulista "Júlio de Mesquita Filho" - UNESP, Brazil

Abstract (in English)

Lourenço Filho was one of the most important intellectuals to influence the direction of Brazilian education in the 20th century. In the 1950s and 1960s, working in international organizations such as the Organization of American States (OAS), he analyzed the trajectory of rural education in the Americas, focusing on the role that such educational action had on indigenous populations in Latin America. In 1962, Lourenço Filho wrote a study for the OAS on rural education aimed mainly at indigenous people and their descendants, which was not published in Brazil. The purpose of the current work is to present what this intellectual discussed about education in rural Brazil, with a prominent indigenous population, in this text sent to the OAS. The methodology used was documentary analysis of Lourenço Filho's text. The objective is to present this author's unprecedented contribution in Brazilian publications when dealing with rural and indigenous education in the early 1960s. Lourenço Filho had good circulation in organizations linked to the OAS based in Mexico, as in the 1950s he was the Brazilian representative on its Inter-American Cultural Council. He possibly intended that some official document from the OAS, resulting from his initiative, would influence the formulation of public policies on rural education in Brazil during the troubled period of the João Goulart government's proposals for basic reforms. These educational policies to be implemented would greatly affect the education of Brazilian indigenous populations during the period. The formulation of such a document ended up occurring through Resolution V of the Third Meeting of the Inter-American Cultural Council, in August 1963. When analyzing successful experiences of rural and indigenous education, the author divided such experiences of rural education into three groups. The first was experiences that sought to extend educational services or improve their quality. The second group included experiences aimed at valuing the school in cultural extension work. The third group was experiences that sought to influence the organization of rural and indigenous communities, which aimed to integrate rural education services with other State services. According to the author, there were two serious gaps in Brazilian actions regarding rural education: the lack of teaching material programs in authochtonous languages, that is, teaching material in indigenous languages; and, especially, the lack of articulation between single-master schools and central schools, forming possible peasant school groups. Lourenço Filho concluded the analysis of the experiences of the first group of his study, those that had sought the greatest extension of educational services or the improvement of their quality, placing emphasis on these two rural educational experiences. He mainly highlighted the solidity of central school projects articulating single-master schools and also the so-called campesino school nuclei in countries such as Mexico, Bolivia, Ecuador, Guatemala, Peru, Honduras, Nicaragua and Panama. Such experiences would guide proposals for rural and indigenous education to be formulated in Brazil in the mid-1960s. This work will present a synthesis of the analysis of this important educator on this topic.

Abstract (in Language of Presentation)

Lourenço Filho foi um dos mais importantes intelectuais a influenciar os rumos da educação brasileira no século XX. Nas décadas de 1950 e 1960, atuando em organismos internacionais como a Organização dos Estados Americanos (OEA), ele analisou a trajetória da educação rural nas Américas, privilegiando o papel que tal ação educativa tinha sobre as populações indígenas na América Latina. Em 1962, Lourenço Filho escreveu um estudo para a OEA sobre a educação rural destinada principalmente aos indígenas e seus descendentes, que não foi publicado no Brasil. É propósito do atual trabalho apresentar o que este intelectual abordou da educação no meio rural brasileiro, com destacada população indígena, neste texto enviado à OEA. A metodologia utilizada foi a de análise documental sobre o texto de Lourenço Filho. Tem-se por objetivo apresentar a contribuição inédita em publicações brasileiras deste autor ao tratar a educação rural e indígena no início da década de 1960. Lourenço Filho tinha bom trânsito nos organismos vinculados à OEA com sede no México, pois na década de 1950 fora o representante brasileiro em seu Conselho Interamericano Cultural. Ele pretendia possivelmente que algum documento oficial da OEA, resultante desta sua iniciativa, influísse na formulação das políticas públicas sobre educação rural no Brasil no conturbado período das propostas de reformas de base do governo João Goulart. Essas políticas educacionais a serem implantadas afetariam sobremaneira a educação das populações indígenas brasileiras no período. A formulação de tal documento acabou ocorrendo através da Resolução V da Terceira Reunião do Conselho Interamericano Cultural, de agosto de 1963. Ao analisar experiências bem-sucedidas de educação rural e indígena, o autor dividiu tais experiências de educação rural em três grupos. O primeiro era o das experiências que tivessem buscado a maior extensão dos serviços educativos ou a melhoria de sua qualidade. No segundo grupo constavam as experiências tendentes a valorizar a escola num trabalho de extensão cultural. O terceiro grupo era o de experiências que procuraram influir na organização das comunidades rurais e indígenas, que visaram integrar os serviços de educação rural com outros serviços do Estado. Segundo o autor, havia duas graves lacunas nas ações brasileiras quanto à educação rural: inexistência de programas de material de ensino em línguas autóctones, isto é, material didático em línguas indígenas; e, especialmente, a ausência de articulação das escolas de um só mestre com escolas centrais, compondo possíveis núcleos escolares campesinos. Lourenço Filho encerrou a análise das experiências do primeiro grupo de seu estudo, as que tivessem buscado a maior extensão dos serviços educativos ou a melhoria de sua qualidade, dando ênfase a estas duas experiências educacionais rurais. Destacou principalmente a solidez de projetos de escolas centrais a articular escolas de um só mestre e também os denominados núcleos escolares campesinos em países como México, Bolívia, Equador, Guatemala, Peru, Honduras, Nicarágua e Panamá. Tais experiências balizariam propostas de educação rural e indígena a serem formuladas no Brasil em meados da década de 1960. Este trabalho apresentará uma síntese da análise deste importante educador sobre tal temática.

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Inclusion and diversity: photographs of the Affirmative Action Centers - IFRS-Campus Osório (2010 – 2019)

Inclusão e diversidade: as fotografias dos Núcleos de Ações Afirmativas - IFRS-Campus Osório (2010 – 2019)

Maria Augusta Martiarena
Instituto Federal de Educação, Ciência e Tecnologia do Rio Grande do Sul, Brazil

Abstract (in English)

The Federal Institutes were created by Law No. 11,892, of December 29, 2008. The Federal Institute of Education, Science and Technology of Rio Grande do Sul – Campus Osório began its activities in August 2010. Since then, two groups of actions affirmatives began its consolidation: the Center for Assistance to People with Specific Educational Needs (NAPNE) and the Center for Afro-Brazilian and Indigenous Studies (NEABI). In 2015, these two were included in the Center for Studies and Research in Gender and Sexuality (NEPGES). Through actions notably linked to extension, these centers are dedicated to promoting inclusion and diversity, whether at the institutional level or by encouraging reflections within the community in which the Campus is located. This work proposes to study photographs of activities related to the aforementioned centers that are found in the digital collection of the IFRS-Campus Osório Memory Center, between the period 2010 (beginning of Campus activities) and 2019 (year preceding the Covid 19 pandemic, as until then activities were in person). The photographic collection researched is in the organization and systematization phase and is completely digital. In view of these characteristics, it is based on Rosenzweig (2022) who points to the fragility of evidence in the digital era and highlights that historians may be facing a paradigmatic change, moving from a culture of scarcity to one of abundance. At the same time as there is a significant volume of documents, their preservation is at great risk due to the obsolescence of the technologies in which such records were produced. It is also taken into account that the researched collection is made up of photographs. Historians and historians of education, such as Burke (2004), Dussel (2018), Grosvenor (1999) and Meda (2018), internationally, dedicated themselves to problematizing photography as a source of research. Meda (2018) states that the use of images, in particular photography, entered the international historiographical debate, in the area of History of Education, in the year 2000, following the publication of texts by Ian Grosvenor on the topic. In Brazil, Schwacz (2012), Kossoy (2012), Ciavatta (2002) and Mauad (2008), proposed to outline methodologies for the historical study of photography. Schwarcz (2012, p.10) highlights that: "[...] those who handle the lenses do not simply copy what they see: they select, crop and impose a specific look on everything they capture with their machines". In this sense, the documentary corpus listed was selected based on a very large number of digital photographs. Photographs related to the activities of the three centers were selected, which were identified year by year. It can be seen that activities related to the three cores may or may not involve the external community. In some cases, there is a prominence of some dates present in the school calendar, on which activities are carried out annually. It is clear that the presence of the centers encourages inclusion and diversity in the school institution studied.

Abstract (in Language of Presentation)

Os Institutos Federais foram criados pela Lei nº 11.892, de 29 de dezembro de 2008. O Instituto Federal de Educação, Ciência e Tecnologia do Rio Grande do Sul – Campus Osório iniciou as suas atividades em agosto de 2010. Desde então, dois núcleos de ações afirmativas iniciaram a sua consolidação: o Núcleo de Atendimento às Pessoas com Necessidades Educacionais Específicas (NAPNE) e o Núcleo de Estudos Afro-brasileiros e Indígenas (NEABI). Em 2015, a esses dois, incluiu-se o Núcleo de Estudos e Pesquisas em Gênero e Sexualidade (NEPGES). Por meio de ações notadamente vinculadas à extensão, tais núcleos se dedicam a fomentar a inclusão e a diversidade, seja em esfera institucional, seja fomentando reflexões no âmbito da comunidade em que o Campus se encontra inserido. Este trabalho propõe-se a estudar as fotografias de atividades relacionadas aos referidos núcleos que se encontram no acervo digital do Núcleo de Memória do IFRS-Campus Osório, entre o período de 2010 (início das atividades do Campus) e 2019 (ano que antecedeu à pandemia da Covid19, pois até então as atividades eram presenciais). O acervo fotográfico pesquisado encontra-se em fase de organização e sistematização e é totalmente digital. Tendo em vista tal características, pauta-se em Rosenzweig (2022) que aponta para a fragilidade das evidências na era digital e ressalta que os historiadores podem estar diante de uma mudança paradigmática, que sai de uma cultura de escassez para uma de abundância. Ao mesmo tempo em que conta-se com um volume expressivo de documentos, a sua preservação corre grandes riscos pela obsolescência das tecnologias em que tais registros foram produzidos. Tem-se em conta, ainda, que o acervo pesquisado é composto por fotografias. Historiadores e historiadores da educação, como Burke (2004), Dussel (2018), Grosvenor (1999) e Meda (2018), em esfera internacional, dedicaram-se a problematizar a fotografia como fonte de pesquisa. Meda (2018) afirma que o uso de imagens, em particular da fotografia, ingressou no debate historiográfico internacional, na área da História da Educação, no ano 2000, a partir da publicação de textos de Ian Grosvenor sobre o tema. No Brasil, Schwacz (2012), Kossoy (2012), Ciavatta (2002) e Mauad (2008), propuseram-se a traçar metodologias para o estudo histórico da fotografia. Schwarcz (2012, p.10) destaca que: "[...] aqueles que manejam as lentes não simplesmente copiam o que veem: selecionam, recortam e impõe um olhar específico para tudo aquilo que captam com suas máquinas". Nesse sentido, o corpus documental elencado foi selecionado com base em um número muito vasto de fotografias digitais. Foram selecionadas fotografias relacionadas às atividades dos três núcleos, as quais foram identificadas ano a ano. Pode-se perceber que as atividades relacionadas aos três núcleos podem envolver ou não a comunidade externa. Em alguns casos, existe a proeminência de algumas datas presentes no calendário escolar, nas quais anualmente são realizadas atividades. Percebe-se que a presença dos núcleos fomenta a inclusão e a diversidade na instituição escolar estudada.

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Techniques of Extending Professional Authority over Secondary Teacher Candidates with Diverse Cultural Backgrounds in Hungary Between 1938 and 1941

Imre Garai, Zoltán András Szabó
ELTE Eötvös Loránd University, Budapest, Hungary

In the first half of the 20th century, Hungary experienced territorial changes several times. After two decades of the Trianon treaty in 1920, the country regained some of its territories between 1938 and 1941. These territorial changes caused significant challenges in secondary teacher education from the perspective of extending the professional authority over secondary teacher candidates who began their professional socialisation in a foreign professional environment. In our paper, particular attention is devoted to the Hungarian teacher candidates who commenced their studies in Czechoslovakia but continued in Budapest after 1938. The aim of the presentation is twofold. The first is to reveal the perception of the Czechoslovakian professional training by the Hungarian professional institutions. The second is to unveil the attitude of the Hungarian professional institutions towards teacher candidates with Hungarian ethnical backgrounds who socialised outside the territory of Hungary. The proposed historical phenomena are investigated within the theoretical frames of the critical approach of professional theories. This theory outlines the monopolistic character of professional groups, which seems apt to interpret the history of intellectual professions in Central and Eastern Europe. To this theoretical frame, the 'system of professions' conception by Andrew Abbott (1990) is also added to outline that the Hungarian professional authorities had to develop a principle of how to relate to professional institutions performing in the same field but in a foreign country. Furthermore, the theoretical notion of „deprofessionalization" is also incorporated in the explanation to highlight the subordinated position of Hungarian professionals to their regulating authority. Archival sources preserved in the National Archives of Hungary and the Archives of Eötvörs Loránd University, Budapest were processed. These sources entail the documentation of the Secondary Teacher Training Institution of Budapest as the professional institution responsible for secondary teacher training and the Ministry of Religion and Public Education as a government entity that regulated the professional training of secondary teachers. Document analysis of archival sources and secondary literature review were employed as primary methods of the investigation. Preliminary results suggest an idiosyncratic answer of the Hungarian professionals to the historical situation resulted in the territorial gains. Their Czechoslovakian counterparts were deemed as equal and legitimate professional partners who had the right to set standards for performing as secondary teachers in their field of monopoly. Therefore, all achievements of teacher candidates who began their studies beyond the borders of Hungary were recognised. However, these studies had to be supplemented with additional knowledge that made candidates fit to perform in the Hungarian education environment. Even though most of the candidates from Czechoslovakia had Hungarian backgrounds and were familiar with the Hungarian culture and language, from a professional point of view they were treated as „foreigners" who had to be acculturated to the Hungarian professional realities. This perception was in line with the agenda of the ministry, which exploited this unpreceded historical situation to strengthen further the control over the whole professional group. The ideological indoctrination of teacher candidates slung even further the whole secondary teacher profession on the deprofessionalization path.

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Racial Ideologies and Thought-Another: Black Educators and Pedagogical Ideas About Race and School in the Early 20th Century

Ideologias Raciais e Pensamentos-Outros: Educadores Negros e Suas Ideias Pedagógicas Sobre Raça e Escola no Início do Século XX

Jonatas Roque Ribeiro
Universidade de São Paulo, Brazil

Abstract (in English)

The aim of this paper is to study the formation of anti-racist pedagogical ideas and political projects for racial equality in public elementary school at the beginning of the 20th century. To do this, I take the trajectory of black educators José Eutrópio (1886-1929), in Brazil, and Carter Woodson (1875-1950), in the USA, as a guiding thread to observe how these processes took place. This research establishes a profound dialog with transnational history as a perspective of analysis and as a historical process. This is because it is impossible to understand the constitution of anti-racist pedagogical ideas formulated by these two individuals without including them in a transnational scenario of black mobilizations that took place at the end of the 19th century and the beginning of the 20th century. In fact, understanding the anti-racist pedagogical ideas and political projects for racial equality formulated by these educators in the context of the school acquires meaning and historical coherence if seen in the light of movements that took place in a transnational scenario. These movements can be grouped under the heading of Black Internationalism. Studying the trajectories of José Eutrópio and Carter Woodson, one can see that their political agendas in the field of education were built in the midst of such transnational contexts. It was precisely in this scenario that ideas of race gradually became a fundamental category in their political agendas. From the intellectual and symbolic exchange – in most cases – that they established with other realities and experiences beyond national borders, they both invented and disseminated racial terms and began to problematize the introduction of the idea of race as an instrument of interest in the defense of a certain political project. What I am calling anti-racist pedagogical ideas and political projects for racial equality are in fact expressions of the foundation and philosophy of José Eutrópio's and Carter Woodson's political agenda, the basis of which was the defense of the development and adoption, especially by the state, of teaching models and pedagogical ideas and practices that condensed the racial ideologies in vogue, and the teaching – devoid of stereotypes based on the idea of racial and biological inferiority of non-whites – of black history as strategic political actions in the fight against racism and other forms of racial exclusion. My argument is that this political commitment has been shaped by transnational networks of racial solidarity. The struggle to invent anti-racist pedagogical ideas was one of the most important links that connected black men with different backgrounds, social conditions, origins and nationalities in a political activism that went beyond the idea of the nation-state.

Abstract (in Language of Presentation)

O objetivo da comunicação é estudar a constituição de ideias pedagógicas antirracistas e projetos políticos de igualdade racial no âmbito da escola primária pública no início do século XX. Para isso, tomo a trajetória dos educadores negros José Eutrópio (1886-1929), no Brasil, e Carter Woodson (1875-1950), nos EUA, como fio condutor para se observar como se deram esses processos. Trata-se de uma pesquisa que estabelece profundo diálogo com a história transnacional enquanto perspectiva de análise e como processo histórico. Isso porque, não é possível compreender, com riqueza, essa constituição de ideias pedagógicas antirracistas formuladas por esses dois sujeitos, sem inclui-los num cenário transnacional de mobilizações negras que tiveram lugar no final do século XIX e no início do século XX. De fato, entender as ideias pedagógicas antirracistas e os projetos políticos de igualdade racial, formulados por esses educadores, no âmbito da escola adquire sentido e coerência histórica se observado à luz de movimentos que ocorreram em um cenário transnacional. Tais movimentos podem ser alocados no que se pode chamar de Internacionalismo Negro. Estudando as trajetórias de José Eutrópio e de Carter Woodson, nota-se que as suas agendas políticas no campo da educação foram construídas em meio a tais contextos transnacionais. Foi justamente neste cenário que ideias de raça se tornaram, paulatinamente, uma categoria fundamental em suas agendas políticas. A partir do intercâmbio – intelectual e simbólico, na maior parte dos casos – que se estabeleceu com outras realidades e experiências para além das fronteiras nacionais, é que ambos inventaram e difundiram termos raciais e passaram a problematizar a introdução da ideia de raça como instrumento de interesse na defesa de um determinado projeto político. O que estou nomeando como ideias pedagógicas antirracistas e projetos políticos de igualdade racial, na verdade, são expressões do fundamento e da filosofia da agenda política de José Eutrópio e da de Carter Woodson, cuja base era a defesa da elaboração e da adoção, especialmente por parte do Estado, de modelos de ensino e de ideias e práticas pedagógicas que condensassem as ideologias raciais em voga, e o ensino – desprovido de estereótipos baseados na ideia de inferioridade racial e biológica dos não-brancos – da história do negro enquanto ações políticas estratégicas no combate ao racismo e outras formas de exclusão racial. O meu argumento é que esse compromisso político foi moldado a partir de redes transnacionais de solidariedade racial. A luta pela invenção de ideias pedagógicas antirracistas foi um dos mais importantes elos que ligaram homens negros, com distintas trajetórias, condição social, origem e nacionalidade em um ativismo político que extrapolou a ideia de Estado-nação.

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The First Adapted PE Assessments For Disabled Pupils In France: Overcoming Resistance To Integrate The Diversity Of Bodies (1980's)?

Yacine Tajri
Université Gustave Eiffel, France

In France, the 1960s marked an acceleration of the sportivization of physical education (PE) in a school which saw the number of pupils explode. While the school system still organizes the practice of PE for pupils according to a categorization by aptitudes, after a medical inspection, the treatment of deficient pupils (group 3) by mechanistic physical rehabilitation is still dominant. Faced with this inequality, during the 70s, various elements participate to the deconstruction of this model in order to propose a more egalitarian PE and in particular by working on a new project to integrate all the pupils' diversity: the adapted PE assessments. In a period of cultural and generational changes, the bases of the model of physical rehabilitation for disabled pupils were cracking and gradually tending towards an integration model which was widely disseminated in the 1980s. While people with disabilities organized themselves outside of the school and in the sports movement, specialized education was restructured at school in the 1960s. The PE school discipline still excluded the diversity: those who don't respond to the representations of a legitimate and valid body can't taking part of the PE assessments. To what extent did the 1970s and the pedagogical renewal prepare the debates and the achievements on the adaptation of this school discipline the following decade? What are the obstacles to the assessment's dissemination? How do the reflections of certain teachers participate in re-examining practices in PE to struggle against this discrimination? This proposal aims to question the reality of these new assessments to integrate more diversity in French school and analyze resistances against this novelty. In order to construct this reasoning, the corpus is composed of sources from the national archives of Pierrefitte-sur-Seine, from the Ministry of National Education or the Ministry of Youth and Sports. Also, some interviews were carried out during our thesis work with former PE teachers who had a key role in the developments studied here. These different sources are cross-referenced with professional periodicals.

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Decolonization of Education in Chile: 1810-1860

Descolonización de la educación en Chile: 1810-1860

Jaime Caiceo
Universidad de Santiago de Chile, Chile

Abstract (in English)

The First Government Junta, led by Mateo de Toro y Zambrano on September 18, 1810, arose from "the usurpation of the Spanish crown and the imprisonment of King Ferdinand VII by Napoleon Bonaparte" (Biblioteca del Congreso Nacional s/a: s/p); however, it was agreed to form a National Congress, which took shape on July 4, 1811. In this context, Juan Egaña, an elected deputy, proposed in Congress that same year that there should be a national institution that had plans and programs as the best system that should be given to Chile's youth (Huidobro, 2022); This fact plus the intervention of other people such as Manuel de Salas, led the Supreme Director José Miguel Carrera to found the National Institute (1813) -an organization that still exists today-, leaving aside the educational institutions that existed during the colony. When Independence was finally achieved in 1818, the Supreme Director Bernardo O'Higgins decreed that schools be opened in the parishes and convents in the name of the new state and subsidized by it to provide education to Creole children and young people; he also tried to apply the Lancastrian system to train teachers, a situation that did not prosper (Caiceo 2010). However, this situation was reversed in the government of Manuel Bulnes (1841-1851), who, thanks to his Minister of Justice, Worship and Public Instruction Manuel Montt, managed to be found three important institutions that revealed the definitive decolonization of the colonial educational system, imposed by the Spanish Crown. They are the University of Chile (1842), whose first Rector was the Venezuelan resident in the country Andrés Bello), the First School of Preceptors (1842), with its first Director being the Argentine Domingo Faustino Sarmiento, exiled in Chile because he was persecuted by Rosas in his homeland and the School of Arts and Crafts (1849), also directed by a foreigner. the Frenchman Julio Jaezar. At that historical moment, Chile showed a lot of political stability, unlike other Latin American nations where there was a lot of caudillismo and coups d'état; Here there was enough room for intellectuals who came to the country in large numbers. However, a similar institution was needed to prepare women as teachers; in this way, the state requested support from the Catholic Church, the sisters of the Sacred Heart arrived in Chile and the First School of Preceptors was founded in 1854 (Caiceo, 2010). Finally, Manuel Montt as President (1851-1861) consolidated Chilean education with the enactment of the Primary Education Law in 1860, which established a public, secular and free education, giving rise to the so-called teaching state (Núñez, 2010).

Abstract (in Language of Presentation)

La Primera Junta de Gobierno, dirigida por Mateo de Toro y Zambrano el 18 de septiembre de 1810, surgió por "la usurpación de la corona española y el apresamiento del rey Fernando VII por Napoleón Bonaparte" (Biblioteca del Congreso Nacional s/a: s/p); sin embargo, se acuerda formar un Congreso Nacional, el cual se concreta el 4 de julio de 1811. En ese contexto Juan Egaña, diputado electo, planteó en el Congreso ese mismo año que debía haber una institución nacional que tuviera planes y programas como el mejor sistema que debe darse a la juventud de Chile (Huidobro, 2022); este hecho más, la intervención de otros personeros como Manuel de Salas, conducen al Director Supremo José Miguel Carrera a fundar el Instituto Nacional (1813) -organismo que aún hoy existe-, dejando de lado las instituciones educacionales que existían durante la colonia. Cuando, finalmente se logra la Independencia en 1818, el Director Supremo Bernardo O'Higgins decreta que en las parroquias y conventos se abran escuelas a nombre del nuevo estado y subvencionados por él para entregar educación a los niños, niñas y jóvenes criollos; además intentó aplicar el sistema Lancasteriano para formar profesores, situación que no prosperó (Caiceo 2010). Sin embargo, esta situación se revirtió en el gobierno de Manuel Bulnes (1841-1851), quien, gracias a su Ministro de Justicia, Culto e Instrucción Pública Manuel Montt, logra fundar tres importantes instituciones que revelan la descolonización definitiva del sistema educativo colonial, impuesto por la Corona Española. Ellas son la Universidad de Chile (1842), cuyo primer Rector fue el venezolano avecindado en el país Andrés Bello, la Primera Escuela de Preceptores (1842), siendo su primer Director el argentino Domingo Faustino Sarmiento, exiliado en Chile porque era perseguido por Rosas en su patria y la Escuela de Artes y Oficios (1849), también dirigida por un extranjero, el francés Julio Jaezar. En ese momento histórico Chile mostraba mucha estabilidad política, a diferencia de otras naciones latinoamericanas en que había mucho caudillismo y golpes de estado; aquí había espacio suficiente para intelectuales que llegaron al país en gran número. Pero, se necesitaba una institución similar para preparar mujeres como maestras; de esta forma, el estado solicitó apoyo a la Iglesia Católica, llegando a Chile las religiosas del Sagrado Corazón y se fundó en 1854 la Primera Escuela de Preceptoras (Caiceo, 2010). Finalmente, Manuel Montt como Presidente (1851-1861) consolida la educación chilena con la dictación de la Ley de Instrucción Primaria en 1860, la cual establece una educación pública, laica y gratuita, surgiendo el denominado 'estado docente' (Núñez, 2010).

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Social Housing as Educational State Crafting. The Curriculum of "the New Cities" in Argentina, Israel and Denmark Post WWII

Mette Buchardt
Aalborg University, Denmark

With the conceptualization of *hidden curriculum as materialized in suburban social housing* (Buchardt, 2023b) as the broad analytical frame, the panel addresses the question of social housing politics as educational by means of three historical case studies of welfare-state modernization from the late 1940s onwards: The connections between social housing-, urban planning- and education-politics as a tool for welfare-state crafting and development of new welfare-state imaginaries and curricula for citizenry in the pre-state years and the first years of the new state of Israel; during the first period of Perón's populist reign in Argentina; and in the heyday of the Nordic-model Danish welfare state post WWII when creating new cities outside the big cities.The historical-theoretical premise for the panel is to understand social housing politics and the urban planning it formed part of as educational. Education has since the late 19th century been used as a tool for solving the so-called "social question"; one of the main political questions and constructions that have framed and were part of modernizing states. The social question can be understood as a political challenge that the social and welfare-state models that developed globally during the 20th century became an answer to. "The social question" concerned how to solve (not least urban) poverty; how to create social cohesion across social divisions without dissolving class society. Education in a formal sense was one of the political instruments at hand while "taming the – ever-growing – cities," but not the only one: Also for instance urban planning and housing politics were key areas of intervention, as were the ways these areas intertwined. In continuation, the city was to function as an architecture of beh avior and thus as an educational landscape in the emerging social-state crafting from late 19th century onwards. Urban planning and housing politics became a way to govern and teach the population to become a population (Kettunen & Petersen, 2011; Rabinow, 1989; Buchardt, 2023a). The use of social housing projects as part of behavioral urbanism increased post WWII – a period that also increased decolonialization globally – and drew on previous experiments that had taken place in the colonial terrain. As Gwendolyn Wright (1991) has shown, the city planning in e.g. Paris was often preempted by experimental work in the colonial sphere. The Corbusier modernism and brutalism – that inspired social housing projects in the new suburbs and neighborhoods in Buenos Aires, Tel Aviv and the Nordic welfare-state capitals – drew inspiration from e.g. French politics of how to govern diverse populations in a socially cohesive way without dissolving difference, something which again drew on the colonial governing. In order to capture the planned and intended as well as the unintended and practiced body of knowledge about how to live and learn to be a population in the behavioral architecture of new social housing areas, Phillip Jackson's concept of "hidden curriculum" (1968) offers a retooling potential. The concept makes it possible to discover the materialized but less outspoken curriculum of the welfare state and its espoused values (Buchardt, 2023b). The panel addresses the following overarching questions: How were social housing and urban planning used to govern educationally within and beyond education politics? In which ways were the 19th-century colonial/metropolitan politics of design transformed in different types of socialist and national and social populist-led states on the outskirts of the key imperial metropolitan centers? Which differences and similarities occur when analyzing the housing politics of Israeli Labor Zionism, Danish Social Democratism and Argentinian Peronism, and what can this tell us about welfare-state crafting and its educational components within and beyond the formal education systems?

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Transnational Knowledge Circulation and the Commission on Manual and Practical Instruction in Ireland, 1896-98

Thomas Walsh[1], **Tom O'Donoghue**[2]
[1]Maynooth University, Ireland; [2]University of Western Australia

Over the past 20 years, 'transnational knowledge circulation' has become a powerful theoretical construct for use by historians of education seeking to identify, characterise, and account for the nature of ideas and practices operating in one constituency that had their origins elsewhere. Inspired by comparative educationalists who wished to break out of the hegemony of globalisation critiques in their own field of research and to bring a new historical dimension to it, a corpus of work by historians of education has emerged that indicate new ways of viewing the transmission of ideas in intellectual and education domains that challenges and problematises dominant narratives (Schriewer and Martinez, 2004; Curthoys and Lake, 2005; Collins and Allender, 2013; Miethe and Weifs, 2020; Hammar and Ostling, 2021). In the Irish context until recently, the notion of policy travelling across national boundaries, both to and from Ireland, through knowledge circulation, have been largely absent from scholarly accounts (Kelly and Hegarty, 2013). This paper presents the authors' first step in redressing this gap in understanding within the history of Irish education by exploring answers to the following three research questions: How did the contact that led to the circulation of rationally founded knowledge regarding formal education from the late nineteenth century to recent times come about in Ireland and what interests guided it? How did the circulation take place? What eventuated as a result of the national and local discourses that took place? The paper begins with a brief account of the concept of knowledge circulation, followed by the theoretical and methodological approach that underpin the research. The substantive focus of the paper is on the work of The Commission on Manual and Practical Instruction (CMPI) conducted between 1896 and 1898, with the aim of reforming practices in Irish national (primary) schools (Commission on Manual and Practical instruction, 1898). Within this, a key emphasis is placed on exploring the processes and impact of transnational knowledge circulation on the framing of the Commission's report. It explores the terms of reference of the Commission and its modus operandi in eliciting evidence from a wide range of international expert education witnesses, both those with the British Empire but also from a range of continental European countries and the United States. We then move to explore the impact of the Commission's report, particularly its elements that focus on transnational educational ideas, in informing the subsequent *Revised Programme for Schools* (Commissioners of National Education, 1902) enacted from 1900 to 1922 across Ireland. Based on the analysis, the paper argues that while transnational knowledge circulation had influenced thinking and practice on education in Ireland to various minor degrees previously, the developments that took place in relation to the CMPI resulted, for the first time, in such knowledge from countries other than those in the British Empire having an influence nationally that was substantial, and an impact that was widespread.

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Creating New Imaginaries: The Role of Rev. Professor Timothy Corcoran in De-colonising the Primary Curriculum in Ireland in the 1920s

Thomas Walsh
Maynooth University, Ireland

Ireland occupied a liminal space in history, characterised intermittently as both an integral member and benefactor of the British Empire as well as its most troublesome colony. Within this, the national system of education in Ireland exhibited many "colonial features" (Howe, 2008) as instigated by its designers in Westminster. For close to a century before the achievement of political independence and the creation of the Irish Free State in 1922, primary school education in Ireland was largely characterised by efforts of political, cultural and linguistic assimilation to British imperial ideology (Lyons and Moloney, 2019).

As in many post-colonial contexts, political independence in Ireland provided an opportunity for the reversal of colonial policy in all strata of society. In educational terms, immediate moves were made to decolonise primary education by reviewing and revising the existing progressive and child-centred curriculum introduced under the colonial administration in 1900 and to revert to (or more accurately create) a pre-colonial imaginary or "island of authenticity" as termed by White (2010:7). Central to this decolonising process was Rev. Professor Timothy Corcoran, a Jesuit priest and Professor of Education at University College Dublin who occupied an influential national position in clerical, educational and language revival circles. Corcoran acted as the sole external advisor and influencer on both curriculum programme conferences which reported in 1922 and 1926 respectively (National Programme Conference, 1922; 1926).

This paper explores and critiques the role, impact and legacy of Corcoran in the decolonising of primary education in Ireland in the 1920s. Central to this exploration will be a review and analysis of his prolific writings on education, which drew on historical, contemporary and transnational ideas and discourses. This analysis is presented across four key themes: Irish language curriculum policy; knowledge in the curriculum; pedagogy in the curriculum; and conceptualisation of the teacher and child in the curriculum**.** Overall Corcoran's writings reveal a traditional and conservative philosophy of education, rooted in both nationalist and Catholic discourses. The modus operandi used by Corcoran across various spatialities and temporalities to yield such influence in the framing of the primary school curricula will also be delineated, as will efforts and acts of resistance to Corcoran's views.

This paper ultimately argues that the curricula which emerged in the Irish Free State in the 1920s, which represented a reversal of the previous progressive, child-centred and broad-based *Revised Programme of Instruction* (Commissioners of National Education, 1902), were primarily influenced by the thinking of Corcoran more than any other educator in the era. This was owing to his powerful and influential role and position, and his capacity to present "authoritative evidence" (National Programme Conference, 1926:10) that substantiated his assertions. Moreover, as the next substantive curricular revisions did not take place until the early 1970s, his impact and legacy had a long-lasting effect on the education of successive generations of children in Ireland in the twentieth century.

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Nature-Based Preschools: A Space For Decolonizing Education?

Larry Prochner
University of Alberta, Canada

Nature-based preschools, including forest schools—where most learning takes place outside—exist in many countries and are a useful lens through which to consider concepts of childhood, nature, and education more broadly. However, we still lack an understanding of how both to prepare teachers for nature-based education (NBE) and to transform more traditional, teacher-centred approaches to change learning outcomes. This paper investigates these processes by exploring how principles of nature education shaped teachers' preparation and practices in both the distant past (as ideas developed in the early 20th century) and more recently (from the 1990s) as approaches have re-emerged in international contexts. NBE is a 21st-century education reform aimed at changing learning outcomes, which also stands as a critique of extant schooling and effort to decolonize education. But the idea is not entirely new. Theories and methods of learning in nature have been proposed for more than two centuries (Joyce, 2012), with many focusing on young children. This presentation considers nature-based teaching and learning in the 20th and 21st centuries, drawing on examples of institutions or organizations where educators experimented with nature-based pedagogies. This overarching question directed our endeavour: In what ways did NBE develop new possibilities for learning and new ways to respond to concerns over children's alienation from the natural world, including alienation from the self—brought on by industrialization, urbanization, and the institution of schooling itself? The study had three broad objectives (1) To explicate the aims, purposes, forms, and contents of NBE using historical methods—by examining the past and present social, political, and historical pre-conditions for the emergence of NBE theories and practices. (2) To track the temporal and geographic diffusion and variations of two institutional iterations of NBE—nature study and the forest school—in Germany, England, and the United States, by following the transcontinental networks of ideas and experts of yesterday and today that supported these developments. (3) To investigate how educators were and are prepared to teach—by exploring the intersection of theory with practice in teachers' preparation for NBE, focusing on programs for preschool and kindergarten-aged children in the same countries. The presentation will focus on the first objective to review the history of ideas related to nature-based learning for preschool children in the context of the Nature Study movement, as popularized in England, the US, and other English-speaking countries from the 1890s to the 1920s (Jenkins, 1981; Kass, 2017; Kohlstedt, 2010), with comparable initiatives in Germany (Koerrenz & Engelmann, 2019; Nyhart, 2009).

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Graduate Education of Christian Universities in Modern China: A Case Study of Nanking University

Qi Liu, Mengwan Huang
Nanjing Normal University, China, People's Republic of

From the late 19th century to the early 20th century, traditional Chinese society experienceda significant period of gradual development toward modernization. Along with the transformation of social institutions, people's thoughts were also changing. Christian missionaries in China began to continue their mission by establishing Christian universities in the midst of the drastic changes in modern Chinese society. These Christian universities brought Western scientific and cultural knowledge to China, and gradually bridged the gap between the Chinese intellectual community and the outside world. From the acquisition of the right to award degrees to the approval of the Chinese government and, subsequently, to the development of graduate education localized in modern China, Christian universities have made new attempts on the ancient Chinese land. The existing literature, however, often ignores the cultural value and ideological enlightenment contributions made by these Christian universities. And they think this kind of education is colonial. This paper attempts to describe the arduous exploration process of Christian universities, employing historical examples to analyze the motivations of Christian universities to develop degree education. The key argument of this article is that Christian universities in modern China are not only "imported" but also a product of "sinicization", which represents the exchange and collision between Chinese and Western cultures during a special period of time.

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Historicizing and Undoing Social and Emotional Learning

Chengjie Pi
University of Wisconsin-Madison, United States of America

The modern self, as historical invention and assemblage, is often tied to social progress, carrying desires for achieving "positive" potentialities with reason and rationality. Desire is productive and continues to produce individuals in the concepts of growth, connection and self-realization toward national prospects. Knowledge has been woven into purposes of child learning and development, wherein the self is always socially constructed in different forms, at the same time, desires and potentialities are embodied in reforms. Bodies have been considered to meet national imaginaries in terms of what has historically been meant to be Americans. Tracing back to American progressive education, the self and the society has been even more closely bonded together since then. Social technologies contribute to make human kinds, in which psychology slightly altered by focusing on a spirituality of the educated subject ('the human soul') as attached to the ethical techniques of individual self-monitoring and control—consciousness and self-consciousness—developed through the disciplining of the child. My paper aims to understand governing technologies of society by historicizing social and emotional learning. Such historical sociology of knowledge renders a history of the present for the purpose of understanding how administration on individual beings became possible in the specific learning.

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Gender and Intersectionality: Feminine Strategies in the Teaching Career (Brazil, First Half of 20th Century)

Diana Vidal
USP, Brazil

The sisters Iracema and Noemy Silveira are the guiding thread of this presentation. Born in the interior of the state of São Paulo, they will together build a professional trajectory in which family ties, educational networks, care relationships and international travel are intertwined, offering paths for understanding the strategies mobilized by women to remain in the teaching profession in public service and build careers in the first half of the twentieth century in Brazil. Both were associated with the transnational movement of new education, albeit in different ways, and exercised different forms of insertion in the teaching profession. Iracema restricted herself to primary education, acting as a school librarian; Noemy embraced an ambitious training project that involved travelling to the United States of America, studying at the Teachers College of Columbia University and taking up the chair of Educational Psychology at the University of São Paulo in 1934. If the final destinations were radically different, career entry was made simultaneously. Two years older than Noemy, Iracema waited for her younger sister to reach the ideal age for both of them to start training for teaching together. The episode reveals the relationships of solidarity established between the sisters that would last for almost two decades. At the age of 8, in 1908, Iracema had an accident that affected one of her eyes. Visual impairment made school attendance difficult, which was overcome with Noemy's help. From then on, the sisters study together over primary and teachers training education. They also start their teaching careers together, working in the same primary schools. The paths began to separate in 1928 when Iracema was able to leave her work in the classroom to take over as school librarian, and Noemy began her journey abroad with visits to the US public system of education. In the complex fabric that the sisters build their careers, the networks established with male educators and educational politicians are determinants of the positions they successively assume, as well as the changes in the schools in which they work, leaving the periphery of the city of São Paulo until they reach the neighborhoods noblest. The presentation deals with issues of gender, social class, religion, and physical disability. The sisters came from the lower middle class. Working provided the means of survival and accumulation of assets. Iracema's disability didn't prevent her from searching for a career. On the contrary, with the help of her sister, she found a place as a librarian in the primary school, which allowed her to remain active until her retirement. This scenario provokes us to reflect on how the teaching career offered a feasible and respectful labor option for female sustenance in society at the time. Thus, this study converges with the questions raised by sociologists about the intersection of gender and class in the labor market. Finally, the connections with catholic and lay educators were key for both to advance in their careers, which makes us inquire about the networks they built.

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Differences In Child Development Associated With The Environment From The Perspective Of Emilio Mira Y López

Diferencias En El Desarrollo Infantil Asociadas Al Medio Ambiente Desde La Perspectiva De Emílio Mira Y López

Ana Laura Lima
Universidade de São Paulo, Brazil

Abstract (in English)

Throughout the 20th century, psychological discourses on child development were permeated by the theme of the relative weight of heredity and environment in the formation of the individual. Sometimes genetics was considered the decisive factor in the constitution of the subject, with external influences deemed of little importance; at other times, the effects of environmental factors on the course of development were highlighted. According to the discourses that endorsed biological determinism, education was only responsible for helping to bring out the inherited capabilities of individuals. On the other hand, discourses that challenged the determinist perspective highlighted the decisive nature of the environmental factor and argued that education had a fundamental role in reducing inequalities. It was up to teachers to prepare the space and school experiences from which children would transform into civilized adults, acquiring the qualities and knowledge valued in the society in which they live This paper investigates the following question: How did an exiled psychologist, living on another continent, think about the effects of the environment on child development? The analysis focuses on the books Psicología Evolutiva del Niño y el Adolescente (1941), El Niño que no Aprende (1947), and Cómo Estudiar y Cómo Aprender (1948), written by Emilio Mira y López, doctor, psychologist, and former teacher from the University of Barcelona. Born in Santiago de Cuba on October 24, 1896, Mira y López lived in Barcelona between 1919 and 1939. Mira y López supported the republican army in the Spanish Civil War as head of the psychiatric service. After the defeat, he went into exile in 1939. After traveling through various countries, he settled in Brazil, where he lived from 1945 until the end of his life in 1964. This work is the result of the project Child Development, School Psychology, and Pedagogy in Spain and Brazil: An Analysis of the Discourses of Mira y López and His Brazilian Interlocutors (1917-1964) and is funded by CAPES (Process 88887.878318/2023-00). This text focuses on analyzing the ways in which Mira y López describes the influence of the environment on the development and learning of children and adolescents. It also seeks to identify possible effects on his ideas on the subject, stemming from his displacement from Europe—considered a locus of civilization and progress—to Latin America, considered backward in relation to his continent of origin. To do this, it refers to Reinhart Koselleck's analysis of the conception of time in modernity, presented by the author in Future Past: Contribution to the Semantics of Historical Times (2015). Among the results of the analysis, it can be highlighted that in the book Psicología Evolutiva del Niño y del Adolescente, the author referred to the harmful effects of Catholic morality in Latin countries on the education of girls, the consequence of which was to prevent them from developing their potential in life to the same extent as boys, who were given much more freedom.

Abstract (in Language of Presentation)

A lo largo del siglo XX, los discursos sobre el desarrollo infantil estuvieron permeados por el tema del peso relativo de la herencia y el medio ambiente en la formación del individuo. A vecez se consideraba la genética como el factor decisivo en la constitución del sujeto, en relación con el cual las influencias externas tenían poca importancia, a veces se destacaba la influencia de los factores ambientales en el curso del desarrollo. Los discursos que avalaban el determinismo biológico afirmabann que la educación sólo era responsable de ayudar a sacar a relucir las capacidades heredadas de los individuos. Los discursos que desafiaron la perspectiva determinista resaltaron el carácter decisivo del factor ambiental y sostuvieron que la educación tenía un papel fundamental en la reducción de las desigualdades. Correspondía a los docentes preparar el espacio y las experiencias escolares a partir de las cuales los niños se transformarían en adultos civilizados, adquiriendo las cualidades y conocimientos valorados en la sociedad en la que vivían. En este trabajo busco indagar en la siguiente pregunta: ¿cómo pensaba un psicólogo exiliado, viviendo en otro continente, sobre los efectos del ambiente en el desarrollo infantil? El análisis se centra en los libros **Psicología Evolutiva del niño y el adolescente** (1941), **El niño que no Aprende** (1947) y **Cómo estudiar y cómo aprender** (1948), escritos por Emilio Mira y López, médico, psicólogo y ex docente de la Universidad de Barcelona. Nacido en Santiago de Cuba, el 24 de octubre de 1896, Mira y López vivió en Barcelona entre 1919 y 1939. Mira y López apoyó al ejército republicano en la guerra civil española, como jefe del servicio psiquiátrico. Tras la derrota, se exilió en 1939. Después de pasar por diversos países, terminó instalándose definitivamente en Brasil, donde residió desde 1945 hasta el final de su vida, en 1964. Este trabajo es resultado del proyecto Desarrollo Infantil, Psicología y Pedagogía en España y Brasil: un análisis de los discursos de Mira y López y sus interlocutores brasileños (1917-1964) y está financiado por CAPES (Proceso 88887.878318/ 2023-00). El texto se centra en analizar las formas en que Mira y López describe la influencia del entorno en el desarrollo y aprendizaje de niños y adolescentes. También busca identificar posibles efectos en sus ideas sobre el tema, de su desplazamiento de Europa -considerada como un locus de civilización y progreso- hacia América Latina, considerada atrasada en relación a su continente de origen. Para ello, utilizamos el análisis de Reinhart Koselleck sobre la concepción del tiempo en la modernidad presentado por el autor en Futuro Pasado: contribución a la semántica de los tiempos históricos (2015). Entre los resultados del análisis, se destaca que en el libro **Psicologia Evolutiva da Criança** e do Adolescente el autor se refirió a los efectos nocivos de la moral católica en los países latinos en la educación de las niñas, cuya consecuencia fue impedirles desarrollar su potencial en la misma medida que los niños, a quienes se les daba mucha más libertad.

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Colonized Rationalities As A Conceptual Tool In The History of Education

Natália Gil
Universidade Federal do Rio Grande do Sul, Brazil

In this proposal I present the concept of colonized rationalities as a useful conceptual tool to deepen the understanding of the role played by the diffusion of compulsory school in the subalternization and cultural domination of certain peoples over others. Such rationalities emerge in the history of the process of schooling in Modernity and have a strong presence in schools today. Specifically, I assume as a framework of empirical analysis the history of Brazilian schooling, with special attention to the late nineteenth century and the entire twentieth century. In dialogue with other areas of knowledge, especially sociology, I delineated the examination of historical sources giving attention to the specific, intending to make explicit the differences (Certeau, 2000). Therefore, the empirical *corpus* was composed by the specialized periodical press - journals on education and bulletins published by state educational management agencies -; newspapers of the common press (which circulated in some of the major Brazilian cities) and books on education or pedagogical treatises with outstanding importance in the educational debate. From the theoretical point of view, the study is based on the contributions of Aníbal Quijano (2000), notably the concept of coloniality of power, and Walter Mignolo (2000), about the relations between local histories and global projects. The school, as we know it today, arises in Europe and has among its main functions - considering the changes it has undergone over time – to discipline the bodies and ways of thinking, to civilize behavior and to disseminate knowledge that is essential for the proper functioning of societies and the coexistence among peoples. To the extent that this institution becomes part of the history of the countries that were colonized by European peoples, as is the case of Brazil, beyond the functions that are constitutive to it and that have effects anywhere, a project of cultural domination and racialized inferiorization is added (Veiga, 2022). In this sense, what the historical research allowed to verify was the imposition of certain ways of organizing school work - generically called as rationalized - that contribute to the purposes of subalternization. Without claiming to exhaust all the forms that can be assumed in this process and aware that these are articulated practices, I present four of these rationalities: evolutionary sense, standardization, classification and quantification.

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Between Sisters - Gender, Race, and Teaching Profession (Santa Catarina, First Half of the 20th Century)

Entre Irmãs - Gênero, Raça e Profissão Docente (Santa Catarina, Primeira Metade do Século XX)

Carolina Cechella Philippi
Universidade Estadual Paulista Júlio de Mesquita Filho - Unesp, Brazil

Abstract (in English)

Despite the stages of an organization that structure the teaching professionalization and the mechanisms that mark its globalization (Nóvoa, 1997, pp. 13-33), this career can be characterized by the diversity of individuals and the encompassed trajectories (Vicentini; Lugli, 2009). Such diversity is presented here through the teaching trajectories' analysis of two pairs of sisters – firstly Antonieta and Leonor de Barros, and secondly, Edésia and Iracema Aducci – in the capital of Santa Catarina state throughout the first half of the 20th Century. Therefore, the present study evaluated the sources of "Terms of Settlement of the Treasury" available at the State Public Archive and the notes and reports from the local press, accessible in the "Digital Newspaper Library" of the National Library. The objective was to record their functional and social movements, primarily examined through the lenses of race and gender, to highlight differences between their trajectories based on the socio-racial background of each pair. Theoretical perspectives included Michel de Certeau's insights (1985, 2009) regarding the operationality of practices and the study of Jean François Sirinelli (1996) about the density of sociability networks that supported the tactics (Certeau, 2009) of the pairs of sisters. The methodology employed considered the organization of a documentary series comprised of records based on their names, involving an analysis of deviations (Certeau, 2002) evident in their trajectories. Lastly, the present study observed the diversity of access within the same career based on existing support networks and sisters' sociability, even as the Barros or Aducci sisters moved to assert their professional demands

Abstract (in Language of Presentation)

Em que pese a organização das etapas que estruturam a profissionalização docente e os dispositivos que marcam sua mundialização (Nóvoa, 1997, p. 13 - 33), essa carreira é também marcada pela diversidade de sujeitos e trajetórias que a atravessam (Vicentini; Lugli, 2009). Tal diversidade é aqui apresentada pela análise da trajetória docente de duas duplas de irmãs –, Antonieta e Leonor de Barros, e Edésia e Iracema Aducci – na capital do estado brasileiro de Santa Catarina ao longo da primeira metade do século XX. Para tanto, tomou como fontes os "Termos de Assentamento do Tesouro", disponíveis no Arquivo Público do estado e as notas e reportagens da imprensa local, disponíveis na Hemeroteca Digital da Biblioteca Nacional. O objetivo foi rastrear sua movimentação funcional e social, aqui tensionadas sobretudo a partir das categorias raça e gênero, de modo a assinalar para as diferenças nas trajetórias de acordo com o pertencimento sociorracial de cada dupla. Como referencial teórico, mobilizou as ponderações de Michel de Certeau (1985, 2009), a respeito da operacionalidade das práticas, e de Jean François Sirinelli (1996), sobre a densidade das redes de sociabilidade que suportaram as táticas (Certeau, 2009) das irmãs. A metodologia aplicada levou em conta a organização de série documental composta por registros pautados nos nomes das professoras e incorreu na análise dos desvios (Certeau, 2002) perceptíveis em suas trajetórias. Por fim, constatou-se a diversidade dos acessos no interior da mesma carreira de acordo com as redes de amparo e sociabilidades existentes, bem como a forma pela qual as irmãs Barros e Aducci moveram-se na tentativa de fazer valer suas demandas profissionais.

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External Resource: https://História da Profissão Docente; História da Educação; Trajetórias de mulheres./

Learning safety rules at school: a way to connect Public History of Education and Technical Subjects:

Chiara Martinelli
University of Florence, Italy

Usually, when schools apply Public History of Education strategies, history and, more generically, the humanities, are the subjects chosen for hosting them. However ,Public History of Education, thanks to its broader aims, can be connected to scientific and technical subjects, as it can be considered as a methodology which aims at fostering pupils' and students' critical awareness towards everyday life (Bandini 2019; Bertuccelli 2017). Also technical and scientific subjects have undertaken an historical development which should be discovered and explored by Public History of Education, in order to make it visible and to show connection between this different field of knowledge. My paper proposal would like to explore this assumption, analysing a project realised last year in a vocational high school in Pescia, a little town near Lucca (Tuscany). The project involved students enrolled in a fourth-year class. Their study course is going to train them as car mechanicals. Though their age should been between 18 and 19 years old, the main part of them were older: Italian vocational schools are usually chosen by pupils who failed in achieving promotion in other kinds of high schools. The project aimed at apply Public History of Education methodologies on the background of a technical subject: *Tecniche e Tecnologie di Manutenzione e di Installazione* ("Technologies for Car Maintenance and Installation"). Topic chosen deals with safety rules, in order to enforce students' awareness towards their relevance and their respect. Such a topic deserves to be analysed carefully as, still nowadays, too many Italian workers die on the job site: in 2023, 761 Italian workers have received fatal injuries while working. The project was divided in the following steps. Firstly, we compare how safety rules changed between 1930 and nowadays. For reaching such a task, the digital archive created and managed by the Istituto Luce has been largely used: https://www.archivioluce.com/. The digital archive includes thousands of short films realised by fascist Government; among them, several short films show workshops in vocational schools. The external link included in this submission constitutes an example of such a policy. Students were initially attracted by historical videos who deals with events so close to their everyday life; then, they started automatically in comparing videos with their experience. Such comparison led to a discussion about what changed throughout the last century and which laws intervened in enforcing workers' safety. As a final task, students realised infographs (with the tool Canva, https://www.canva.com/it_it/) aiming at explaining how workers' safety rules have been changing during XX and XXI century. Conclusions are going to show the potential Public History of Education can disclose when it is combined with scientific, technical subjects and when it is applied in a relatively poor educative context, as Italian vocational high schools (Oliviero 2021). Such perspective makes Public History Education a valid strategy for achieving what Edgard Morin (1999) called a "tête bien faite", as the strict boundaries which characterises scholastic subjects are overtaken. Therefore, the contamination between scientific fields proves to be fruitful (Braidotti 2013).

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Woman, Geographer and Teacher in the 1960s: The Contribution of Eloísa de Carvalho to the Teaching of Geography

Mulher, Geógrafa e Professora na Década de 1960: A Contribuição de Eloísa de Carvalho Para o Ensino de Geografia

Gabriele Barbosa Luiz
Faculdade de Filosofia e Ciências (UNESP), Brazil

Abstract (in English)

This proposal brings the partial results of research on the orientation related to the teaching process of geographic concepts aimed at teachers, highlighted by Eloísa de Carvalho, when she worked at the National Geography Council (CNG), in 1960. Initially, were reinforced the aspects of author life, as well as her professional career. Afterwards, the school procedures of the time were identified, considering teaching methodologies in Geography. The educational practices highlighted by the author at the time involved teaching work in the classroom and in extracurricular activities. In this process, teaching techniques and teaching resources were included as mediating elements of teaching action. The research aimed to understand the orientation on teaching methods in Geography, highlighted by Eloísa, in 1960. The investigation involved the analysis of the text called *Notes on Didactics of Geography*, written by the author, published in the periodical entitled *Bulletin Geographic*, with the number 156. To report aspects of the author life and professional activities, letters from the archives of the National Faculty of Philosophy (FNFi), located in the collection of the Center for Research and Documentation of Contemporary History in Brazil (CPDOC), from Foundation Getúlio Vargas (FGV). Graduated from the National Faculty of Philosophy of the University of Brazil, in the Geography and History section, Eloísa de Carvalho took on the position of head of the systematic studies section at the Brazilian Institute of Geography and Statistics (IBGE). The author affinity with teaching Geography accompanied a period of difficulty in obtaining employment in secondary schools, in 1943, after her graduation. Due to this, was observed a problem related to the lack of utilization of graduates from the National Faculty of Philosophy, in Rio de Janeiro. In this sense, as an alternative to this situation, she was offered the suggestion of taking advantage of her services at School Pedro II, in 1944, establishing an attempt to gain access as a teacher at the institution. In its prescriptions, present in the publication, in the 1960s, highlighted the geographical experiences that guaranteed the active process of construction and reconstruction of the object, combined with an interaction between the individuals cognitive skills and the environment. To do this, paid attempt to the students interests, social demands and the process of acquiring knowledge. Sequentially, were indicated examples that provided direct observation of nature and the study of the students immediate reality. These characteristics were considered decisive in the learning process, boosting students reflective activity. Also, through the recommendations, it became possible to expand geographic knowledge in schools, helping to train dynamic students and valuing the teacher-reader. Furthermore, the journey experienced by Eloísa represented the symbol of a woman struggle in teaching life, equipped with technical knowledge, but who faced obstacles at the beginning of her career and certainly gender distinction. Thus, the work reinforced the importance of women, researchers, who among their professional activities, had the opportunity to guide other teachers, through their article.

Abstract (in Language of Presentation)

Esta proposta traz os resultados parciais de pesquisa sobre as orientações relacionadas ao processo de ensino dos conceitos geográficos destinados aos professores, destacadas por Eloísa de Carvalho, quando atuava no Conselho Nacional de Geografia (CNG), em 1960. Inicialmente, foram reforçados os aspectos de vida da autora, assim como a sua trajetória profissional. Após, identificou-se os procedimentos escolares da época, considerando as metodologias de ensino em Geografia. As práticas educacionais apontadas pela autora da época envolviam o trabalho docente na sala de aula e em atividades extracurriculares. Neste processo, estavam incluídos as técnicas de ensino e os recursos didáticos como elementos mediadores da ação docente. A pesquisa teve como objetivo compreender as orientações sobre os métodos de ensino em Geografia, ressaltados pela Eloísa, em 1960. A investigação envolveu a análise do texto denominado *Notas de Didática da Geografia*, escrito pela autora, publicado no periódico intitulado *Boletim Geográfico*, com o número 156. Para o relato de aspectos da vida e atuação profissional da autora, verificou-se as cartas dos arquivos da Faculdade Nacional de Filosofia (FNFi), localizadas no acervo do Centro de Pesquisa e Documentação de História Contemporânea no Brasil (CPDOC), da Fundação Getúlio Vargas (FGV). Formada pela Faculdade Nacional de Filosofia da Universidade do Brasil, na seção de Geografia e História, Eloísa de Carvalho assumiu o cargo de chefe da seção de estudos sistemáticos no Instituto Brasileiro de Geografia e Estatística (IBGE). A afinidade da autora com o ensino de Geografia acompanhou um período de dificuldade para a obtenção de emprego em escolas secundárias, no ano de 1943, após a sua formação. Devido a isso, foi observado o problema relacionado a falta de aproveitamento dos licenciados pela Faculdade Nacional de Filosofia, no Rio de Janeiro. Nesse sentido, como uma alternativa a essa situação, foi oferecida a ela a sugestão de aproveitamento de seus serviços no Colégio Pedro II, no ano de 1944, estabelecendo a tentativa de acesso como professora na instituição. Em suas prescrições, presentes na publicação, na década de 1960, destacou-se as experiências geográficas que garantissem o processo ativo de construção e reconstrução do objeto, aliado a uma interação entre as habilidades cognitivas do indivíduo e o ambiente. Para isso, se atentava aos interesses dos alunos, as exigências sociais e ao processo de aquisição do saber. Sequencialmente, era indicado os exemplos que propiciassem a observação direta sobre a natureza e o estudo da realidade imediata dos estudantes. Essas características eram consideradas determinantes no processo de aprendizagem, impulsionando a atividade reflexiva dos alunos. Também, por meio das recomendações, tornou-se possível a ampliação do conhecimento geográfico nas escolas, auxiliando na formação de alunos dinâmicos e valorizando o professor-leitor. Além disso, o percurso vivenciado por Eloísa representou o símbolo da luta de uma mulher na vida docente, munida de saberes técnicos, mas que enfrentou os obstáculos de início da carreira e certamente a distinção de gênero. Assim, o trabalho reforçou a importância da mulher, pesquisadora, que dentre as suas atividades profissionais, teve a oportunidade de orientar outros professores, por meio de seu artigo.

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The Necessary Knowledge for Establishing Socialist Education. Negotiating Relevant Knowledge in the GDR-Nicaragua Educational Cooperation in the 1980s

Marcelo Alberto Caruso
Humboldt-Universität zu Berlin, Germany

As in 1979 the revolution led by the *Frente Sandinista de Liberación Nacional* (FSLN) overthrew the Somoza regime in Nicaragua, the change of power ignited a process of social and political transformation that went well beyond the usual transfer of political power. Sandinista leaders struggled to establish a Socialist polity of new type, associated, but not fully identified with Soviet socialism. Sandinistas were adamantly anti-imperialist, and their mistrust of all imperial powers could also be extended to the Soviet Union. In this context, one alternative for constructing a Socialist polity without Soviet interference and, simultaneously, not being so directly trapped in the Cold War dynamics (Yordanov 2020), was to establish a cooperation with the German Democratic Republic in the field of education. Shortly after the Sandinistas seized power, the GDR offered a consistent technical cooperation to the young revolutionary regime. The scope of this cooperation was wide and included virtually all levels and variations of the education system, from kindergarten to the universities and from didactic problems to politico-ideological ones (for Sandinista policies, see Arnove 1994). Only in recent years, this cooperation has come under scholarly scrutiny (Ferreira dos Santos & Holthaus 2020; Caruso & Kliche 2023). In this contribution, I will analyse whether the different positions these two countries occupied in the space of "red globalization" – core/periphery, consolidated and nascent socialism – led to different preferences about the educational knowledge needed for the construction of socialism. Did their representations of relevant knowledge diverge or converge? Did eventual differences focus on types of knowledge or the styles of knowing about education and schooling? How were eventual differences been negotiated in the context of international educational cooperation? This contribution relies on official archival documents, mostly (but not exclusively) from German archives including the records of the Socialist Unity Party of Germany (*Sozialistische Einheitspartei Deutschlands*, SED), the ministry of education, the foreign office, and other agencies such as solidarity committees and the Ernst Thälmann Pioneer Organisation. Complementary, interviews and materials from Nicaragua are also under consideration. The focus of the contribution relies in the different conceptions of orthodox Marxist-Leninist knowledge about education and schooling and how the Sandinistas did not really fit into this tradition of educational knowledge due to their roots in alternative movements and the church communities related to the Liberation Theology. Not only some fields of knowledge – such as indoctrination and planning – were controversial, but also different styles of reasoning – teleological, utopian. In this sense, the presentation focuses on questions of circulation, confrontation and accommodation of knowledge Östling et al., 2018) and knowledge cultures within the shared references about a Socialist education.

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Revisiting the Educationalisation of Japan: The Confrontation of Three Languages of Education, 1868-1890

Os Três Linguagens Educativos Norte-atlânticos e a Educacionalização do Japão, 1868-1890

Klaus Dittrich
The Education University of Hong Kong, Hong Kong S.A.R. (China)

Abstract (in English)

The period from the Meiji Restoration in 1868 to the Imperial Rescript on Education in 1890 saw the progressive institutionalisation of a modern education system in Japan. Still, these roughly twenty years saw important shifts in policy directions. Scholars have figured out turns from "Japanese" to "Western" models and back, the domination of "French", "American" and "German" reference societies, often in relation to "liberal" or "conservative" approaches. Although not devoid of a certain validity, this paper proposes to go beyond these often simplifying ascriptions. It will be argued that early Meiji Japan saw the confrontation of three different "languages of education" (Daniel Tröhler), that is dominant ways of thinking about education. The first language of education was based on American congregationalist republicanism and was brought to Japan through vice-minister of education Tanaka Fujimaro's contact with the American "common school crusaders". The second language of education championed efficiency and centralised control, epitomised by the Presbyterian American advisor to the ministry of education David Murray. The third language of education is the inward-looking Lutheran German idea of Bildung that came to Japan when minister of education Mori Arinori invited the German Emil Hausknecht to become the first professor of pedagogy at Tokyo Imperial University. While they originated from different Euro-American contexts and were imbued with religious and nationalist meanings, the Japanese blended these languages of education into a new unique model, signifying the first successful case of educationalisation beyond Christian contexts.

Abstract (in Language of Presentation)

[I would like to ask the reviewer to forgive my bad Portuguese language. But I think that the multilingualism of ISCHE is very precious. It should not only be proclaimed in theory, but lived in practice. That is why I decided to present in Portuguese at ISCHE 45.]

O período desde a Restauração Meiji em 1868 até o Rescrito Imperial sobre Educação em 1890 viu a institucionalização de um sistema educacional moderno no Japão. Nestas duas décadas assistimos a mudanças importantes nas orientações das políticas educativas. Os historiadores da educação japonesa descobriram as mudanças dos modelos "japoneses" para os "ocidentais" e vice-versa, a dominação das sociedades de referência "francesas", "americanas" e "alemãs", muitas vezes em relação a abordagens "liberais" ou "conservadoras". Para entender diferentemente a educacionalização do Japão, este trabalho propõe ir além dessas atribuições simplificadoras. Argumentar-se-á que no início da era Meiji o Japão viu o confronto de três diferentes "linguagens educativos" (Daniel Tröhler), ou seja, formas dominantes de pensar sobre a educação. O primeiro linguagem educativo foi baseada no republicanismo congregacionalista americano e foi trazida para o Japão através do contato do vice-ministro da educação Tanaka Fujimaro com os "common school crusaders" americanos. O segundo linguagem educativo defendia a eficiência e o controlo centralizado, sintetizados pelo conselheiro americano do ministério da educação japonesa, David Murray. A terceira língua da educação é a ideia luterana alemã de Bildung que chegou ao Japão quando o ministro da educação Mori Arinori convidou o alemão Emil Hausknecht para se tornar o primeiro professor de pedagogia na Universidade Imperial de Tóquio. Estos linguagens educativos tenham origem em diferentes contextos euro-americanos e estejam imbuídos de significados religiosos e nacionalistas. Os japoneses fundiram estos linguagens educativos num novo modelo, significando o primeiro caso de institucionalização de educação de massa para além dos contextos cristãos.

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“Il convient de repousser l’intervention des gouvernements”: The Mid-Nineteenth Century Wave of International Education

“Il Convient de Repousser L’intervention Des Gouvernements”: A Invenção do Ensino Internacional em Europa Nos Meados do Seculo XIX

Klaus Dittrich
The Education University of Hong Kong, Hong Kong S.A.R. (China)

Abstract (in English)

The nineteenth century was the period of the construction of nation-states. Education played a pivotal role in this process. However, at mid-century, when nationalism had not yet begun to hate and the movements for peace and free trade were in full swing, activists proposed initiatives that transcended the nationalisation of societies. In particular, the France of the Second Empire, in coordination with the British, tried to place itself at the centre of European politics. While steamships and railways made travel easier then ever before, the 1860 Franco-British free trade treaty liberalised the economy. These developments also had an educational equivalent. A largely overlooked episode in the history of secondary education, this presentation elucidates the invention of international schooling in the mid-nineteenth century. French and British experts made plans to create an international stock company with branches in the major European countries. Paris, London, Rome/Florence and Munich/Bonn were initially figured out as locations. Students would circulate every year from one country to another, so as to learn the respective languages in a seemingly natural way. The world exhibition of 1862 saw the climax of debates on international schools when leading states men, intellectuals, entrepreneurs and educators from both sides of the Channel supported the project. In its aftermath, institutions that more or less corresponded to the initial plans were set up in the suburbs of Paris and London as well as in Bonn. When the geopolitical situation changed drastically around 1870, enthusiasm for international schooling declined. The institutions were closed and fell into oblivion. The presentation is based on contemporary primary sources, including monographs, brochures, articles in periodicals as well as selected documents from the French national archives. It investigates the expert networks, ideological underpinnings and political embeddedness of the international education projects on the backdrop of mid-nineteenth-century internationalism, foreign language pedagogies and reform debates on secondary education.

Abstract (in Language of Presentation)

O século XIX foi o período da construção dos Estados-nação. A educação desempenhou um papel fundamental neste processo. Em meados do século, quando o nacionalismo ainda não tinha começado a odiar e os movimentos pela paz e pelo livre comércio estavam em pleno andamento, vimos em Europa iniciativas que transcendiam a nacionalização das sociedades. Em particular, a França de Napoleão III, em coordenação com a Grã-Bretanha, tentou colocar-se no centro da política europeia. O tratado de livre comércio franco-britânico de 1860 liberalizou a economia. Esses desenvolvimentos também tiveram um equivalente educacional. Um episódio esquecido na história do ensino secundário, esto trabalho aborda a invenção do ensino internacional em meados do século XIX. Educadores educativos franceses e britânicos planejaram criar uma sociedade anônima internacional que criasse escolas nos principais países europeus. Paris, Londres, Roma/Florença e Munique/Bona foram inicialmente pensadas como locações. Os alunos circulassem todos os anos de um país para outro, de modo a aprenderem as respetivas línguas de uma forma mutua e natural. A exposição universal de 1862 assistiu ao clímax dos debates sobre as escolas internacionais. Funcionários, intelectuais, empresários e educadores de ambos os lados do Canal da Mancha apoiaram o projeto. Depois desta exposição, foram criadas instituições que mais ou menos correspondiam aos planos iniciais nos subúrbios de Paris e Londres e perto de Bona. Quando a situação geopolítica mudou drasticamente por volta de 1870, o entusiasmo pelo ensino internacional diminuiu. As instituições foram fechadas e caíram no esquecimento. O trabalho baseia-se em fontes primárias contemporâneas, incluindo monografias, brochuras, artigos em periódicos, e uns documentos selecionados dos arquivos nacionais franceses. Investiga as redes de especialistas, os fundamentos ideológicos e a inserção política dos projetos de educação internacional no contexto do internacionalismo de meados do século XIX, das pedagogias das línguas estrangeiras e dos debates sobre a reforma do ensino secundário.

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An Experiment in Practical Internationalism: The Paris International Assembly of 1900

As práticas do internacionalismo: A Ecole internationale de l'Exposition em Paris em 1900

Klaus Dittrich
The Education University of Hong Kong, Hong Kong S.A.R. (China)

Abstract (in English)

The *Exposition universelle* held in Paris in 1900 was by far the largest and most popular of the pre-WWI international exhibitions. This presentation centres on the Paris International Assembly (in French: *Ecole internationale de l'Exposition*) as a hitherto neglected educational aspect of this exhibition. The *Ecole internationale de l'Exposition* was a multi-stream lecture series whose particularity lay in the fact that it was coordinated by an international team of organisers for an international audience. The *Ecole internationale de l'Exposition* addressed visitors from all backgrounds, although the educated middle classes were the main target group. The events aimed at informing about the branches of knowledge represented at the exhibition in a "synthetic and concrete" way and at spreading the spirit of fraternity among peoples. This presentation is based on a variety of published sources as well as a selection of archival documents left from the *Ecole internationale de l'Exposition*. Firstly, it will show how the *Ecole internationale de l'Exposition* grew out of activities organised at previous world exhibitions (lectures for instructors, workers, students, etc.), further developed and internationalised them. Secondly, the presentation will reveal the organisational mechanics of the undertaking. An International Association for the Advancement of Science, Art and Education was founded as an organising body. While prominent French education administrators served as general managers, activities were run by distinct French, British, American, Belgian, Swiss, German, Russian and Canadian groups. Although this arrangement provided the project with a genuine international character, it allowed the French to set the agenda and use it as a tool of cultural diplomacy. Thirdly, the presentation will connect the *Ecole internationale de l'Exposition* to pedagogies that were prominent around 1900. In particular, the enthusiasm for popular and social education, in France and elsewhere, tried to spread scientific knowledge beyond the confines of academia. It also connected to the French doctrine of *solidarisme*. By focusing on the *Ecole internationale de l'Exposition* as an instance of practical internationalism rooted in a specific place at a specific time, this presentation contributes to research on educational internationalism during the long nineteenth century.

Abstract (in Language of Presentation)

A *Exposition universelle* realizada em Paris em 1900 foi a maior e mais popular das exposições internacionais anteriores à Primeira Guerra Mundial. Esto trabalho centra-se na *Ecole internationale de l'Exposition* como um aspeto educativo até agora negligenciado desta exposição. A *Ecole internationale de l'Exposition* foi um ciclo de palestras cuja particularidade residia no facto de ter sido coordenado por uma equipa internacional de organizadores para um público internacional. A *Ecole internationale de l'Exposition* adirigiu-se a visitantes de todas as origens, embora as classes médias instruídas fossem o principal grupo-alvo. Os eventos tiveram como objetivo informar de forma "sintética e concreta" sobre os conhecimentos representados na exposição e difundir o espírito de fraternidade entre os povos. Esto trabalho é baseada em uma variedade de fontes publicadas e uma seleção de documentos de arquivo deixados pela *Ecole internationale de l'Exposition*. Em primeiro lugar, mostrará como a *Ecole internationale de l'Exposition* cresceu a partir de atividades organizadas em exposições mundiais anteriores (palestras para instrutores, trabalhadores, alunos, etc.). Vimos em 1900 uma internacionalização dessas atividades. Em segundo lugar, o trabalho revelará o funcionamento da *Ecole internationale de l'Exposition*. Uma *Association internationale pour le développement de la science, des arts et de l'éducation* foi fundada como órgão organizador. Proeminentes administradores educacionais franceses atuassem como gerentes gerais. As atividades eram dirigidas por distintos grupos franceses, britânicos, americanos, belgas, suíços, alemães, russos e canadenses. Embora este acordo tenha conferido ao projeto um carácter verdadeiramente internacional, permitiu aos franceses definir a agenda e utilizá-la como uma ferramenta de diplomacia cultural. Em terceiro lugar, a apresentação ligará a *Ecole internationale de l'Exposition* a pedagogias que eram proeminentes por volta de 1900. Em particular, o entusiasmo pela educação popular e social, em França e noutros lugares, tentou difundir o conhecimento científico para além dos limites da academia. Também se conectou com a doutrina francesa de *solidarisme*. Em resumo, ao centrar-se na *Ecole internationale de l'Exposition* como um exemplo de internacionalismo prático enraizado num lugar específico e num tempo específico, esto trabalho investiga sobre o internacionalismo educativo durante o século XIX.

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Historical Voices: Decolonial Perspectives on the Resistance of Indigenous Women in the History of Brazilian Education

Vozes Históricas: Perspectivas Descoloniais sobre a Resistência das Mulheres Indígenas na História da Educação Brasileira

Kenia Adriana Silva[1], Maria José Magalhães[1], Margarida Louro Felgueiras[1], Carlos Eduardo Santana[2]
[1]Universidade do Porto, Portugal; [2]Faculdade Integrada Ipitanga, Brasil

Abstract (in English)

The present proposal aims to explore the theme of diversity and intersectionality in the history of education, with a specific approach focused on the analysis of letters from Jesuit priests between the 16th and 18th centuries as a primary source. This study emerges from a broader project within the scope of a doctoral program that seeks to understand the resistance of indigenous women to various epistemic, gender, physical, and symbolic violence throughout history, especially in the early phases of colonial Brazil. The core of this research lies in the decolonial approach, anchored in historiographical methodology, particularly in ethno-history as an interdisciplinary method. The analysis of data from the letters of Jesuit priests is conducted through the lenses of decolonial feminist pedagogies and Foucauldian archaeogenealogy. These theoretical and methodological tools are essential for unveiling the complexity of power relations, social hierarchies, and exclusion mechanisms present in the history of Brazilian education. The central objective of this study is to identify clues that provide a deeper understanding of indigenous resistances in the specific historical context of colonial Brazil, between the 16th and 18th centuries, establishing connections between gender, indigenous history, and knowledge constructions. It is crucial to emphasize that, in revisiting history from a decolonial perspective, there is a need to deconstruct traditional and monolithic narratives. One significant curiosity that emerges from this analysis is the non-monoculture of indigenous women. In contrast to historically centered approaches to a homogeneous view of female experiences, this study highlights the diversity of voices and experiences of indigenous women, thus challenging stereotypes and simplified generalizations. In this context, the research aims to construct different conceptual and methodological strategies capable of revealing the power of new knowledge, seeking alternative forms of emancipation. One guiding principle is to reclaim and highlight the place of indigenous women's knowledge production in the field of the history of education. Beyond recognizing their contributions, it also involves the deconstruction of hegemonic narratives that have silenced their voices and perspectives over time. The contribution of this study goes beyond expanding the spectrum of historical knowledge by rescuing elements often neglected or subalternized. Ultimately, the goal is to foster a transformation in how we conceive and narrate the history of education in the Brazilian context by proposing a critical reflection on the importance of diversity, the plurality of voices, and the valorization of marginalized knowledge in the construction of a more inclusive and emancipatory education.

Abstract (in Language of Presentation)

A presente proposta pretende explorar o tema da diversidade e interseccionalidade na história da educação, com uma abordagem específica centrada na análise das cartas dos padres jesuítas, entre os séculos XVI e XVIII, como fonte primária. Este estudo emerge de um trabalho mais amplo, no âmbito do projeto de doutoramento que visa compreender as resistências das mulheres indígenas diante das diversas violências epistémicas, de género, físicas e simbólicas que permearam a história, especialmente nas primeiras fases do Brasil colonial. O cerne desta pesquisa reside na abordagem decolonial, ancorada na metodologia historiográfica, particularmente na etno-história como método interdisciplinar. A análise dos dados provenientes das cartas dos padres jesuítas é conduzida através das lentes das pedagogias feministas decoloniais e da arqueogenealogia foucaultiana. Estes instrumentos teórico-metodológicos são essenciais para desvelar a complexidade das relações de poder, as hierarquias sociais e os mecanismos de exclusão presentes na história da educação brasileira. O objetivo central deste estudo é identificar pistas que proporcionem uma compreensão mais profunda das resistências indígenas no contexto histórico específico do Brasil colonial, entre os séculos XVI e XVIII, estabelecendo conexões entre género, história indígena e construções do conhecimento. É crucial destacar que, ao revisitar a história a partir de uma perspectiva decolonial, surge a necessidade de desconstruir narrativas tradicionais e monolíticas. Uma das curiosidades importantes que emerge desta análise é a não monocultura das mulheres indígenas. Em contraste com abordagens historicamente centradas em uma visão homogénea das experiências femininas, este estudo evidencia a diversidade de vozes e experiências das mulheres indígenas, desafiando assim estereótipos e generalizações simplificadas. Neste contexto, a pesquisa visa construir diferentes estratégias conceituais e metodológicas capazes de revelar a potência de novos conhecimentos, buscando formas alternativas de emancipação. Uma das linhas condutoras é reivindicar e destacar o lugar da produção de saberes das mulheres indígenas no campo da história da educação. Além do reconhecimento de suas contribuições, implica também a desconstrução de narrativas hegemónicas que, ao longo do tempo, silenciaram suas vozes e perspectivas. A contribuição deste estudo vai para além do ampliar do espectro do conhecimento histórico, ao resgatar elementos frequentemente negligenciados ou subalternizados. Ao final, almeja-se fomentar uma transformação no modo pelo qual concebemos e narramos a história da educação no contexto brasileiro, ao propor uma reflexão crítica sobre a importância da diversidade, da pluralidade de vozes e da valorização dos saberes marginalizados na construção de uma educação mais inclusiva e emancipatória.

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Decoloniality Through Syllabuses of Urban Greek Schools in the Ottoman Empire (1894-1912)

EFSTRATIOS VACHAROGLOU
Aristotelian Univercity of Thessaloniki, Greece, Greece

The syllabuses saved in teaching record books are of particular research interest for educational historians. The recording of the syllabus material taught in the primary schools of the Greek communities of the Ottoman Empire from the end of the 19th century, and not of the curriculum indicates the different logic of their design in relation to that of the modern curricula. Syllabuses are designed every school year according to the students' needs and the available teaching staff despite the efforts of the respective principals to implement the curriculum of the Male Urban School of the Archdiocese of Istanbul to some extent, since the Ecumenical Patriarchate plays an important role in the organization and systematization of education in community schools. In addition to the syllabuses presented in the textbook for each subject, teachers often adapt this material based on the intellectual level of students but also the geophysical, financial and political conditions of the time. Finally, the careful recording of the textbooks in the teaching record books, contributes decisively to the formation of a complete picture of the priorities and choices of each community school of this period. Also we can see the decoloniality efforts of Greek communities through education in the Ottoman Empire. In the present study the only two record books of Urban Schools that survive in the wider area of Thessaloniki and record the material that is taught per subject in each grade are examined. The "*Book of Taught Material*" concerns the Urban School of Vassilika from 1894-1895 to 1911-1912 and the "*Book of Teaching Material*" in the Urban School of Vyssokas during the years 1910-1911 and 1911- 1912. After the presentation of these books, a comparison of the timetables among these two schools, the Central Urban School of Thessaloniki (1883-1884) and the Male Urban School of Istanbul (1907-1908) is attempted to highlight similarities and differences. The method followed in the present work is the historical-interpretive in both of its levels: 1) the systematic historical-historiographical: the curricula and their teaching hours are recorded and presented as well as the record books of taught material that are saved in the wider area of Thessaloniki at the end of the 19th to the beginning of the 20th century and 2) the analytical - interpretive: the curricula and textbooks are analyzed and interpreted based on the historical, political, social and educational contexts.

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Challenges of Adult Education Policies in Nigeria, During the Colonial Era, 1922 – 1960

Hannah Adebola Aderonke Okediji
Ministry of Education Science and Technology,Oyo State, Nigeria, Nigeria

The paper examined the nature of the adult education policies during the British Colonial Government in Nigeria, with the aim of discovering the challenges faced in the formulation and implementation of such policies in the years before Nigeria Independence and the effect of these challenges on the immediate post-independence period. Historical research method was adopted for the paper, using both primary sources as structured and unstructured interviews and secondary sources of information as textbooks, journals, internet materials and essays, to collect and analyze data. The paper focuses on historical background of Adult Education policies in Nigeria; Adult Education Policies during the Colonial Era, 1922 – 1960; challenges of policies on Adult Education during the Colonial Era, 1922 – 1960 and effect of the challenges of Adult Education Policies on Post-Independence practices in Nigeria. It finally offered recommendations for the improvement of the field. The result of the findings revealed that: Adult education started in Nigeria through the traditional system, in a crude way, without an organized policy, but the modern adult education which was more organized started in the 19th century, specifically with the advent of Arab scholars in the northern Nigeria and Christian Missionaries like CMS, Baptist Convention, among others. The adult education policy in the Colonial Era started partially in 1925, this was improved in the 1930s, between 1947 and 1950s mass Adult Education policies were put in place by the British Government, in places like Lagos, Kano and the Eastern part of Nigeria. The policy encouraged Christian Associations, Community leaders and government departments to float adult education centres. This led to emergence of functional literacy, remedial education liberal education in the middle of the Second World War (1939-1945). Sir Winston Churchill, from 1953, put down certain policies to promote adult education in Nigeria as well as Britain. The policies of adult education within the period of study were generally interwoven with that of formal School systems. However, by 1945, the agitation of the nationalist leaders to have independence further diverted the attention of the colonial masters to other selfish interests. The activities of the nationalists and emergence of World War II, posed spectacular problems of instability to the political, economic and educational affairs. Challenges like lack of strong political will, paying lip service to adult education, because of selfish interest of the Colonial government, inadequate instructional materials, facilitators and training institutions, infrastructure, funding, among others were evident during the period of study. Some of these problems were still evident in the post-independence period in Nigeria. The recommendation of Phelps-Stokes Commission Report of 1960 favoured Nigerians by providing solutions to few of the challenges. It is therefore recommended that the present Government in Nigeria should put an end to challenges of lack of strong political will, funding, selfish motives in policy formulation, inadequate personnel, infrastructure and personnel among others. Individuals and Non-Governmental Organizations and International Development Partners should also come to assist, to make good policy decisions and encourage effective implementation of such policies in the field.

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Educational Aid for Decolonization: "Third World" Self-Sufficiency from the Cuban Concept of International Scholarships. 1977- 2012.

Ayuda Educativa para la Descolonización: La Autosuficiencia del "Tercer Mundo" desde el Enfoque Cubano de Becas internacionales. 1977-2012

Dayana Murguia Mendez
Humboldt-Universität zu Berlin & Instituto de Historia de Cuba, Germany

Abstract (in English)

This paper is the final result of my dissertation research. The work synthesizes a historiographical contribution on a *sui generis* international scholarship program in the form of educational development aid that was implemented between 1977 and 2012 on the second largest island of the Cuban Caribbean archipelago, the Isla de la Juventud. Based on archival sources and reports of more than 400 participants, Cuba's motivation for organizing this educational aid is discussed. First, the "Third World" category is analyzed as a contextual framework for this variant of internationalism with around forty countries and organizations, many of them emerging from decolonization and in which, therefore, considerable infrastructural and personnel deficits existed. It is then shown that Cuba structured its educational assistance according to the needs and interests of the countries and people involved. It is evidenced that, in addition to the offer of specialties, the program focused on the massive granting of scholarships for lower secondary education and that this measure represented the decisive contribution of the program in view of the low schooling rates in the Third World. Taking into account the main debates on development aid in education, the paper draws on studies of South-South cooperation and the history of official international scholarships to argue that Cuba was guided by the principle of solidarity both in its initial motivation and in the form of the relationships established in the implementation of the program, as well as in the final results of the program. The complex 'package of interventions' of educational aid proved to be as important as the shared responsibility and cooperation between the partners. In this regard, the present paper refers to the circumstances and problems that arose in adapting to the foreign school environment and culture as well as to the supports for the development of cultural diversity in the new Third World nation states. Finally, the integration of the skills trained in the countries of origin is traced in order to find out the purpose of the training received there. This study concludes that the Cuban development aid policy in the field of education managed to circumvent the "national depersonalization" of the beneficiaries. In other words, participants in the Isla de la Juventud program returned to their countries of origin with a sense of belonging to their nation, taking with them the skills acquired in the 'open curricula' and the attitudes conveyed in the 'non-written curricula', which are relevant in different work contexts. Therefore, the solidarity motivation of Cuban support for educational development in the form of international scholarships on the Isla de la Juventud proves to be sustained by a high degree of self-sufficiencies identified with the societies of origin.

Abstract (in Language of Presentation)

Este *paper* es el resultado final de mi estudio de doctorado. El trabajo sintetiza una contribución historiográfica sobre un programa internacional de becas *sui generis* en forma de ayuda educativa al desarrollo que se implementó entre 1977 y 2012 en la segunda isla más grande del archipiélago caribeño cubano, la Isla de la Juventud. A partir de fuentes de archivos digitales estadounidenses, de papelería cubana (en la Isla de la Juventud y en La Habana), así como de más de 400 reportes obtenidos de entrevistas individuales, de grupo, de encuestas e intercambios con ex-estudiantes, docentes y cuadros, se discute la motivación de Cuba para la organización de esta ayuda educativa. En primer lugar, se analiza la categoría del "Tercer Mundo" como marco contextual de esta variante de internacionalismo cubano con cerca de 40 países (organizaciones/ estados), muchos de los cuales surgieron de la descolonización y, por tanto, con considerables déficits infraestructurales y de personal. A continuación, se evidencia que Cuba estructuró su asistencia educativa en función de las necesidades e intereses de los países y personas implicados. Se demuestra que, además de la oferta de especialidades, el programa se centró en la concesión masiva de becas para el primer ciclo de la enseñanza secundaria y que esta medida representó la contribución decisiva del programa en vista de las bajas tasas de escolarización en el Tercer Mundo. Teniendo en cuenta los principales debates sobre la ayuda al desarrollo en educación, el trabajo se apoya en estudios de cooperación Sur-Sur y en la historia de las becas oficiales internacionales para argumentar que Cuba se guió por el principio de solidaridad tanto en su motivación inicial como en la forma de las relaciones establecidas en la implementación del programa, así como en los resultados finales del mismo. El complejo 'paquete de intervenciones' de ayuda educativa resultó ser tan importante como la responsabilidad compartida y la cooperación entre las contrapartes. En este sentido, el presente trabajo hace referencia a las circunstancias y los problemas que surgieron en la adaptación al entorno escolar y a la cultura extraña, así como a los apoyos al desarrollo de la diversidad cultural en los nuevos Estados-nación del Tercer Mundo. Por último, se rastrea la integración de las capacidades formadas en los países de origen para averiguar qué finalidad tiene allí la formación recibida. Este estudio concluye que la política cubana de ayuda al desarrollo en el ámbito de la educación logró sortear la "despersonalización nacional" del ayudado. En otras palabras, los/las participantes en el programa de la Isla de la Juventud regresaron a sus países de origen con sentidos de pertenencia a su nación, llevando consigo las competencias adquiridas en los 'currículos abiertos' y las actitudes transmitidas en los 'currículos no escritos', que son relevantes en diferentes contextos laborales. Por tanto, la motivación solidaria de la ayuda cubana al desarrollo educativo en forma de becas internacionales en la Isla de la Juventud demuestra estar sustentada en un grado alto de autosuficiencias identificadas con las sociedades de origen.

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Medical Missionary Work and the Rise of Higher Medical Education in Modern China: A Case Study of St. John's University

Qi Liu, Mengwan Huang
Nanjing Normal University, China, People's Republic of

This paper focuses on the institutionalized development of the higher medical education in modern China, especially the pioneering work of medical missionaries. For these first arrivals, the best way to gain trust from ordinary Chinese people and increase their faith in God was relieving sufferings and removing pain. So the establishment of hospitals or clinics and training native medical staffs were the initial work of missionaries and their affiliations. Among these medical missionary organizations, St. John's University established by the Episcopal Church in the US in 1879 was the oldest one for higher medical education in modern China. It enrolled Chinese students and provided the most advanced medical training. Almost all the graduates became leading figures in China's medical domain. From this perspective, the medical education offered by missionary universities like St. John's out of the preaching purpose objectively turned out to be the initial impetus for the modernization of Chinese medicine. St. John's University is like a mirror to show us the conflicts and integration between eastern and western culture, or to say the reconciliation of traditional and modern paradigms.

By using archive sources from Shanghai Archives, materials relating to the history of St. John's University and records published by the United Board for Christian Higher Education in Asia, this paper examines the mechanism and implications of the personnel cultivation at St. John's medical school in the early part of 20th century. As for the mechanism of medical education, this paper first traces the history of St. John's University back to the Baird Hall (est. 1865) and Duane Hall (est. 1866) established by William Jones Boone, the first Episcopalian missionary bishop of China. Then it investigates the medical training modes at different developmental stages of St. John's University, and shows that along with the development of St. John's from college to university the medical education goes through mentoring system to degree-granting system. At last, this paper analyses the relationship between the medical education system of St. John's University and that of the University of Pennsylvania. As for the implications, the study keeps a foothold in Sino-foreign cultural exchanges and explores the historical status of St. John's medical education by bringing together the history of Chinese medicine and the history of Chinese higher education.

This paper argues that: 1) St. John's University, as the first university propagating the advanced practice and ideas of western medicine, not only set a model for other contemporary missionary or native universities but also had a profound influence on the whole medical career in China; 2) The implementation and reform of the medical education at St. John's suggested that the only way for alien technics, concepts and ideas to be accepted and absorbed is respecting and adapting to the native culture; 3) Medical education carried out by missionaries, especially the university level, is a vital part of western cultural colonialism; 4) For country like China which suffered exploitation of western power, the colonial expansion also breaks old fetters and contains possibility of modernization.

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The Conceptual Power Of Universalism-Particularism Tension: Family Farming Schools As An Experience Of Diversity In South America (1960-1970)

La Potencia Conceptual De La Tensión Universalismo-Particularismo: Las Escuelas De Familia Agrícola Como Experiencia De La Diversidad En Sudamérica (1960-1970)

Myriam Southwell
Universidad Nacional de La Plata, Argentine Republic

Abstract (in English)

This paper proposes a conceptual approach that helps to focus on diversity. It starts from a question: to what extent can we historically speak of school or schooling and refer to a fairly homogeneous set of characteristics. While the canon of modern and contemporary school experience followed rigid patterns, there were always alternative experiences. In order to deepen this discussion, this paper will focus on the historical deployment of a modality of rural education: the Agricultural Family Schools (EFA). It will analyse the alternative ways of conceiving schooling in this modality, as secondary-level agricultural schooling, in order to investigate particular experiences as surfaces of inscription of innovations, debates and educational struggles (McLeod; 2014). With this, it is of interest to contribute to the conceptual debate on the tension between the particular and the universal, which is expressed in this different way of conceiving teaching and learning and to review the hegemony of the school format (Southwell, 2020). The modality founded the alternation system - attendance one week at school and two weeks at home - visited by their teachers during that period, focused on the investigation of the living and study environments of the nearby rural environment, as pillars of the educational process. It included instances of weekly reflection and review, strengthening collective identities and solidarity, and a school management system, which included the parents of the students, with teacher monitors as advisors. It was a movement that - in fact - discussed the already established pedagogy, with pedagogical and methodological depth, with the power of making families responsible for defining the curriculum and school governance, and a distribution of time and space different from the hegemonic school format. They recognised community knowledge, giving it a hierarchical status. The deployment of the modality in South America began at the end of the 1960s in Brazil, followed by Argentina, and culminated in the 1970s in Uruguay. Historically, the name "school" reduced in its very origin the plurality of school experiences. Universalism and particularism are two ineradicable dimensions in the construction of political identities, but the form of articulation between the two is far from obvious: either the particular realised in itself the universal, or it denied the universal by affirming its own particularism (Laclau, 1998). The universal is the symbol of an absent fullness, and the particular only exists in the contradictory movement of asserting a differential identity. Therefore, what is usually described as universal is a particular that has become hegemonic. It is of interest here - on the basis of the counter-hegemonic elements developed by the chosen educational modality - to raise the conceptual value of the universalism-particularism tension in order to recover the power of the diversity of educational experiences developed. If democracy is possible, it is because the universal has neither a body nor a necessary content; on the contrary, different groups compete with each other to give their particularisms, temporarily, a function of universal representation.

Abstract (in Language of Presentation)

Esta ponencia se propone un abordaje conceptual que contribuya a poner el foco en la diversidad. Se parte de un interrogante: hasta qué punto podemos hablar historicamente de la escuela o lo escolar y remitir a un conjunto medianamente homogéneo de características. Si bien el canon de la experiencia escolar moderna y contemporánea seguía rígidos patrones, siempre hubo experiencias alternativas. Para profundizar esta discusión esta ponencia se detendrá en el despliegue histórico de una modalidad de educación rural: las Escuelas de la Familia Agrícola (EFA). Se analizarán los modos alternativos de concebir escuela de esta modalidad, como escolaridad agropecuaria de nivel secundario, para investigar experiencias particulares como superficies de inscripción de innovaciones, debates y luchas educacionales (McLeod; 2014). Con esto, interesa contribuir al debate conceptual sobre la tensión entre lo particular y lo universal, que se expresa en este modo diferente de concebir el enseñar y el aprender y revisar la hegemonía del formato escolar (Southwell, 2020). La modalidad fundó el sistema de alternancia -la asistencia una semana en la escuela y dos semanas en sus casas- visitados por sus docentes durante ese período, focalizaba en la investigación de los ámbitos de vida y estudio del medio rural próximo, como pilares del proceso educativo. Incluía instancias de reflexión y revisión semanal, potenciadoras de identidades colectivas y solidarias y un “gobierno escolar” que integraban los padres de los estudiantes, con docentes monitores como asesores. Se trató de un movimiento que -de hecho- discutía la pedagogía ya consagrada, con profundidad pedagógica y metodológica, con la potencia significaba responsabilizar a las familias en la definición curricular y el gobierno escolar, y una distribución de tiempos y espacios diferente del formato escolar hegemónico. Reconocían los saberes comunitarios, jerarquizándolos. El despliegue de la modalidad en Sudamérica comenzó a fines de 1960 en Brasil y seguidamente en Argentina, para culminar en los ’70 en Uruguay. Históricamente, la denominación de escuela redujo en su mismo origen la pluralidad de experiencias de lo escolar. El universalismo y particularismo son dos dimensiones inerradicables en la construcción de las identidades políticas, pero la forma de la articulación entre ambas está lejos de ser evidente: o bien el particular realizaba en sí mismo lo universal, o bien negaban a lo universal afirmando su propio particularismo (Laclau, 1998). Lo universal es el símbolo de una plenitud ausente, y lo particular sólo existe en el movimiento contradictorio de afirmar una identidad diferencial. Por ello, aquello que suele calificarse como universal es un particular que ha pasado a ser hegemónico. Interesa aquí -a partir de los elementos contrahegemónicos que desarrolló la modalidad educacional elegida- plantear el valor conceptual de la tensión universalismo-particularismo para recuperar la potencia de la diversidad de experiencias educacionales desarrolladas. Si la democracia es posible, es porque lo universal no tiene ni un cuerpo ni un contenido necesarios; por el contrario, diversos grupos compiten entre sí para dar a sus particularismos, de modo temporario, una función de representación universal.

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Non Binary Teachers In Chilean Education: Incoming Representations And Visibilizations

Docencias No Binarias En La Educación Chilena: Representaciones y Visibilizaciones Insurgentes

Matías Ignacio Suárez Godoy
Universidad de Chile, Chile

Abstract (in English)

This thesis will focus on analyzing and bringing visibility to the experiences of non-binary educators. We acknowledge that educational institutions operate within binary gender logics in their structure, and they also have a hidden curriculum that reveals various values and attitudinal beliefs within these spaces. These beliefs often seek to perpetuate certain stereotypes and discriminatory biases in school learning. Considering this, it is important to ask: How do non-binary educators represent and experience their corporeality within Chilean educational institutions? This work aims to reflect on these institutional denials of non-binary identity, particularly based on the premise that there is a denial of sex and gender dissidences in Chilean education. To achieve this, in-depth interviews will be conducted to present narratives from non-binary educators, using them as a primary source, along with theoretical aspects as a means of analysis. Regarding the above, only in the early 2010s did concrete measures begin to be developed to include dissidences in schools. However, these measures do not necessarily achieve their objective, as the school institution itself tends to homogenize and be violent towards identities outside the norm. The school has had an essentialist view of sex, making it "ontologically immune to power relations and its own historicity" (Butler, 2007, p. 198-199), hindering any significant changes. While there has been progress in recognizing the existence of diverse sexual orientations among students and educators, there is still much work to be done to create a safe space for non-cisgender identities, especially non-binary identities. Little is known about how non-binary individuals inhabit and interact within educational communities in a system that is normalized and violent towards differences. The question that arises from this problem is, "How do non-binary educators represent and make themselves visible in a school context based on their identity?" This question falls within the research line of Social Changes and Gender Relations addressed by the Master's program. Answering this question involves understanding how non-binary educators use their bodies as territory and the experiences they have had regarding the different forms of representation of their identities in the Chilean school system.

Abstract (in Language of Presentation)

Esta tesis se ocupará de analizar y visibilizar las experiencias de docencias no binarias, pues sabemos que los establecimientos educacionales poseen lógicas binarias de género en su estructura de funcionamiento; también tienen un currículum oculto que permite identificar diversas creencias valóricas y actitudinales que estos espacios: creencias que también buscan instalar dentro de los aprendizajes escolares ciertos estereotipos y sesgos discriminatorios. Teniendo esto en cuenta, es importante preguntarse ¿cómo se representan y viven su corporalidad les docentes no binaries dentro los establecimientos educacionales de Chile? Este trabajo busca reflexionar en torno a estas negaciones institucionales de la identidad no binaria, particularmente desde la premisa de que existe una negación de las disidencias sexogenéricas en la educación chilena. Para esto, se realizarán entrevistas en profundidad para presentar narrativas de docentes no binaries; particularmente desde elles como fuente primaria y de aspectos teó ricos como medio de análisis. Sobre lo anterior, recién a comienzos de 2010 empiezan a desarrollarse medidas concretas para incluir a las disidencias en las escuelas, que no necesariamente cumplen su objetivo puesto que de por sí la institución escolar es homogeneizadora y violenta para las identidades fuera de la norma. La escuela ha tenido una visión esencialista del sexo, por lo que se vuelve “ontológicamente inmune a las relaciones de poder y a su propia historicidad” (Butler, 2007, p. 198-199), y eso no permite cambios. Si bien se ha logrado relevar la existencia de orientaciones sexuales diversas en estudiantes y docentes, aún falta mucho trabajo para generar un espacio seguro para las identidades que no son cisgénero, en especial las identidades no binarias. Poco sabemos sobre cómo habitan e interactúan en las comunidades educativas las personas no binarias; en un sistema normado y violento para la diferencia. “¿Cómo se representan y visibilizan así mismes docentes no binarios en una escuela desde su identidad?” es la pregunta que surge a partir de este problema, la cual se enmarca dentro de la línea de investigación Cambios Sociales y Relaciones de Género que aborda el programa de Magíster. Esta pregunta supone conocer la manera en que las docencias no binarias usan su cuerpo como territorio y qué experiencias han vivido en torno a las distintas formas de representación de sus identidades en la escuela chilena.

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Exploring Books, Autobiographical Memory, and Public History: The "Madeleine in Biblioteca" Project

Monica Dati
University of Florence, Italy

Experiences of Public History can be developed in connection with the historical-educational field to support the meeting between the academy and social memory. The purpose of this research is to investigate Public History and its relationship with history of reading through the presentation of the project “Madeleine in Biblioteca”, realized in cooperation with some Tuscan libraries and book clubs and aimed at recover people’s reading memories, from childhood to adulthood. History of reading, in its fascinating complexity, is in fact extremely wide and rich in very heterogeneous documentary sources. Among these play a not-secondary role the autobiographical testimonies of readers, their unique and subjective experiences, their individual stories that participate in a collective history and can highlight the less investigated aspects. Focused on important learning, the project includes: 1) the web site www.madeleineinbiblioteca.it, a digital space to return people’s memories linked to the related Instagram Page “Madeleine.Lab”; 2) a series of workshops in the library and webinar realized with oral sources to reflect on the history of reading, for example: secretly reading and family censorship, children’s book, women's reading, textbooks and school, reading circles. The objective is to enhance the importance of thinking historically and to involve the public of non-specialists in the construction of the historical narrative. This project is a first attempt to apply public history methods to less-explored fields such as the history of reading, and to investigate through oral sources the history of education, and to promote a dialogue between citizens and learning places. In this context, libraries can play a key role to put in touch the scholars with the social memory, proving to be not only places to collect and store books but centres of experience and knowledge at the service of the public.

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Knowledge Diffusion and Colonialism: The Society for the Diffusion of Useful Knowledge in China in the Perspective of Global History,1834-1839

YI Sun, Anran Wang
Beijing Normal University, China, People's Republic of

In the first half of the nineteenth century, under the influence of the Enlightenment, the Scientific Revolution and the Industrial Revolution, a trend of diffusion of useful knowledge from the elite group of intellectuals to the lower classes began in England, where the Society for the Diffusion of Useful Knowledge was founded in London in 1826. The purpose of the society was to diffuse knowledge by means of inexpensive publications and the organization of lectures. Meanwhile, with Britain's overseas colonial expansion, missionaries and merchants went to other countries and also began to establish branches of the SDUK one after another, including the Americas, India, China, and other places. Through the establishment of branches of SDUK in various countries, the useful knowledge, science and civilization of the West were widely diffused throughout the world. In March 1834, Walter Henry Medhurst published an article "Spreading Knowledge in China" in the China Dairy, suggesting that the same organization be established in China, and on November 29, 1834, the Society for the Diffusion of Useful Knowledge in China (SDUKC) was formally established in Guangzhou. The members of the society came from Britain, Germany, the U.S., Spain, Sweden, Portugal, and many other Western countries. Among all the societies founded by foreigners in Guangzhou at that time, the SDUKC had the largest number of members and the widest coverage. When Britain launched the Opium War against China in 1840, most of the Society's members either marched off with the British army or were expelled from Guangzhou by the Qing government, the SDUKC lacked sponsorship, died out rapidly after 1840. Although the SDUKC existed for a very short period of time, it published monographs such as *A Complete History of the World*, *Global Geography, Atlas of the World, and etc*, as well as periodicals such as *Eastern Western Monthly Magazine*. The distribution scale of these books and periodicals was not only limited to Guangdong, but also extended to the whole country. Taking the SDUKC as the object of research, this study starts from the research perspective of transnational history, adopts the method of knowledge transfer, and carries out a content analysis of the main publications of the SDUKC, exploring how useful knowledge from the West spread to modern China through the SDUKC? What knowledge was disseminated by the SDUKC in this process? What are the ways, methods and means of knowledge dissemination, and how did knowledge dissemination in the early 19th century encounter cultural conflicts in the process of cross-cultural interaction? How did the SDUKC deal with different cultural perspectives on knowledge? What are the results of knowledge transfer? How do Chinese communities recognize Western useful knowledge? This study attempts to analyze the connection and entanglement between Chinese and Western societies during the cross-cultural dissemination of useful knowledge in the first half of the nineteenth century through the practical activities of SDUKC in disseminating useful knowledge in early modern China, and to reveal the relationship between the dissemination of useful knowledge and colonialism in the nineteenth century.

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Some Considerations On Regional Diversity In The Brazilian Educational Historiography Related To Imperial Times (1822-1889)

Algumas Considerações Sobre Diversidade Regional Na Historiografia Da Educação Brasileira Relativa Ao Período Imperial (1822-1889)

Alexander Silva
School of Education - Univerity of São Paulo, Brazil

Abstract (in English)

The theme of this paper is the presence of regional diversity in the historiography of Brazilian education relating to the period of Brazil's Empire (1822-1889), which covers almost the entire 19th century and is certainly one of the most researched in a wide range of themes, theoretical approaches and methodological procedures. In this sense, it aims to present yet exploratory reflections on the place that has been attributed to the regional in the configuration of Brazilian educational historiography relating to this historical moment, characterized by decentralization in terms of the production of policies for primary and secondary public instruction in the provinces, instituted by the Additional Act of 1834. The issue of the regional refers to space as a historical category, and its predilection among researchers in the History of Brazilian Education was already noticed by Xavier (2000); in her review of the production of the first Brazilian Congress of the History of Education, the author observed, based on the titles of the abstracts presented, the preponderance of the regional focus over the national one. So, firstly, we present the reflections of some authors who have focused, albeit occasionally, on the problem of the regional in the history of Brazilian education, in order to summarize their respective approaches and contributions to the subject (CARVALHO, 2008; FARIA FILHO, 2009; VEIGA, 2012; 2022; LUCHESE, 2014). Secondly, based on Souza's (2016) considerations on the need to cross regional/state borders in historical studies in education, we selected some works that, by situating their research in the period of the Brazilian Empire, sought to encompass more than one space, in this case, different provinces and/or the city of Rio de Janeiro, then capital of the Empire (CASTANHA, 2007; SCHNEIDER, 2007; NEVES, 2009; NOGUEIRA; PAULA, 2018), addressing the following aspects: if the regional focus is mostly privileged, what is its place in the construction of more general, or even national, meaning for a history of education in the Brazilian Empire? How have scholars constructed regional diversity? What meanings are attributed to it? What theoretical and methodological procedures are used? What conclusions are produced? As preliminary final considerations, it seems possible to affirm that the regional spatial dimension, as a category for historical research in education, especially perhaps in the period of Empire Brazil, has the double value of working as a piece of a mosaic, at the same time representative of a whole, without, however, being reducible to it; or, inverting the terms, it reveals local particularities whose meaning, not being fixed only in themselves, gains other dimensions when seen as part of a broader whole. However, it is necessary to pay attention to the ways in which this regional diversity is conceived in theoretical terms and operated in certain methodological procedures. Simply overlapping different spaces should be problematized, as well as comparisons without well-articulated criteria. Therefore, phenomena of circulation and connection emerge as exciting possibilities for exploring the richness with which the regional and its diversity can push forward Brazilian educational historiography.

Abstract (in Language of Presentation)

Este paper tem como tema a presença da diversidade regional na historiografia da educação brasileira relativa ao período do Brasil Império (1822-1889), que recobre quase a totalidade do século XIX e é certamente um dos mais pesquisados nas mais diversas temáticas, abordagens teóricas e procedimentos metodológicos. Nesse sentido, tem como objetivo apresentar reflexões ainda exploratórias sobre o lugar que tem sido atribuído ao regional na configuração da historiografia educacional brasileira relativa a esse momento histórico, marcado pela descentralização em termos de produção de políticas para a instrução pública primária e secundária nas províncias, instituída pelo Ato Adicional de 1834. A questão do regional remete ao espaço como categoria histórica, e sua predileção entre os pesquisadores da História da Educação Brasileira foi percebida já por Xavier (2001); no balanço sobre a produção do primeiro Congresso Brasileiro de História da Educação, a autora constatou, a partir dos títulos dos resumos apresentados, a preponderância do enfoque regional sobre o nacional. Assim, inicialmente apresentamos reflexões de alguns autores que se debruçaram, ainda que pontualmente, sobre a problemática do regional na história da educação, de modo a sintetizar suas respectivas abordagens e contribuições para o assunto (CARVALHO, 2007; FARIA FILHO, 2009; VEIGA, 2012; 2022; LUCHESE, 2014). Em seguida, a partir das considerações de Souza (2016) sobre a necessidade de se cruzar as fronteiras regionais/estaduais nos estudos históricos em educação, selecionamos alguns trabalhos que, situando suas pesquisas no período do Império brasileiro, buscaram abarcar mais de um espaço, nesse caso, diferentes províncias e/ou a cidade do Rio de Janeiro, então capital do Império (CASTANHA, 2007; SCHNEIDER, 2007; NEVES, 2009; NOGUEIRA; PAULA, 2018), problematizando os seguintes aspectos: se majoritariamente o enfoque regional é privilegiado, qual o seu lugar na construção de sentidos mais gerais, ou mesmo, nacionais, para uma história da educação no Império brasileiro? Como os pesquisadores tem construído a diversidade regional? Quais significados lhe são atribuídos? Que procedimentos teórico-metodológicos são utilizados? Quais conclusão são produzidas? Como considerações finais preliminares, parece ser possível afirmar que o recorte espacial regional, como categoria para a pesquisa histórica em educação, especialmente talvez no período do Brasil Império, tem o duplo valor de funcionar como peça de um mosaico, ao mesmo tempo representativa de um todo, sem, contudo, ser a ele redutível; ou, invertendo os termos, revela particularidades locais cujo significado, não se fixando somente nelas mesmas, ganha outras dimensões quando vistas como parte de um conjunto mais alargado. Porém, é preciso atentar para as maneiras como essa diversidade regional é concebida em termos teóricos e operada em certos procedimentos metodológicos. A simples sobreposição de diferentes espaços, assim como a comparação sem critérios bem articulados, deve ser problematizada. Nesse sentido, fenômenos de circulação e conexão se apresentam como possibilidades instigantes para explorar a riqueza com que o regional e sua diversidade podem fazer avançar a historiografia educacional brasileira.

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Archives and Sources of the Movimento de Educação de Base in Tefé/AM from 1963 to 2003

Arquivo e Fontes do Movimento de Educação de Base em Tefé/AM no Período de 1963 a 2003

Leni Rodrigues Coelho
Leni Rodrigues Coelho, Brazil

Abstract (in English)

The subject of this investigation is the organization of the documentary sources of the Movimento de Educação de Base (Basic Education Movement - MEB), from 1963 to 2003, which are preserved in the building of Rádio Educação Rural (Rural Education Radio). These materials are under the care of the Prelature of the municipality of Tefé. The preservation and maintenance of this space is important, as it allows teachers, undergraduate, and postgraduate students the access to valuable documentation for carrying out research into the History of Education. In this sense, we hold the objectives of preserving the official documents produced by the MEB in Tefé; organizing the MEB documents by theme, in chronological order; and digitizing the documents that are on the premises of Rádio Educação Rural. To provide the theoretical and methodological basis, we applied the ideas and concepts of Bosi (1994); Casimiro, Lombardi, Guimarães (2009), Cunha (1992); De Decca (1992); Fávero (2006); Halbwachs (2003), Le Goff (1996) and Magalhães (2009). After the theoretical discussions, involving fellows from the Pedagogy and History courses, we began the practical part of the project, which was supported by the Fundação de Amparo à Pesquisa do Estado do Amazonas (Amazonas State Research Support Foundation - FAPEAM). We sanitized, cataloged by theme and chronological order, and digitized the documents produced by the MEB over forty years. The archive consists of statutes; monthly, triennial and annual reports; lesson plans; time books; meeting minutes; staff payrolls; student attendance sheets; enrollment books; agreements; literacy and vocational course booklets; reading books; pamphlets; photo albums; pedagogical proposals, among others. These are original materials, which have been randomly stored over the years, revealing a lack of appreciation for preserving the memory and history of regional education. In other words, there seems to have been a situation of neglect, since little has been done to preserve and conserve these sources. The sanitization, organization, cataloging and digitization of the collection has been finished, but the documentation is incomplete, as there are documents missing pages and others that are illegible due to the action of time and lack of care in storage. As a result, around 2,000 documents and 800 photographs have been organized, cataloged and digitized. The vast majority of these documents were worn out due to the passage of time and a lack of cautious storage.

Abstract (in Language of Presentation)

A presente pesquisa está relacionada à organização das fontes documentais do Movimento de Educação de Base (MEB), no período de 1963 a 2003, arquivadas no prédio da Rádio Educação Rural, sob a guarda da Prelazia do município de Tefé. A preservação e manutenção deste espaço é importante, uma vez que permite o acesso aos professores, estudantes de graduação e de pós-graduação a uma documentação preciosa para a realização de pesquisas na área da História da Educação. Neste sentido, temos os objetivos de preservar os documentos oficiais produzidos pelo MEB em Tefé; de organizar os documentos do MEB por temática, ordem cronológica; e de digitalizar os documentos que estão nas dependências da Rádio Educação Rural. Para fundamentar teórico-metodologicamente, apropriamo-nos das ideias e conceitos de Bosi (1994); Casimiro, Lombardi, Guimarães (2009), Cunha (1992); De Decca (1992); Fávero (2006); Halbwachs (2003), Le Goff (1996) e Magalhães (2009). Após as discussões teóricas, envolvendo bolsistas dos cursos de Pedagogia e História, iniciamos a parte prática do projeto, que contou com o apoio da agência de fomento Fundação de Amparo à Pesquisa do Estado do Amazonas (FAPEAM). Na prática, realizamos a higienização, a catalogação por temática e ordem cronológica e a digitalização dos documentos produzidos pelo MEB por quarenta anos. O arquivo é composto por estatuto; relatórios mensais, trienais e anuais; planos de aula; livros de ponto; atas de reuniões; folhas de pagamento dos servidores; folhas de frequência dos alunos; livros de matrículas; convênios; cartilhas de alfabetização e de cursos profissionalizantes; livros de leitura; folhetos; álbuns de fotografias; propostas pedagógicas, entre outros. Tais materiais são exemplares originais, que foram guardados de forma aleatória ao longo dos anos, revelando pouco apreço à preservação da memória e da história da educação regional, ou seja, parece ter havido uma situação de descaso, já que pouco foi feito para preservar e conservar tais fontes. A higienização, organização, catalogação e digitalização do acervo foi concluída, no entanto, a documentação está incompleta, pois existem documentos faltando páginas e outros ilegíveis, devido à ação do tempo e da falta de cuidado no armazenamento. Temos como resultados cerca de dois mil documentos e 800 fotografias organizados, catalogados e digitalizados. Na sua grande maioria, encontravam-se gastos em decorrência da ação do tempo e do acondicionamento inadequado.

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Between Supports and Boycotts. Parish Priests, Clericalism and Public Schools (Córdoba, Argentina, Late 19th Century)

Entre Apoyos y Boicots. Los Curas Párrocos, el Clericalismo y Las Escuelas Fiscales (Córdoba, Argentina, Fines Del Siglo XIX)

Gabriela Alfonsina Lamelas
Universidad Nacional de Córdoba, Argentine Republic

Abstract (in English)

The place held by the Catholic Church in the socialization and patronage of childhood since colonial times had a fundamental aspect in its educational work. With the breakup of the colonial order, a long period began in which the link between the State in formation and religion was one of the hot points of positions, actions, regulations of different sectors and groups. The imposition of the Catholic religion on the native populations, a fundamental aspect of the process of conquest and colonization of the American territory, was presented as a Catholic tradition that the State in formation should protect and sustain economically. The centrality of the State to the detriment of the place of the Church, the process of secularization and laicization of numerous public functions, has been extensively investigated. The approach proposed in this work revisits, from other questions, the problem of tensions between Catholics and liberals to define the interference of the Catholic religion in the educational system in the last decades of the 19th century, but focusing the investigation on the various ways in which that this dispute took shape in the daily life of the school, in particular, in the conflictive and heterogeneous links that the parish priests established with the State schools. The positions and actions of the parish priests are analyzed in the sustained struggle between clericalism and liberalism regarding the place that the Catholic religion, its rituals, its dogmas should occupy in the public schools of the province of Córdoba, Argentina, in the years ranging between 1880 and 1930. These clerics held, in that period, a prominent place in the institutional, social and educational life of the province, exercising their action from a wide network of parishes, intervening in diverse ways in the definition of multiple aspects of school life. Inscribed in a broader scope investigation, an approach to this problem is proposed, distancing itself from the classic treatment of the topic, focused on the tensions between Catholics and liberals to define the presence and interference of religion in legislation, regulations or provisions. established by the governing bodies of the schools. Without abandoning the fundamental political-administrative analysis, the purpose is to outline the various ways in which this dispute took shape in school daily life. Hegemony was not only disputed in the parliamentary chambers or in the ministries and not enough importance has been given to the place of the popular sectors in these contests. This paper maintains that what was attempted to be imposed in the field of ideas and legal and normative prescriptions was also disputed in a set of practices, rituals, and actions in the classrooms, at school events, in the playgrounds. as well as in the parishes, in the pulpits, from the press, in the streets.

Abstract (in Language of Presentation)

El lugar detentado por la Iglesia católica en la socialización y el patronato de las infancias desde tiempos coloniales tuvo en su labor educativa una arista fundamental. Con la ruptura del orden colonial se abrió un largo período en el que el vínculo entre el Estado en formación y la religión es fue de los puntos candentes de posiciones, acciones, normativas de diferentes sectores y grupos. La imposición de la religión católica sobre las poblaciones nativas, arista fundamental del proceso de conquista y colonización del territorio americano, era presentada como una *tradición católica* que el Estado en formación debería proteger y sostener económicamente. La centralidad del Estado en detrimento del lugar de la Iglesia, el proceso de secularización y laicización de numerosas funciones públicas, ha sido profusamente investigado. El abordaje propuesto en este trabajo revisita, desde otras preguntas, la problemática de las tensiones entre católicos y liberales por definir la injerencia de la religión católica en el sistema educativo en las últimas décadas del siglo XIX, pero centrando la indagación en los diversos modos en que esta disputa tomó cuerpo en el cotidiano escolar, en particular, en los vínculos, conflictivos y heterogéneos que los curas párrocos establecieron con las escuelas del Estado. Se analizan las posiciones y acciones de los curas párrocos en la lucha sostenida entre el clericalismo y el liberalismo en torno al lugar que debía ocupar la religión católica, sus rituales, sus dogmas en las escuelas públicas de la provincia de Córdoba, Argentina, en los años que van entre 1880 y 1930. Estos clérigos detentaban, en ese período, un lugar destacado en la vida institucional, social y educativa provincial, ejerciendo su acción desde una amplia red de parroquias, interviniendo de modos diversos en la definición de múltiples aspectos de la vida escolar. Inscripta en una indagación de más amplio alcance, se propone un acercamiento a esta problemática tomando distancia del clásico tratamiento del tema, centrado en las tensiones entre católicos y liberales por definir la presencia e injerencia de la religión en la legislación, la normativa o las disposiciones establecidas por los órganos de gobierno de las escuelas. Sin abandonar el fundamental análisis político-administrativo, el propósito es esbozar los diversos modos en que esta disputa tomó cuerpo en el cotidiano escolar. La hegemonía no se disputaba sólo en los recintos parlamentarios o en los ministerios y no se ha dado la suficiente importancia al lugar de los sectores populares en estas contiendas. Se sostiene en esta ponencia que aquello que se intentaba imponer en el terreno de las ideas y de la prescripción legal y normativa, se disputaba también en un conjunto de prácticas, rituales, y acciones en las aulas, en los actos escolares, en los patios así como también en las parroquias, en los púlpitos, desde la prensa, en las calles.

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Consensus and Tensions in Normalist Pedagogical Practices: the Cases of Women's Normal Schools in Santiago (1927-1974)

Consensos y Tensiones en Las Prácticas Pedagógicas Normalistas: Los Casos de Las Escuelas Normales Femeninas de Santiago (Chile, 1927-1974)

Camila Pérez Navarro
Universidad Alberto Hurtado, Chile

Abstract (in English)

In 2024 it will be 50 years since the military civil dictatorship determined the closure of normal schools in Chile. This teacher training model, which prepared primary education teachers for 130 years (Núñez, 2010), was severely questioned on different occasions. In the period between 1927 and 1974, normal schools were closed twice: first, in the context of the implementation of the educational reform led by the General Association of Teachers between 1927 and 1928; then, between 1973 and 1974, by the civil military dictatorship of Pinochet. In both processes, the authorities argued political problems, but also of a technical nature: it was argued that normal schools had failed to 'modernize' their pedagogical practices or to meet the training standards demanded by the educational system (Núñez, 1987; Pérez Navarro, 2017). Most of the research that attempts to explain these processes relies on analyzing the policies that shaped regular education. However, these processes have not been examined from the perspective of the cultural history of education. In this framework, the purpose of this paper is to analyze, from a perspective that privileges the historical-cultural analysis of educational experiences (Escolano, 2017; Rockwell, 2018; Viñao, 2000), the consensuses and tensions in the pedagogical experiences and practices of women's normalist education between 1927 and 1974, based on the cases of women's normal schools in Santiago. Specifically, the cases of Normal School No. 1 and Normal School No. 2 will be analyzed. While the first institution -due to its boarding system- was considered the most important and traditional space for female normalist education in the country, Normal School No. 2 has external students (an exceptional case in the Chilean normal school system) and, at times, implemented policies that challenged the classical model of normalist education. Methodologically, we analyze not only the official documentation of the policies that shaped the reformist processes of normal education, but also those historical sources that allow us to reconstruct pedagogical practices and school culture, such as the memoirs of former students, reports on supervised practices, and title seminars of the Women's Normal Schools No. 1 and No. 2. In addition, the testimonies of female teachers who graduated from both establishments are analyzed.

Abstract (in Language of Presentation)

En 2024 se cumplen 50 años desde que la dictadura civil militar determinó el cierre de las escuelas normales en Chile. Este modelo de formación docente, que preparó al profesorado de educación primaria durante 130 años (Núñez, 2010), fue severamente cuestionado en varias ocasiones. En el período comprendido entre 1927 y 1974, las escuelas normales fueron clausuradas en dos oportunidades: primero, en el contexto de la implementación de la reforma educativa liderada por la Asociación General de Profesores entre 1927 y 1928; luego, entre 1973 y 1974, por la dictadura civil militar de Pinochet. En ambos procesos de cierre las autoridades argumentaron problemas políticos, pero también de carácter técnico: se planteaba que las escuelas normales no habían logrado 'modernizar' sus prácticas pedagógicas ni cumplir con los estándares de formación que demandaba el sistema educativo (Núñez, 1987; Pérez Navarro, 2017). La mayoría de las investigaciones que abordan estos procesos construyen sus explicaciones con base en el análisis de las políticas que configuraron la enseñanza normal. Sin embargo, estos procesos no han sido examinados a partir de la perspectiva de la historia cultural de la educación. En este marco, el objetivo de la presente ponencia es analizar los consensos y tensiones en las experiencias y prácticas pedagógicas de la formación normalista femenina entre 1927 y 1974, con base en los casos de las escuelas normales femeninas de Santiago y desde una perspectiva que privilegia el análisis histórico-cultural de las experiencias educativas (Escolano, 2017; Rockwell, 2018; Viñao, 2000).Específicamente, se analizan los casos de la Escuela Normal n.° 1 y la Escuela Normal n.° 2. Mientras que el primer establecimiento -debido a su régimen de internado- era considerado como el principal y más tradicional espacio de formación normalista femenina del país; la Escuela Normal n.° 2 siempre funcionó en régimen de externado (un caso excepcional en el sistema de escuelas normales chilenas) y, por momentos, implementó políticas que cuestionaron el modelo clásico de formación normalista. En términos metodológicos, no solo se analiza la documentación oficial de aquellas políticas que configuraron los procesos reformistas de la enseñanza normal, sino también aquellas fuentes históricas que permiten reconstruir las prácticas pedagógicas y la cultura escolar, como memorias de exestudiantes, informes de prácticas supervisadas y seminarios de título de las escuelas normales femeninas n.° 1 y n.° 2. Asimismo, se examinan los libros de registros y archivos documentales salvaguardados por la antigua escuela anexa a esta escuela normal, donde las maestras realizaban sus prácticas profesionales. Complementariamente, se analizan testimonios de profesoras normalistas egresadas de ambos establecimientos.

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The Silencing Of Women's Academic Production In The History Of Uruguayan Education. The Case Of Armonía Somers/Etchepare

El Silenciamiento De La Producción Académica De Mujeres En La Historia De La Educación Uruguaya. El Caso De Armonía Somers/Etchepare

Mirian Teresita Márquez Píriz[1], **Ana Karen Tomeo**[2]
[1]SUHE, Uruguay; [2]CFE-ANEP Uruguay

Abstract (in English)

This work aims to return to the history of education taught in teacher training in Uruguay. When revisiting the work of teachers whose practices have had little circulation, or have been forgotten/silenced, we find powerful discourses, which show other positions and other places of enunciation linked in various ways to feminist struggles and disruptive points of view on female sexuality. We propose to analyze what intersectionality does in terms of oppression in the interpersonal, cultural and structural spheres of power. In this sense, we are concerned with the oppressions towards the group of teachers, both in relation to possibilities/impossibilities and in epistemological terms, which have historically silenced the intellectual production of women teachers. In Uruguay, normalism configured a teaching body as a homogeneous collective that is made up of non-racialized women without disabilities. Latin American processes show similarities. The young women teachers were feminized within control devices in the exercise of the profession that assigned a hegemonic form of sexuality with respect to an essentially caring, affectionate, maternal feminine nature, a model of a normal woman. Feminization refers to the subjectivation produced that operated fundamentally through the surveillance of the women teachers' bodies as subalternity within the colonial civilizational project. However, disobedience arose as in the case of Armonía Liropeya Etchepare Locino who, as a teacher and pedagogue, signed Armonía Etchepare de Henestrosa. At the same time, under the pseudonym Armonía Somers she published her literary work. With her novel The Naked Woman in 1950 she caused a scandal in Montevideo society and in the literary field of the time. Its erotic narrative and the concealment of its identity provoked speculation about the gender of its author because it was assumed that this style of narrative came from a man. Armonía (1914-1994) was born in the city of Pando, Uruguay. At the age of thirteen she entered the Instituto Normal de Señoritas de Montevideo and graduated in 1933. She practiced teaching and from 1939 she worked at the Library and Pedagogical Museum of Montevideo. She was deputy director and then director of that institution. He served as director of the Center for Documentation and Pedagogical Dissemination. She participated as a delegate in international conferences, carried out specializations in Paris, Dijon, Geneva and Madrid with a scholarship from UNESCO (1964) and later in Buenos Aires from the OAS (1967). Her literary work has stood out more abroad than in Uruguay and about his pedagogical work, which had marked social concern, there is almost total ignorance and little documentation is found. Her double identity allowed her, even from an everyday place of subalternity, as a woman and teacher, to write about taboo topics for Uruguayan society in the mid-20th century: sex, cruelty, questions about the Catholic institution, sexual diversity. Although her documentary archive is located in the Center de Recherches Latino-Américaines of the University of Poitiers, France, we intend to recover her voice and her presence in the pedagogical field and the history of Uruguayan education.

Abstract (in Language of Presentation)

Este trabajo pretende volver sobre la historia de la educación que se enseña en la formación docente en Uruguay. Al revisitar la obra de maestras cuyas prácticas han tenido poca circulación, o han sido olvidadas/silenciadas, nos encontramos con discursos potentes, que evidencian otras posiciones y otros lugares de enunciación vinculados de diversas formas a las luchas feministas y puntos de vista disruptivos sobre la sexualidad femenina. Nos proponemos analizar lo que la interseccionalidad hace en términos de opresión en los ámbitos interpersonal, cultural y estructural del poder. En este sentido nos ocupan las opresiones hacia el colectivo de maestras tanto en relación a posibilidades/imposibilidades como en términos epistemológicos, que han silenciado históricamente la producción intelectual de las maestras mujeres. En Uruguay el normalismo configuró un cuerpo magisterial como colectivo homogéneo que está integrado por mujeres no racializadas y sin discapacidades. Los procesos latinoamericanos muestran similitudes. Las jóvenes maestras fueron feminizadas dentro de dispositivos de control en el ejercicio de la profesión que asignaron una forma hegemónica de sexualidad con respecto a una naturaleza femenina esencialmente cuidadora, afectuosa, maternal, modelo de mujer normal. La feminización refiere a la subjetivación producida que operó fundamentalmente a través de la vigilancia de los cuerpos de las maestras como subalternidad dentro del proyecto civilizatorio colonial. Sin embargo, surgieron desobediencias como en el caso de Armonía Liropeya Etchepare Locino quien como maestra y pedagoga firmaba Armonía Etchepare de Henestrosa. Paralelamente, con el seudónimo Armonía Somers publicó su obra literaria. Con su novela La mujer desnuda en 1950 originó un escándalo en la sociedad montevideana y en el ámbito literario de la época. Su narrativa erótica y el ocultamiento de su identidad, provocó especulaciones acerca del género de su autor/a porque se suponía que ese estilo de narrativa provenía de un varón. Armonía (1914- 1994) nació en la ciudad de Pando, Uruguay. A los trece años ingresó en el Instituto Normal de Señoritas de Montevideo y egresó en 1933. Ejerció el magisterio y desde 1939 trabajó en la Biblioteca y Museo Pedagógico de Montevideo. Fue subdirectora y luego directora de esa institución. Ocupó la dirección del Centro de Documentación y Divulgación Pedagógica. Participó como delegada en congresos internacionales, realizó especializaciones en París, Dijón, Ginebra y Madrid becada por UNESCO (1964) y posteriormente en Buenos Aires por la OEA (1967). Su obra literaria ha destacado más en el exterior que en Uruguay y sobre su obra pedagógica, que tuvo marcada preocupación social, hay un desconocimiento casi total y se encuentra poca documentación. Su doble identidad le permitió que aún desde un cotidiano lugar de subalternidad, como mujer y maestra normalista, escribiera acerca de temas tabúes para la sociedad uruguaya de mitad de siglo XX: sexo, crueldad, cuestionamientos a la institución católica, diversidad sexual. Aunque su archivo documental se encuentra en el Centre de Recherches Latino-Américaines de la Universidad de Poitiers, Francia, pretendemos recuperar su voz y su presencia en el campo pedagógico y de la historia de la educación uruguaya.

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Foreign Influences on Female Education in Brazil (decades 1910 to 1920)

Influências Estrangeiras sobre a Educação Feminina no Brasil (décadas de 1910 a 1920)

Francinaide de Lima Silva Nascimento
Instituto Federal de Educação, Ciência e Tecnologia do Rio Grande do Norte, Brazil

Abstract (in English)

This research aims to analyze foreign influence on feminine education in Brazil regarding the decades od 1910 to 1920, the period when the Natal´s Domestic School was installed. The institution was a pioneer in thus type of Education in Latin America and was inspired by the *École Ménagère*, from Switzerland. The country's Ministry of Foreign Affairs invited normalist teachers Héléne Bondoc, Jeanne Negulesco, Leonora James, Isabel Baird, Julíe Serivé, Allexandra Von Schimnielpfeig, Edwirges Schuller, Mademoseille Bruela to be the institution's first directors and teachers. These teachers had experience and education in normalist schools and feminine education. In the Brazilian Republican period, women were majority in teaching staff in professional education throughout different institutions being in the genesis of its operation. In addition to being teachers, heads of educational institutions, these women were writers, journalists, and copywriters´. In the realm of such activities, relevant issues regarding academic culture, teaching professionalization, feminization in education, educational practices, and representations, as well as intellectual itineraries came forth; all of which underlined the history of educational institutions, class bodies and media at the time. These teachers collaborated directly in this emerging of a new educational reality, whether in public, subsidized, private or confessional institutions. From a perspective of gender analysis and transnational history, these subjects were from Brazil and foreign countries such as Germany, Denmark, France, United States, Ireland, Romania, and Switzerland. Thus, it is possible to point out relations of interdependency between Brazil and Europe as well as the United States. The research relied on theoretical landmarks in the works of Scott (1990), Chartier (1990), Elias (1994; 2001), Thébaud (1995), De Certeau (1996), Perrot (1998), Vidal (2002), Morais (2003; 2006; 2019), Viñao (2004), Machado (2005; 2009; 2013), Butler (2010; 2015), Rogers (2014, 2018), among others. Thus, for this historiographic study documental information fonts as well as textual and iconographic images retrieved from public archives, mainly from Brazil, Portugal and France were considered. Home schools were a reality in Europe in the late 19th and early 20th centuries. The implementation of home and professional education took place through Normalistic Schools in countries such as France, Switzerland, Belgium, England, and the Netherlands. They aimed to provide women a more active role. The research evidences the formative inspiration on behalf of the normalist teachers in their French headquarters, serving as a reference for the other institutions created in the same historical substratum in different countries, and which held a strong influence in knowledge dissemination and teaching practices. These actions also influenced the elaboration of pedagogical manuals and textbooks, mainly after France hosted the International Congress on Home Education. The Domestic School in Natal was a product of a network of international relations. It established itself as strategic asset for Brazil and Latin America, by means of advocating and promoting modern education for women.

Abstract (in Language of Presentation)

A pesquisa visa analisar as influências estrangeiras sobre a educação feminina no Brasil, nas décadas de 1910 a 1920, período em que foi instalada a Escola Doméstica de Natal, inspirada na *École Ménagère*, da Suíça. A referida instituição foi pioneira para o Ensino Doméstico na América Latina. O Ministério de Relações Exteriores do país trouxe as professoras normalistas Héléne Bondoc, Jeanne Negulesco, Leonora James, Isabel Baird, Julíe Serivé, Allexandra Von Schimnielpfeig, Edwirges Schuller, Mademoseille Bruela para atuarem como primeiras diretoras e professoras da instituição. Elas tinham a formação nas Escolas Normais e atuaram em prol da educação de mulheres. No período republicano brasileiro as mulheres constituíam majoritariamente a formação dos quadros docentes das diferentes instituições de ensino e de classe profissional, estando na gênese de seus funcionamentos. Além de atuarem como professoras nas salas de aula e dirigentes de instituições educativas, eram literatas, jornalistas e redatoras. Emergem de suas atuações, relevantes temas concernentes à cultura escolar, profissionalização docente, feminização do magistério, práticas e representações, bem como itinerários intelectuais, subjacentes à história de instituições educativas, órgãos de classe e impressa educacional. Essas mulheres professoras colaboraram diretamente com o molde de realidades educacionais emergentes, seja em instituições públicas, subvencionadas, privadas ou confessionais. Em uma perspectiva de análise de gênero e história transnacional, ressalta-se que eram de nacionalidade brasileira e estrangeiras provenientes de países como Alemanha, Dinamarca, França, Estados Unidos, Irlanda, Romênia e Suíça. Desse fato, destacam-se as relações de interdependência gestadas e evidentes entre o Brasil, a Europa e os Estados Unidos. Os interlocutores fundantes nas análises da pesquisa são Scott (1990), Rogers (2014; 2018), Chartier (1990), Elias (1994; 2001), Thébaud (1995), De Certeau (1996), Perrot (1998), Vidal (2002), Morais (2003; 2006; 2019), Viñao (2004), Machado (2005; 2009; 2013), Butler (2010; 2015), dentre outros. Para esta operação historiográfica dispomos de fontes documentais, textuais e iconográficas advindas de arquivos públicos, principalmente do Brasil, de Portugal e da França. As escolas de ensino doméstico eram uma realidade na Europa em fins do século XIX e início do século XX. A implementação do ensino doméstico e profissional ocorreu por meio da Escola Normal em países como França, Suíça, Bélgica, Inglaterra e Holanda, tendo por objetivo conferir um papel ativo às mulheres. As pesquisas evidenciam a inspiração formativa das professoras normalistas na matriz francesa da Escola Normal, referência para as demais instituições criadas no mesmo substrato histórico em diferentes países, e que exerceu forte influência a partir da circulação de saberes para a docência em manuais e compêndios pedagógicos, principalmente, após a França sediar o Congresso Internacional de Ensino Doméstico. A Escola Doméstica de Natal constituiu uma rede de relações internacionais, estabelecendo-se como estratégica para o Brasil e a América Latina, ao preconizar a promoção de uma moderna educação para a mulher.

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Il Campicello: transnational pedagogical practice in the Italian Colonial Region of Rio Grande do Sul, Brazil

Il Campicello: prática pedagógica transnacional na Região Colonial Italiana do Rio Grande do Sul, Brasil

Delma Tania Bertholdo
IFRS, Brazil

Abstract (in English)

At the end of the nineteenth century and the beginning of the twentieth century, the physician and then Minister of Agriculture of the Italian government, Guido Bacelli, stimulated and encouraged, as part of the Italian pedagogical policy, the implementation of small agricultural spaces called *campicello* (small field or school gardens) intended for the practical and educational activities of students in Italian primary schools. Several Italian didactic works and some historiographical sources guide and report the implementation of this practice in these schools. In particular, I would like to highlight the winning work of the competition coordinated by the Italian Ministry of Public Instruction based on the public notice issued on September 20, 1900, and which should meet the criterion of being a manual that dealt with practical instructions to rural teachers on the implementation and management of a school garden. The work, authored by E. Azimonti and C. Campi, entitled *Il Campicello Scolastico – Impianto e Coltivazione. Manuale di Agricoltura pratica per i maestri*, was published in 1903 by Casa Editora Ulrico Hoepli and the copy used for the research was consulted at the MUB Specialized Library, in Treviso, Italy, in 2023. From the perspective of Cultural History and from the perspective of Transnational History, this work was analyzed in terms of physical characteristics, contents, and particularities of context and use. It was observed, for example, that the use of the *campicello* was indicated as a complementary pedagogical activity to the classroom, both for the teaching of agricultural sciences and for practical activities in rural primary schools, as a way to stimulate the modernization of agricultural practices in farming families. Another document used for this research was the report sent by Italian professor Luigi Petrocchi, who worked as a school inspector in Italian schools subsidized by the Ministry of Foreign Affairs in Rio Grande do Sul. In the original document, consulted in the archives of the Ministry in Rome, Italy, there are details about the implementation of a *campicello* in his school in Bento Gonçalves, in the Italian Colonial Region of the state of Rio Grande do Sul. From these two documentary sources and from brief bibliographic research on the trajectory of Professor Luigi Petrocchi in the period in which he worked in the Italian Colonial Region, it was possible to understand the relations between school, community and government regarding the insertion of the *campicello* as an identifier of the transnational movement between Italy and Brazil with regard to pedagogical practices in schools created by Italian immigrants. This work in development contributes to the expansion of the understanding of educational processes in this context. To date, no other references have been found on the subject, which expands the possibilities of research in the History of Education.

Abstract (in Language of Presentation)

No final do século XIX e início do século XX, o médico, e então Ministro da Agricultura do governo italiano, Guido Bacelli, estimulou e fomentou, como parte da política pedagógica italiana, a implantação de pequenos espaços agrícolas chamados de *campicello* (campo pequeno ou hortas escolares) destinados às atividades práticas e educativas dos alunos e alunas nas escolas primárias italianas. Diversas obras didáticas italianas e algumas fontes historiográficas orientam e relatam a implantação dessa prática nessas escolas. Em especial, destaco a obra vencedora do concurso coordenado pelo Ministério da Instrução Pública da Itália a partir do edital lançado em 20 de setembro de 1900, e que deveria atender ao critério de ser um manual que versasse sobre as instruções práticas aos professores rurais sobre a implantação e a condução de uma horta escolar. A obra, de autoria de E. Azimonti e C. Campi, intitulada *Il Campicello Scolastico – Impianto e Coltivazione. Manuale di Agricoltura pratica per i maestri,* foi publicada em 1903 pela Casa Editora Ulrico Hoepli e o exemplar utilizado para a pesquisa foi consultado na Biblioteca Especializada MUB, em Treviso, Itália, em 2023. Sob o olhar da História Cultural e na perspectiva da História Transnacional, essa obra foi analisada quanto a características físicas, conteúdos e particularidades de contexto e de utilização. Observou-se, por exemplo, que o uso do *campicello* era indicado como uma atividade pedagógica complementar à sala de aula, tanto para o ensino de ciências agrárias quanto para atividades práticas das escolas primárias rurais, como forma de estimular a modernização das práticas agrícolas nas famílias de agricultores. Outro documento usado para esta pesquisa foi o relatório enviado pelo professor italiano Luigi Petrocchi, que atuava como inspetor escolar nas escolas italianas subsidiadas pelo Ministério das Relações Exteriores no Brasil. No documento original, consultado no arquivo do Ministério em Roma, Itália, há detalhes sobre a implantação de um *campicello* na sua escola em Bento Gonçalves, na Região Colonial Italiana do estado de Rio Grande do Sul. A partir dessas duas fontes documentais e de uma breve pesquisa bibliográfica sobre a trajetória do professor Luigi Petrocchi no período em que atuou na Região Colonial Italiana, foi possível compreender as relações entre escola, comunidade e governo quanto à inserção do *campicello* como identificador do movimento transnacional entre Itália e Brasil no que diz respeito às práticas pedagógicas nas escolas criadas pelos imigrantes italianos. Este trabalho em desenvolvimento contribui para a ampliação da compreensão dos processos educativos nesse contexto. Até o momento não foram localizadas outras referências sobre a temática, o que amplia as possibilidades de pesquisa na História da Educação.

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Criticism of Customs and the Pedagogy of Farpas: Prospects for Decolonizing the West

A Crítica Dos Costumes e a Pedagogia das Farpas: Prospectos de Descolonização do Ocidente

Carlota Boto
Faculdade de Educação da Universidade de São Paulo, Brazil

Abstract (in English)

As Farpas was a Portuguese monthly journal from the 19th century, originally run by Eça de Queirós and Ramalho Ortigão. They were created in the same year as the Casino Conferences - 1871. At first (1871 and 1872), this publication, aimed at a general criticism of the habits and customs of Portuguese society and of the former overseas colony - Brazil - was written by two writers: Eça and Ramalho. However, when Eça was invited to take over a consulate in Cuba, he left the project and Ramalho Ortigão began to coordinate and write *As Farpas* on his own, and remained so for another ten years - until 1882. Saraiva says that José Duarte Ramalho Ortigão (1836-1915) was a contributor to the romantic school of the feuilleton. Older than Antero de Quental and his Generation contemporaries, Ramalho Ortigão, in the famous *Questão Coimbrã*, is said to have sided with Castilho, as he considered it cowardly to challenge an old, blind man to a polemic. Taking on *As Farpas* alone, after the departure of Eça, who was the one who brought him closer to his Generation, Ramalho Ortigão gave the publication an encyclopedic and eminently pedagogical character. Saraiva notes that "Ramalho multiplies the lessons on pedagogy, hygiene, and social conduct" (s/d, p.842). This paper aims to look at how the ideas of diversity, identity, and colonial domination appear in the writings of *As Farpas*. The pages of the periodical deal with issues of Portuguese emigration and colonial dynamics, offering elements that allow us to interpret some aspects of the metropolis-colony relationship, as well as elements that make it possible to criticize the Eurocentrism of the author's thinking, inscribed in a given evolutionist idea of civilization. From the point of view of the methodology of the work, we will try to compare the documentary sources of *As Farpas*, in the period when the publication was directed only by Ramalho Ortigão, with a whole body of literature on the subject. As a theoretical framework, we will try to mobilize the perspectives of Norbert Elias, Jack Goody and Anibal Quijano, on the civilizing and colonizing process, in an attempt to overcome the opposition between center and periphery and to braid the references a little, to verify the circularity of the levels of erudite and popular culture, as well as the transnational character of these discourses on peoples and civilization. In the end, like his fellow members of the 70s Generation, Ramalho Ortigão wanted to "refound Portugal". All his reflections were part of the already traditional concern about the causes of the country's backwardness and decadence in the light of a given sense of civilizational progress (Tavares, 2017, p.172). Thus, several images appear in the repertoire of *As Farpas* regarding migration (Feitosa, 2007, p.59) and also criticism of the ills of Brazilian society, especially slavery (Granjeia, 2018. p.40). Finally, we will try to ascertain the notions of the West and of progress that presided over the spirit of that time.

Abstract (in Language of Presentation)

As Farpas foram um periódico mensal português do século XIX, originalmente dirigidas por Eça de Queirós e Ramalho Ortigão. Foram criadas no mesmo ano em que decorriam as Conferências do Casino – 1871. A princípio (1871 e 1872), tal publicação, voltada para uma crítica geral dos usos e dos costumes da sociedade portuguesa e da antiga colônia ultramarina – o Brasil -, foi escrita pelos dois escritores: Eça e Ramalho. Porém, quando Eça foi convidado a assumir em Cuba um consulado, ele deixa o empreendimento; e Ramalho Ortigão passa a coordenar e a redigir sozinho *As Farpas*, assim permanecendo, por mais dez anos – até 1882. Diz Saraiva que José Duarte Ramalho Ortigão (1836-1915) era tributário da escola romântica do folhetim. Mais velho do que Antero de Quental e seus contemporâneos de Geração, Ramalho Ortigão (que fora professor de Eça de Queirós no colégio), na célebre *Questão Coimbrã*, teria tomado partido de Castilho, por considerar covardia desafiar um senhor já de idade, velho e cego para a polêmica. Assumindo *As Farpas* sozinho, após a saída de Eça, que foi quem o reaproximou de sua Geração, Ramalho Ortigão confere à publicação um caráter enciclopédico e eminentemente pedagógico. Observa Saraiva que “Ramalho multiplica as lições de pedagogia, de higiene e de conduta social” (s/d, p.842). A presente comunicação tem por finalidade trabalhar a maneira pela qual aparecem nos escritos d’*As Farpas* as ideias de diversidade, de identidade e de dominação colonial. Nas páginas do periódico são estabelecidas temáticas que versam sobre questões de emigração portuguesa e sobre a dinâmica colonial, oferecendo elementos que nos permitem interpretar alguns aspectos da relação metrópole-colônia, bem como aferir representações que possibilitam a crítica ao eurocentrismo do pensamento do autor, inscrito em uma dada ideia evolucionista de civilização. Do ponto de vista da metodologia do trabalho, procurar-se-á confrontar as fontes documentais d’ *As Farpas*, no período em que a publicação foi dirigida apenas por Ramalho Ortigão, com toda uma literatura sobre a temática. Como referencial teórico, dever-se-á mobilizar as perspectivas de Norbert Elias, Anibal Quijano e Jack Goody, sobre os processos civilizador e colonizador, na tentativa de superar a oposição entre centro e periferia e de trançar um pouco as referências, de modo a que se possibilite verificar a circularidade dos níveis de cultura erudita e popular, bem como o caráter transnacional desses discursos sobre os povos e sobre a civilização. No limite, assim como seus companheiros de Geração de 70, Ramalho Ortigão pretendia “refundar Portugal”. Toda sua reflexão inscrevia-se na já tradicional inquietação acerca das causas do atraso e da decadência do país à luz de uma dada acepção de progresso civilizatório (Tavares, 2017, p.172). Sendo assim, são várias imagens que aparecem no repertório d’*As Farpas* relativamente à migração (Feitosa, 2007, p.59) e também às mazelas da sociedade brasileira, em especial, a escravidão (Granjeia, 2018. p.40). Por fim, buscar-se-á averiguar as noções de Ocidente e de progresso que presidem o espírito daquela época.

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The Support of Examinations for Rural Impoverished Students: Imperial Examinations and College Entrance Examinations

JinShan YUAN[1], AoChong ZHANG[2]

[1]Zhejiang University, China, People's Republic of; [2]Nanjing University, China, People's Republic of

Competitive examinations have historically been a significant means to promote social mobility. Through the imperial examinations and college entrance examinations, numerous rural impoverished students have successfully transcended their class constraints, achieving a transformation in their social status. Influenced by the concept of social equity, competitive examinations have provided substantial support to these students. Across different historical periods of the imperial examinations and college entrance examinations, the evolution of competitive examinations has manifested in three major support aspects: institutional safeguards, policy favoritism, and resource assistance. A historical examination of the support provided by competitive examinations not only reveals the pursuit of aligning "effort—outcome" within the fairness perspective but also demonstrates the compassionate care embedded in the examination culture. Looking ahead, the support of competitive examinations for rural impoverished students should not only address the existing shortcomings but also call for increased participation from various stakeholders to collectively uphold the path of educational advancement for these students.The concept of "examination support" centers around the term "examination," specifically referring to "competitive examinations." Competitive examinations, with significant implications for social class mobility, are closely tied to individuals' life trajectories. Consequently, fairness in these examinations is highly sensitive and requires various complementary systems or measures to ensure equity. Throughout history, the educational journey of rural impoverished students has relied on the collective support of various examination support mechanisms. Even in the rigidly stratified feudal era, the imperial examination system exhibited a tendency to favor rural impoverished students. Some scholars believed that the imperial examination system was established for the sake of the less privileged, as articulated by Gu Yanwu, who stated, "When the ruler establishes the examination system to select scholars, it is meant for the less privileged. It is indeed inappropriate for the children of high-ranking officials to advance alongside them, as it would show favoritism towards them personally" (Gu Y.W.,1990). In such a value vision, both the government and the general public paid considerable attention to the success of rural impoverished students in the imperial examination. Various forms of examination support emerged to help them achieve their aspirations, and stories of "talented individuals emerging from humble backgrounds" were celebrated widely. During the imperial examination era, three types of examination support—institutional safeguards, policy favoritism, and resource assistance—were already present, although their appearance was somewhat dispersed and manifested differently in various dynasties.

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Decolonizing the Right to Education for Roma children? The Case of a "Stateless" and Trans-border movement in Intergovernmental Cooperation (1930-1979)

Emeline Brylinski
FPSE, ERHISE, University of Geneva, Switzerland

In the 20th century, international organizations held responsible for the right to education: thenceforth, a set of legal instruments laid the foundations for a global governance in education. What about a nomadic and trans-border people? The case of the Roma is relevant for studying such a phenomenon: although some States have timidly approached this topic, aware of the necessity to innovate educational initiatives, this debate remained on the margins of concern. However, the Roma had organized themselves repeatedly since the 1930s to invest the international organizations in order to demand a right to education adapted to their conditions. It was only from 1962 that the *Communauté Internationale Tziagne* (CIT) and the Gypsy Council (1966) managed to create themselves and inaugurate the International Roma Congress (1971). It was then that the CIT became, by modification of its international statutes, the International Romani Union (IRU), and obtained, over the years, formal recognition within various international institutions including the UN (1979): nomadic education was among their very first demands. However, the reception of these ideas by the international organizations required a consensual approach to develop innovative solutions as a response lying between the needs of the Roma people and the needs of national governments to hold control over them. What were the educational demands to guarantee this right, and how did these educational innovations allow the Roma people to legitimize themselves as a transnational state? How do these educational ideas circulate between states and international organizations seized by the Roma movements, and engaged national governments to reform their educational provisions? This research, anchored in transnational and social history, is developed based on crossing manuscript sources (Robert Dawson, Grattam Puxon, Thomas Acton collections), institutional archives (BIE, UNESCO, Council of Europe, Ecumenical Council of Churches, *National Archives-Bureau des libertés*, National Gypsy Education Council) and oral testimonies (J-P. Liégeois, involved in the Council of Europe regarding educational provision for Roma children; Grattan Puxon, activist, founder of the Gypsy council; Vanko Rouda, founder and first president of the *Comité International Tzigane*). This communication aims to further problematize how these approaches and negotiations between a "stateless" people, national governments and intergovernmental organizations, contribute to the decolonization of the right to education and its application, as well as the precepts of global governance in education, which primarily aimed at serving national governments.

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Decolonizing Research Practices in History of Education: Issues, Limits and Perspectives.

Emeline Brylinski
University of Geneva, Switzerland

This communication aims to share and engage on an ongoing reflection about the decolonization of our research practices in social history of education. First, it offers a synthesis of the abundant literature, since the 1980s, that commits us to revise our scientific posture and methodology. Second, we will anchor these reflections in the current context, marked by tensions and resistance, and within the framework of European scientific production. And, third, we will identify the tools and methods that are useful to revise the way we conduct research, in order to move towards decolonizing our scientific approaches. The pioneers of the literature on the decolonization of research (wa Thiong'o', 1986; Spivack, 1988) demonstrate the Eurocentric character of scientific production. The decolonization of sciences and minds does not directly result from political decolonization: it is a process that have been shaped during the 20th century, nourished by the contributions of educational theorists adopting a "critical" stance. Decolonial approaches are distinguished from critical schools of thought – such as postcolonialism – by its political commitment and its emancipatory aim. Thus, scholars adopting such endeavor are sometimes qualified as radicals because they contribute to the definition of a counter-hegemonic approach to the political project which shapes school and society (such as Paolo Freire, John Dewey, Giroux, McLaren, Apple, Shor, Kincheloe). Although this decolonial process is quite well-known and seems obvious, the decolonization of scientific productions generates a certain number of debates and provokes strong reactions. It is a trend severely attacked by conservative politicians, and constitutes a target for the delegitimization of sciences, especially in this current context marked by the rise of authoritarian regimes. For example, in France, we can consider that the university and the human and social sciences research have been under attack for several years, as evidenced by various comments made by politicians against researchers working on matters related to power, minorities'rights and social inequalities. This fear of "decolonialism" comes along with criticism of the so-called "wokism movement", which tend to normalize the far-right discourse through media to reach public opinion. However, the practices of decolonization of scientific productions, particularly in the field of social history of education, are not new, but - today - it is of utmost importance to anchor the scientific discourse and our posture in this debate. Moreover, considering that decolonial approaches are part of a certain academic tradition, it involves scholars in the creation of a counter-hegemonic research space for the co- and re-creation of knowledge in the history of education.

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Americus' political letters

Cartas políticas de Americus

Aires Antunes Diniz
Not affiliated, Portugal

Abstract (in English)

Americus is the pseudonym of Miguel Calmon du Pin e Almeida (Marquis of Abrantes) in "Political Letters of Americus", published in London, where he went after the assembly to draw up the Constitution of Brazil was dissolved by Emperor Pedro I in 1823. Feeling that his political education was deficient, he made a journey of observation and study in Europe (Calmon, 1933, p. 67). Also, José Joaquim Ferreira de Moura, a Portuguese liberal, was exiled in England in 1823-1826, these letters were attributed to him, he clarified this in 1826 (pp. VI-VII) writing: "The author of the Cartas d' Americus, published in London last year, is also in some things incorrect, and in general very diminutive." Later, Monarcha (2019, p. 29) caused confusion writing: "for Sacramento Blake, it was Miguel Calmon du Pin e Almeida, then living in Switzerland, the future Marquis of Abrantes, a key politician in the conservative games of the monarchy; for Lourenço Filho (1944), it was Martim Francisco Ribeiro de Andrada, another mistake". But Pedro Calmon had already explained everything in 1933 (p. 74). We then know that Miguel Calmon went against the Holy Alliance's desire to colonise Brazil, arguing for good management of Brazil's public finances. We analysed these letters, where 12th deals with education, dreaming a utopian society in Brazil based on the Enlightenment and economic science, where improving education, the economy would be prosperous, and justice would be fairer by applying the jury. In LETTER I, he talks about the Emperor, Pedro I, and in LETTER II he lists the Holy Alliance's means for recolonising Brazil, noting that they are disproportionated to those of the Brazilian Empire. In III he analyses the various forms of government in the draft Brazilian Constitution and in IV he explains the English Constitution. In V, he analyses Freedom of the Press and the means for guaranteeing and preventing abuses with the Freedom of the Press Act. In VI he deals with Religion and linking it to the Politics of Tolerance. In VII he discusses Criminal Laws Reform, emphasising the importance of the Jury, the qualifications and choice of jurors, and in VIII he talks about the difficulty of establishing it and practical ideas for setting up this "salutary institution" and in IX about the prison discipline reform. In X, he deals with Political Economy, emphasising Adam Smith, John Locke, Malthus, Ricardo, and Mill. In XI, he states that the immediate abolition of the slave trade and its gradual emancipation as necessary for civilisation. In LETTER XII, he discusses National Education, considering that it should make everyone the instrument of self-happiness, but as an aristocrat, he restricts education to the lower classes, and unlike Foucault, he does not analyse the school as a disciplining pedagogics. As Monarcha (2019, p. 103) only refers letters of the first volume, he does not see Rousseau's schooling refutation and the reasons for school savings and opting for Lancaster model, not showing the need to include here the Decoloniality study.

Abstract (in Language of Presentation)

Americus é o pseudónimo de Miguel Calmon du Pin e Almeida (Marquês de Abrantes) em *"Cartas políticas de Americus*, publicadas em Londres, para onde foi após a assembleia para elaborar a Constituição do Brasil ter sido dissolvida pelo Imperador Pedro I em 1823. Como sentiu deficiente a sua educação política partiu para uma viagem de observação e estudo na Europa (Calmon, 1933, p. 67). Como José Joaquim Ferreira de Moura, um liberal português, vivia então exilado em 1823-1826 em Inglaterra, foram-lhe atribuídas, que esclareceu tudo em 1826 (pp. VI-VII) escrevendo: "O autor das Cartas d' Americus, publicadas em Londres no ano passado, é também n algumas cousas incorreto, e no geral mui diminuto". Mais tarde, Monarcha (2019, p. 29), causou confusão ao escrever "para Sacramento Blake, tratava-se de Miguel Calmon du Pin e Almeida, então vivente na Suíça, o futuro marquês de Abrantes, político-chave nos jogos conservadores da monarquia; para Lourenço Filho (1944), era Martim Francisco Ribeiro de Andrada, outro engano". Mas, Pedro Calmon já tinha explicado tudo em 1933 (p. 74). Verificámos depois que Miguel Calmon contrariou a vontade da Santa Aliança de colonizar o Brasil, pugnando depois por uma boa gestão das finanças públicas brasileiras. Analisámos estas cartas políticas, em que na 12ª trata da educação pensava uma sociedade utópica no Brasil baseada no iluminismo e na ciência económica, onde com a melhoria da Educação, a economia seria próspera e a justiça mais justa ao aplicar o júri. Na CARTA I, fala do Imperador, Pedro I, inventariando na II os meios da Santa Aliança para recolonizar o Brasil, verificando não serem proporcionais às do Império Brasileiro. Na III analisa as diversas formas de Governo do projeto da Constituição do Brasil e na IV explica a Constituição inglesa. Na V analisa a Liberdade de Imprensa e os meios de a assegurar e prevenir abusos com a Lei desta. Na VI trata da Religião como conexa com a Política da Tolerância. Na VII fala da Reforma das Leis Criminais, sublinhando a importância do Júri, das qualificações dos jurados e a sua escolha e na VIII fala da dificuldade do seu estabelecimento e das ideias práticas para instalar esta "salutar instituição" e na IX da reforma da disciplina das cadeias. Na X, trata da Economia Política, valorizando as ideias de Adam Smith, John Locke, Malthus, Ricardo e Mill. Na XI afirma que a imediata abolição do Comércio dos escravos e a sua Gradual Emancipação são necessárias à Civilização. Na CARTA XII disserta sobre a Educação Nacional considerando que deve fazer de cada individuo o instrumento da sua felicidade, mas como aristocrata restringe a educação das classes populares, e ao contrário de Foucault não há nele uma análise da escola como elemento disciplinador. Como Monarcha (2019, p. 103) só refere o voluma primeiro das Cartas, não viu a contestação de Rousseau e as razões de poupança na escolarização que o levam a optar pelo modelo lancasteriano, não mostrando a necessidade de incluir esta Cartas no estudo da Decolonialidade.

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Techniques, Rhythms, Bodies and Images. The first cinematographic productions on university physical education in Argentina (1953-1957)

Eduardo Lautaro Galak
CONICET/UNLP-UNIPE, Argentine Republic

This research discusses the body images on the creation of the first two university degrees in Physical Education in Argentina in 1953, in La Plata and Tucumán. Two different approaches to body education were developed by these professional institutions with distinct disciplinary positions. The first approach is associated with a humanistic theoretical-pedagogical perspective, while the second is linked to a sports-biological perspective. The inclusion of the former in the Faculty of Humanities and Educational Sciences and the latter in the Faculty of Biological Sciences reflects their respective disciplinary perspectives.

However, these traditions are not reflected in the first film productions that reflect the first steps of both careers. The aim is to analyse the discourses projected in the short films “Plan Elemental de Gimnasia Educativa”, produced around 1953 by the state organisation Cine Escuela Argentino as part of a series of three classes in fascicles (Galak and Orbuch, 2021), and “El movimiento como medio de expresión”, a 1957 production by the Instituto Cinematográfico (ICUNT), which develops a gymnastic plan for women. These are two unpublished films found in the uncatalogued collections of the

Museo del Cine “Pablo Ducrós Hicken” (Buenos Aires) and the Documentation and Archives Department of the Film School (Tucumán). This finding allows us to observe not only the internal struggles that Physical Education went through, but also the gradual use of cinematography as a didactic resource for state higher education (Dussel and Gutiérrez, 2006; Serra, 2011).

Although there are differences in the discourses and audiovisual resources, three general themes can be identified. The film shows a relationship between physical techniques and cinematographic techniques to explain a physical exercise. This combination of techniques aims to project a pedagogical image that is not only informative but also formative, with the intention of reproducing a know-how and a know-how-being. Secondly, physical education is associated with a particular moral formation that places the teacher at the centre of the scene, distinguishes masculine and feminine ways of moving and is based, among other things, on the extrinsic utility of each movement. Thirdly, there were two opposing pedagogical models, each seeking to develop an 'Argentine' physical education, influenced by foreign models but with local meanings. The incorporation of these teaching professions into public universities was a reform that was not without resistance and contradictions. An example of this is that, despite the traditions that sustained each career, the ICUNT filming emphasises aesthetics, folk music, and graceful movement, unlike the UNLP production. Regardless of being discursively argued by a renovating pedagogy, it presents a historical continuity by showing classes with clear influences of Danish gymnastics proposed by Niels Buhk in the first half of the twentieth century.

In summary, both educational films presented 'modern gymnastics' classes that aimed to reform the tradition of scientific-positivist Argentine Physical Education that have been established between the late nineteenth and early twentieth centuries. However, they did not adopt a decolonial perspective that would reject the colonial legacy of seeking solutions to local issues from abroad (mainly Europe).

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Hindered, Revived, and now an International Language?: A historical case study of secondary school German in Waterloo, Ontario, 1950-1990

John Allison
Nipissing University, Canada

Recently, renewed attention has been given journalistically to the question of international language education in elementary and secondary schools in Ontario (Bascaramurty and Alphonso 2023; Dixon 2015; Zhang 2016; Kunnas 2024). When we think of language education in Canada, the official languages often come to mind; French and English (Hayday 2005; Hayday 2015b). The landscape has changed both in Canada and internationally, however. This has been in some ways for the better, but also in ways that present new challenges(Bruter, Frijhoff, and Savoie 2004; Smaller 2004). Questions remain. Indigenous languages are now returning and have rightly become part of the curriculum, having been suppressed through Residential Schools and the genocide of Indigenous peoples in the past 150 years (Griffith 2019; Coronel-Molina and McCarty 2016). Moreover, there has been an evolution in secondary school curricula away from the classical languages, to "modern languages," to "heritage language education" to more recently "international languages"(Aravossitas 2010; Shin 2010; Sachar 2017). Still more needs to be done. This paper will look at the German language in this regard, and it argues that its historical decline in recent decades is not necessarily an indication of its future(Prokop 2005; Plews and Schmenk 2013). A brighter future will also be possible if diversity and choice are embedded in the international language curriculum ((Criser and Malakaj 2020; Merritt 2020). The politics of language education in the Province of Ontario remains an interwoven and complex tale. It is also one driven by political choices. This paper then will explore some of the following research questions in this regard. They will be examined specifically with relation to secondary education.

1. What is the history of the German language in Kitchener and in Ontario?
2. After World War II, what was the relationship between local German organizations and local school authorities? Did this help increase German language studies?
3. What were the events that hindered, and subsequently, the curriculum that sidetracked international languages such as German?
4. What implications did this have in terms of the availability of international language education and decoloniality in the late twentieth century secondary schools?
5. What effects did this have for immigration in large metropolitan centres in Canada?
6. In recent times, why is there renewed hope for international languages in Ontario? Do ties to international cultural organizations help (i.e. the Goethe Institut, the Alliance Française, etc.)?
7. Conclusions. What are the implications going forward in terms of secondary international language education in Canada? And what can be done to shape a better future?

The paper will present a case-study of Kitchener-Waterloo, Ontario. Archival materials from local school boards, the Archives of Ontario, and Library and Archives Canada will be critically analyzed for this project. The K-W region is interesting as it was historically settled by Germans in the nineteenth century, and recently by new immigrant groups (Bryce 2022; Wagner 2006). The paper will look at some possible directions for future policy in this area in conclusion. International language education and multilingualism remains critical for mutual understanding and engagement in the world today.

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Narratives In Dispute In The Teaching Of History Of Education In Brazil In The 1930s: Liberal Reformism And Catholic Reaction

Narrativas Em Disputa No Ensino De História Da Educação No Brasil Na Década De 1930: Reformismo Liberal E Reação Católica

Décio Gatti Júnior[1], **Giseli Cristina do Vale Gatti**[2]
[1]UFU, CNPq, Fapemig (Brazil); [2]Uniube, CNPq, Fapemig (Brazil)

Abstract (in English)

The international movement for educational reform, with antecedents that go back to the end of the nineteenth century, gained greater emphasis and consistency as of the 1920s, when a combination of investments resulted in the propagation of a more consistent ideology through international conventions, organization of associations, publication of periodicals, and trips for international interchange. In Brazil in the same period, due to the growth of republican ideology, a series of initiatives gained strength, which included studies, investigations, international interchange, and legal reform propositions that led to structuring of the educational field. A noteworthy expression of this was the creation of the Brazilian Education Association in 1924, with initial integration of liberals and Catholics in a composition that did not endure for very long. The dissensions between liberals and Catholics increased in the political and educational field through propagation of conflicting proposals: on the part of one, a discourse regarding the need to republicanize the Republic, with a critical tone prevailing and the endeavor to spread schooling of equal quality to all; and on the part of the other, a narrative that sought to restore the central role of the Church in society, with political power and exclusiveness in providing education. In this respect, the rupture with the First Republic through the Revolution of 1930 would make evident the differences between liberals and Catholics, with both groups seeking to influence established authority. In relation to the new regime, Catholics had already been able to institute religious teaching in state public schools, offered in an obligatory manner, with optional enrollment. Liberals, for their part, had expressed their agenda of reforms through publication of an important declaration in 1932. In the educational arena, both groups promoted associational initiatives, and also maintained publishing efforts, with publication of periodicals and books directed to the public in general, but also to the school public, notably that of the normal schools. In this regard, it is important to remember that freedom of education provided the tone for school institutions, with the State authority, the religious denominations, and civil society to promote school education, which extended to the Normal School, responsible for teacher training for all primary schools. In this communication, we address the almost always antagonistic narratives present in the in two manuals of the History of Education published in Brazil. The first is "Concepts of History of Education" by Afrânio Peixoto (1933), and the second "Education. History of Pedagogy. Current Problems" by Peeters and Cooman (1937). In both, there is intense presence of the theme New Education, which was linked, on the one hand, with the effort to construct a democratic republic, and on the other hand, with the attempt to maintain Catholic relevance in Brazilian society. In one point, the narrative of the manuals converges – in the objection, for different reasons, to the educational initiatives of Soviet Russia. The study leads to the conclusion of the centrality acquired by New Education in Brazilian educational debates in the first decades of the twentieth century.

Abstract (in Language of Presentation)

O movimento internacional em torno da renovação educacional, com antecedentes que remontam ao final do Século XIX, ganhou maior densidade e consistência a partir da década de 1920, quando um conjunto de investimentos resultou na veiculação de um ideário coeso, por meio de congressos internacionais, organização de associações, publicação de periódicos e realização de viagens de intercâmbio. No Brasil na mesma época, devido ao crescimento do republicanismo, ganhou força uma série de iniciativas, o que incluiu, estudos, investigações, intercâmbios internacionais e proposições legais reformistas que levaram a estruturação do campo educacional, cuja expressão destacada seria a criação, em 1924, da Associação Brasileira de Educação (ABE), inicialmente, integrada por liberais e católicos, em uma concordata que não se estendeu por muito tempo. As dissenções entre liberais e católicos avolumaram-se no campo político e educacional, por meio da veiculação de propostas antagônicas: de um lado, um discurso sobre a necessidade de republicanizar a República, com tom crítico prevalente e busca da difusão da escolarização de igual qualidade para todos; de outro, uma narrativa que buscava restaurar o papel central da Igreja na sociedade, com poder político e exclusividade na oferta educacional ainda que para poucos. Nessa direção, a ruptura com a Primeira República, por meio da Revolução de 1930, evidenciaria as diferenças entre liberais e católicos, com ambos os grupos em busca de influenciar o poder instituído. Em relação ao novo regime, os católicos conseguiram instituir nas escolas públicas estatais o ensino religioso. Os liberais, por seu turno, tinham expressado sua agenda de reformas por meio da publicação de um importante manifesto em 1932. Na arena educacional, ambos os grupos promoveram iniciativas associativas, bem como mantiveram esforços editoriais, com publicação de periódicos e livros destinados ao público em geral, mas, também, ao público escolar, notadamente, das escolas normais. Nessa direção é importante lembrar que a liberdade de ensino dava a tônica para as instituições escolares, com o Estado, as confissões religiosas e a sociedade civil a promover o ensino escolar, o que se estendia à Escola Normal, responsável pela formação de professores, para as escolas primárias. Nesta comunicação, abordamos narrativas quase sempre antagônicas presentes em dois importantes manuais de História da Educação publicados no Brasil na década de 1930. O primeiro, Noções de História da Educação, de Afrânio Peixoto, em 1933; o segundo, Educação. História da Educação. Problemas Actuaes, das Madres Peeters e Cooman, em 1937. Em ambos, há intensa presença da temática da Educação Nova, o que se vinculava, de um lado, ao esforço de construir uma República democrática, por meio de reformas educacionais e, de outro, à busca da manutenção da relevância católica na sociedade brasileira. Em um ponto, porém, a narrativa de ambos os manuais converge – na objeção, por razões diferentes, as iniciativas educacionais da Rússia soviética. Conclui-se pela centralidade adquirida pelo movimento internacional da Educação Nova nos debates educacionais brasileiros das primeiras décadas do Século XX.

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Desires of Science: How Sight is Created and Lost in American Progressive Education

Thomas Popkewitz

University of Wisconsin–Madison School of Education, United States of America

There is an alluring and haunting desire of modernity of science as the elixir for enabling the good life of a just and equitable society. The enduring hope is that research - its rules, standards, and distinctions – can describe and change social conditions for the better collective and individual life. The desires entangled in the social sciences embody practices in making the kinds of people that anticipate that "better life" as the good citizen, parent, or worker. The desire of activating the good life and people haunts the 19th century emergence of the social and educational sciences and their inscriptions in American Progressive schools of the early 20th century. The sciences carried philosophical ideals of the potentialities of children in the curriculum and learning psychologies ordering the conduct of children. The paper explores this allure of science in three icons of the sciences relates to the formation of pedagogy in the American common school: G. Stanley Hall's Child Studies, Edward L. Thorndike's Connectionist psychology, and John Dewey's anthropological psychology. Four themes organize the analysis:It explores how these sciences perform as *a social actor.* They epistemes or 'styles of reasoning" that generate patterns of recognition and expectations of experiences. The calculative practices of science in the school curriculum are explored as anticipatory practices about the potentialities of kinds of people that are elided in a non-polemic language such as "intelligent action", creativity, curiosity, "needs", and motivation. Second, the sciences "act" as *desires* inscribed in the cognitive structuring as the will-to-know. Third, the sciences were comparative. While all science is comparative, the comparative reasoning of the social and psychological sciences were *double gestures*; gestures of hope of activating the potentialities-to-be of the child that imagines the good life. And simultaneous in gestures of hope were gestures to the potentialities-not-to-be, those qualities affectively directly to the dangers and dangerous populations threatening that hope. Fourth, patterns of recognition and expectations of the sciences travels and settles in schooling as a *space of action.* The knowledge that travels into the school is thought of as an external knowledge that travels into the internal qualities of the school to activate the "good" social and individual life, what I call *indigenous foreigners*. The reading of the sciences in school, however, is never a sole act. Science enters the school at the interstices of multiple ideas, traditions, historical and cultural traditions, what I explore as *traveling libraries*. The "libraries" are affectively attached and mobilized as a system of reason in registers of children's learning and the expertise of the teacher.

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The Disputes Over the Expansion of Secondary Education in Minas Gerais (1942-1961): Catholics, Liberals And Civil Society

As Disputas Em Torno Da Expansão Do Ensino Secundário Em Minas Gerais (1942-1961): Católicos, Liberais E Sociedade Civil

Giseli Cristina do Vale Gatti[1], **Décio Gatti Júnior**[2]
[1]Uniube, CNPq, Fapemig (Brazil); [2]UFU, CNPq, Fapemig (Brazil)

Abstract (in English)

In this communication, considerable expansion of secondary education in Minas Gerais, Brazil, can be perceived from 1942 to 1961. An examination was made of information in the Instituto Brasileiro de Geografia e Estatística (IBGE), in the Revista Brasileira de Estudos Pedagógicos, and in the Ministério da Educação e Cultura; of education legislation in the Legislative Assembly of Minas Gerais; and of historiography regarding secondary education. Population growth of 45,56% occurred in this period, with expansion of 621,5% in the number of enrollments in secondary education (from 21.439 in 1942 to 154.688 in 1963) and expansion in the number of schools (from 137 schools in 1945 to 437 schools in 1959 - 219% growth). There was strong expansion of secondary education in Minas Gerais, with predominance of private schooling, most notably Catholic, through public funding. In this direction, it was possible to see that the expansion of secondary education in Minas Gerais took off between the 1940s and 1960s, with a predominance of private institutions (83%), especially Catholic ones, which was more visible in 1945, since in 1959 the number of Catholic and lay establishments came closer in numerical terms, but still with a significant predominance of the private sector in relation to the number of public establishments (17%). In this respect, it is important to mention that the documentation consulted shows that there were regular public subsidies for the maintenance of private lay and confessional institutions in the state of Minas Gerais. It should be noted that in the state of Minas Gerais, the provision of secondary education, which was an increasingly strong and consistent demand from the population, found a response in private initiatives, notably through the provision of schools under the care of the Catholic Church. It is evident that the predominance of enrolments in Catholic secondary schools reflected a policy of maintaining Catholic relevance in an environment pressured by liberal ideas and, therefore, by attempts to modernise society, in cultural terms, through schooling. However, given the movement of Catholic reaction, especially in the state of Minas Gerais, during much of the 20th century, the actions of Catholics had in schooling an important channel of cultural diffusion, in opposition to attempts to advance agendas of social and liberal appeal.

Abstract (in Language of Presentation)

Nesta comunicação, apreendeu-se a expansão do Ensino Secundário em Minas Gerais, no Brasil, entre 1942 e 1961. Examinaram-se informações no Instituto Brasileiro de Geografia e Estatística, na Revista Brasileira de Estudos Pedagógicos e no Ministério da Educação e Cultura; legislação de ensino na Assembleia Legislativa de Minas Gerais; historiografia sobre o Ensino Secundário. Houve crescimento populacional de 45,56% no período, com expansão de 621,5% no número de matrículas no Ensino Secundário (de 21.439, em 1942, para 154.688, em 1963) e de 137 estabelecimentos, em 1945, para 437, em 1959 (219% de crescimento). Houve forte expansão do Ensino Secundário em Minas Gerais, com oferta privada predominante, notadamente católica, mediante subvenções públicas. Nessa direção, foi possível verificar que a expansão do Ensino Secundário em Minas Gerais teve um arranque entre as décadas de 1940 e 1960, com predominância da oferta por instituições particulares (83%), notadamente católicas, o que foi mais visível em 1945, pois, em 1959, o número de estabelecimentos católicos e leigos aproximou-se em termos numéricos, mas ainda com significativa predominância do setor particular em relação ao número de estabelecimentos do poder público (17%). A esse propósito, é importante mencionar que se percebeu na documentação consultada indícios de que houve subvenções públicas regulares para a manutenção de instituições particulares leigas e confessionais no Estado de Minas Gerais. Nota-se que no Estado de Minas Gerais, a oferta de Ensino Secundário, que era uma demanda cada vez mais forte e consistente da população, encontrou resposta nas iniciativas particulares, notadamente, por meio da oferta em instituições escolares sob os cuidados da Igreja Católica. É evidente que a predominância de matrículas em escolas secundárias católicas refletia uma política de manutenção da relevância católica em um ambiente pressionado pelas ideias liberais e, portanto, pelas tentativas de modernização da sociedade, em termos culturais, por meio da escolarização, todavia, dado o movimento da reação católica, notadamente, no Estado de Minas Gerais, durante boa parte do Século XX, as ações dos católicos tinham na escolarização um canal importante de difusão cultural, em oposição às tentativas de avanço de pautas de apelo social e liberal.

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Educational Images in Dialogue and Confrontation: Reiteration and Subversion of Education through Print Media: magazine, newspaper and novel (Brazil, 1905/1940)

Raquel Discini Campos
Universidade Federal de Uberlândia- MG/Brasil, Brazil

Assuming that ISCHE 45 has as its theme "(de)coloniality and diversity in the histories of education," and that the conference encourages discussion regarding the plurality of methods, archives, and sources used for writing the History

of Education, this panel, composed of education historians using different genres of sources, encompasses research that analyzes possible subversions to the ongoing educational hegemonic order in Brazil in the first half of the 20th century. Through the scrutiny of printed materials such as newspapers, magazines, supplements, and widely circulated novels in the country, the panelists respond to the following questions: to what extent did certain prints collaborate – or not – in the reiteration and/or subversion of educational models related to gender performances of boys and girls; men and women; students and teachers? In what ways were physical punishments and symbolic violence of adults towards children, and vice versa, reconstructed through multiple narrative genres such as photographs, comics, drawings, stories, contests, advertisements, and other means used by readers and creators of newspapers and magazines with different functions and ideological nuances? The works comprising this panel operate with a notion of non-school history of education, as they delve into the analysis of the educational phenomenon beyond the school. However, they comprehend the intrinsic relationships between non-school cultural ambience and school culture in a specific sense, as demonstrated by research in the field (JULIA, 2001); (ESCOLANO, 2017); (SOUZA, 2000). We work with the press not specifically pedagogical to write the history of education, positing that such media, even if not explicitly educational, were laden with educational intentions. These questions are based on the understanding that presses are cultural artifacts that are constructed and operate on a system of values – and, at the same time, create systems of values. Their genesis occurs within axiological communication spheres responsive to each other (BAKHTIN; 1997). We encounter transnational communication circuits (BARBOSA, 2009, VIDAL, 2020) that develop amidst shared, redefined, and globally reconstructed imaginaries (BURKE, 2005; DARTON, 1989; LUCA, 2006). Thus, Raquel Discini de Campos discusses "The school, the teacher, and the students amidst mockery and ridicule: jests and jokes of 'O Tico-Tico' (1905)"; Paulo Faria addresses gender performances in "Masculinity and protagonism: representations of male figures in the illustrated stories of the first edition of the youth magazine 'O Tico-Tico' (1905)"; Ariane Motoki explores "Representations of childhood in the Children's Supplement of the newspaper 'Correio da Manhã' (1937-1938. Rio de Janeiro, Brazil)"; and Marco Antonio de Santana investigates "Images of female preceptors: tale and novel by Mário de Andrade (São Paulo, 1923-194)." (Funding: Fapemig)

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Far Beyond An Angel Or Saint: Educational And Scientific Representations Of Nursing In The Press Of Manaus, Amazonas (1971)

Muito Além De Um Anjo Ou Santa: Representações Educativas E Científicas Da Enfermagem Na Imprensa De Manaus, Amazonas (1971)

Sibila Lilian Osis[1,2], Bruna Gabriela da Silva Holanda Mateus[1,2], Jade Da Silva Batista[1,2]
[1]Núcleo de Ensino e Pesquisa em História como Prática Social (NUPPS); [2]Universidade do Estado do Amazonas, Brazil

Abstract (in English)

The history of nursing as a profession has its roots in the 19th century with the pioneering work of Florence Nightingale, an Englishwoman who set standards for a modern profession grounded in scientific and educational knowledge. In Brazil, the Anna Nery Nursing School in Rio de Janeiro is considered one of the earliest institutions to train nursing professionals, commencing its activities in 1923. This marked the inception of the Brazilian Nursing Association (ABEn), actively involved in expanding and enhancing the profession and establishing its legislative framework. Organized by ABEn for 77 years, the Brazilian Nursing Congress has played a vital role in the critical and reflective training of participants, offering scientific and educational insights and providing political platforms to contextualize the nursing profession. In 1971, the congress took place in the city of Manaus, in the state of Amazonas, marking the first occurrence in the northern region of the country. The event generated significant excitement in the city, supported by the organizing committee of the ABEn Amazonas Section (ABEn AM), which sought press coverage and extensively publicized the event in the newspapers of that era. Thus, the aim of this study is to comprehend the educational and scientific representations associated with nursing, as published in printed media during the 1971 Brazilian Nursing Congress. This is a historical document-based study utilizing documents from the ABEn AM collection as primary sources, encompassing records from the Organizing Committee and the Dissemination Sub-Committee, responsible for organizing articles published in newspapers at that time. Additionally, we analyzed the event program and other documents to identify educational activities and key participants. To aid our document analysis, we drew on the works of Chartier (1990) and Martins and Luca (2012), understanding how the press contributes to the construction of social representations, disseminating perspectives and opinions. This helped us comprehend how the event committee utilized the press to affirm the prestige and renown of nursing. Following Perrot's (2017) propositions, considering nursing as a predominantly female profession, we highlight the influential role of these women who disseminated representations and occupied spaces for the expression and visibility of a positive image of nursing. Recognizing the pivotal role of the press in shaping perceptions and disseminating knowledge, newspapers have long served as a daily conduit between readers and the world through printed letters. They are not merely tools for shaping opinions but also vehicles for information dissemination, possessing the capacity to instigate socio-cultural changes over time. In the context of Manaus, it's conceivable that the press was strategically employed by congress organizers to bring the population closer to recognizing nursing as a profession grounded in science and education. Understanding these representations, publicized through the event, offers insights into the historical and educational evolution of the nursing profession. This knowledge empowers us by fostering awareness of the processes of change, struggles, and resistance that are essential for promoting nursing and dismantling social stereotypes.

Abstract (in Language of Presentation)

A enfermagem como profissão apresenta uma trajetória recente, iniciada pela inglesa Florence Nightingale no século XIX, que estabeleceu normativas para uma profissão moderna, envolta de conhecimento científico e educacional. No Brasil, a Escola de Enfermagem Anna Nery, na cidade do Rio de Janeiro, é considerada uma das primeiras instituições formadoras dessas profissionais, iniciando as atividades em 1923. Dela surgiu o que se tornaria a Associação Brasileira de Enfermagem (ABEn), sendo atuante na expansão, aprimoramento da profissão e estabelecimento de uma legislação própria. O Congresso Brasileiro de Enfermagem é um evento que ocorre há 77 anos, sendo organizado pela ABEn. Este encontro vem contribuindo para uma formação crítica e reflexiva de seus participantes, tanto no aspecto científico mas também na educação, além de oportunizar espaços políticos para contextualização da profissão. A edição do evento de 1971 foi realizado na cidade de Manaus, capital do estado do Amazonas. Esse foi o primeiro a acontecer na região Norte do país, e o evento trouxe grande movimentação à cidade pela comissão organizadora da ABEn Seção Amazonas (ABEn AM), que buscou apoio da imprensa e proporcionou uma ampla divulgação nos jornais da época. Assim, o objetivo deste estudo foi compreender as representações educativas e científicas vinculadas à enfermagem divulgadas em impressos durante o período do Congresso Brasileiro de Enfermagem no ano de 1971. O estudo é do tipo histórico de base documental em que utilizamos como fontes documentos do acervo da ABEn AM onde estão depositados registros da Comissão Organizadora do evento, bem como da Sub-Comissão de Divulgação, que organizou em arquivo os artigos publicados nos jornais da época. Também analisamos o programa do evento e outros documentos, buscando identificar as ações educativas e seus envolvidos. Para subsidiar a análise dos documentos nos apoiamos em Chartier (1990) e Martins e Luca (2012) o entendimento de como a imprensa atua na construção de representações sociais e disseminação de perspectivas e opiniões, de modo a compreender como a comissão do evento a utilizou para afirmar prestígio e renome à Enfermagem. Conforme as proposições de Perrot (2017), sendo a Enfermagem uma profissão predominantemente feminina, ressalta-se os poderes de tais mulheres, que disseminaram representações e ocuparam espaços para expressão e visibilidade de uma imagem positiva da enfermagem. A imprensa é uma forte estabelecedora de representações e saberes, sendo por muitos séculos a fonte diária de conexão do leitor com o mundo pelas letras impressas. Assim, entende-se que os jornais são ferramentas de formação de opinião, bem como disseminadoras de informação, com capacidade de promover mudanças socioculturais ao longo do tempo. Nesse contexto, a imprensa em Manaus pode ter sido uma ferramenta utilizada pelas organizadoras do congresso para aproximar a população da compreensão da Enfermagem como uma profissão de base científica e educacional. Conhecer tais representações veiculadas com a divulgação do evento proporcionou compreender uma perspectiva da evolução histórica e educacional da profissão, o que traz fortalecimento significativo, ao se inteirar dos processos de mudança, lutas e resistências necessárias para promover a Enfermagem e romper estereótipos sociais.

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"I'm Black, and I Can Do This:" Black Girls as Tenacious and Audacious Visionaries

ArCasia James-Gallaway
Texas A&M University, United States of America

For decades, schools in the United States were organized largely by race, a practice enshrined into the law in the southern region of the country. Because the United States, like many other countries, has historically pivoted on white supremacist, antiBlack ideologies, the history of this educational policy has underlined the salience of race. That is, with few exceptions, the implementation of school desegregation has been studied by historians as a racial issue that had little relationship to gender or socioeconomic status. As a result, the experiences of Black students in these narratives have largely been lumped together, obscuring how the experiences of different Black social groups unfolded in this context. There is much to learn, I contend, from the Black students who desegregated about this era and their experiences throughout it, particularly from Black girls. Drawing on original oral history interviews and extensive archival research, this paper considered which Black girls became homecoming nominees, homecoming queens, cheerleaders, pregnant students, and young mothers across the 1970s in majority-white, desegregating schools in Texas. I highlight the marked determination of Black girls in newly desegregated schools, asserting that Black girls were visionaries who expanded white notions of femininity and capability. This project demonstrates how Black girls employed tenacity to achieve their goals and audacity in believing they could hold titles routinely reserved for their white girl counterparts. Through their actions, I show that Black girls possessed a visionary prowess that stood to redefine and expand traditional, white notions of femininity and capability, making their new schools, the South, and the nation more inclusive and representative of their dynamic experiences. Few roles connote femininity or provide a window into the transition from girlhood into womanhood as do these, and the racialized-gender dimensions of Black girls' experiences highlight extraordinary acts of bravery, audacity, and tenacity. To understand these topics, I examine their extracurricular activity and transition into parenthood as sites of cultural innovation. I feature seven Black girls and begin by discussing their primary school years, subsequently moving on to their junior high and high school days. This chronology underlines ostensibly middle-class Black girls' preparation for and disposition toward the cheerleader and homecoming queen role; in tandem, I analyze how some working-class Black girls, who became pregnant and young mothers, proved unable to access those roles, yet met all requirements to graduate on time with their respective classes. Such a lens acknowledges the different pathways Black girls created to achieve at high levels as they deemed appropriate. The project also examines their proximity to hegemonic femininity to help establish the standard against which Black girls were judged and the hurdles they had to clear for acceptance and success on their terms.

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The "colonisation" in Southern Italy. The Basilicata Province case during the first fifty years of the Italian Kingdom (1861–1911)

Dario De Salvo
Università degli Studi di Messina, Italy

The major contribution of this report is about the reconstruction of "colonisation" policies that were put in place during the post-unification of Southern Italy, to support the social and economic by utilizing, in particular, the channel of a public primary school. Notably, we intend to highlight the critical aspects of the application of a new educational system (Casati Law 1859), which extended compulsory schooling to all of Italy without distinction in any particular territory. Basilicata Province's reality, similar to many other parts of Southern Italy, brings along its own history, between the lights and shadows of the school policy linking to the birth of the new Kingdom, while the compulsory nature of education is making its way and renewed ideas of economic development, of work and education. In a letter sent to Cavour in 1860, Luigi Carlo Farini described the underdevelopment of Basilicata, which was similar to Africa rather than an evolved society. Likewise, in the famous report *Sulle condizioni della pubblica istruzione nel regno d'Italia* by Carlo Matteucci, it was highlighted how evident the fracture and linguistic diversity appeared after the Unification of Italy and not only in Basilicata. Moreover, Alfredo Zazo in his work *L'istruzione pubblica e privata nel Napoletano* (1767-1860) defined, without certain terms, the Lucan school network as the most miserable one in the Kingdom. In the light of the documents kept in the State Archives of Potenza (Prefecture Fund - Administrative Acts) it is possible to re-read the history of the elementary school in Basilicata in the first fifty years of the Italian Kingdom (1861-1911) in an attempt to highlight lights and shadows, prevarications and exclusion in the difficult implementation of the Casati Law.

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A New Infant School Against Children's Poverty And Cultural Deprivation: The Italian Case Of Pietro Pasquali And Sisters Agazzi

Evelina Scaglia
University of Bergamo, Italy

According to some of the latest methodological advancements in the contribution of the History of Education to a deeper understanding of early childhood education and its main development at an institutional and pedagogical level (Luc, 1997; Lascarides, Hinitz, 2011; Sani, 2016), an interesting case study could be identified in the commitment of three Italian educators, Pietro Pasquali and the sisters Rosa and Carolina Agazzi, in fighting against children's poverty and cultural deprivation in the transition of the 20th century. They contributed, through their direct educational interventions in the infant school of Mompiano (in the city of Brescia, Northern Italy) and the publications of handbooks, journal articles, and training courses, to prepare new educators and to guide working class to take care of children with educational intent. To explore this issue, it could be interesting to analyse three sources, such as two handbooks by Pietro Pasquali (*Il nuovo asilo: guida per le maestre e le madri nell'educazione della prima infanzia sulle tracce dell'Asilo di Mompiano*, 1903; *Il nuovo spirito dell'asilo: a complemento del volume Il nuovo asilo*, 1910), and a volume by Rosa Agazzi (*Guida per le educatrici dell'infanzia*, 1932), in which she had collected some of her own professional writings already published in the educators' journal «Pro Infantia». The educational strategies, methods, and tools promoted in all three books were the result of a transnational 'educational-cultural' transfer (Sahlfeld, 2016), contributing to place the Mompiano infant school experience within the broader international framework of institutional development of infant schools. The affirmation of pedagogical-organizational dimensions aimed at the realisation of a tripartition between physical education, intellectual education, and moral education explicitly inspired by Pestalozzi (Veiga, 2018) went, hand in hand, with the promotion of a civilising process (Elias, 1988), in terms of self-ordering, self-regulation, and internalization of norms for the autonomous and responsible development of each child. In Mompiano school, the little boys and girls, after hygiene and medical treatment, washing, and wearing school smocks and shoes (as a symbol of external equality), had the opportunity to experience 'the intuition of a civilised life' (Pasquali, 1903) in a context of social normativity, dominated by educational relationships animated by joy, intelligence, and affection. Their civilisation entailed a change in their emotional heritage, with the assumption of personal habits marked by the principles of fairness and respect for others, as results of the spontaneous learning of rules and methods of social discipline (Agazzi, 1932). In this direction, it can be said that Pasquali and Agazzi's experience contributed to the translation of the modern instance of disciplining of body and soul (Dekker, Wichgers, 2018) into a more contemporary form of self-disciplining, thanks also to the systematic attention exercised on a practical level to the natural needs of the youngest. Moreover, it promoted a deep process of civilisation of the children in terms of personal emancipation, thanks to the development of teaching-learning activities characterized by active methods and the use of didactic aids collected or made by the pupils (Lombardo Radice, 1928).

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Writing Histories Of Women's Access To Education And Professional Training In The 1930s: Revisiting Metropolitan And Colonial Narratives

Rebecca Rogers
Université Paris Cité, France

The first academic history of French women's access to the university and professional careers was published in 1937. The author, Edmée Charrier, was a member of the French branch of the International Federation of University Women and a lawyer; the dissertation, *L'évolution intellectuelle feminine*, had been defended in the Faculty of Law at the University of Paris. Her 572-page treatise adopted an empirical and comparative method to document the evolution of women's presence in the intellectual life of the nation, drawing heavily on available statistics to demonstrate "progress" but also to highlight existing gender inequalities. Her thesis established a narrative about women's access to higher education which has remained remarkably stable over the intervening eighty years. Inspired by the comparative approach of contemporary social scientific analyses, she concluded with a chapter about women in four highly qualified professions (medicine, law, engineering and university professorships) in other European countries and the other continents although she drew no conclusions from this panorama. While Charrier is undoubtedly the best-known Frenchwoman to write a dissertation about girls' education, she was not alone. By the 1930s, women students were less of an anomaly within the university and their number in doctoral studies was rising. Indeed, two other women in the Faculty of Law in Paris, Zénaïde Tsourikoff and Sylviane Illio, also wrote about the history of girls' education focusing on North African girls' experiences. This paper approaches these women's scholarship from a perspective that highlights the gendered and imperial nature of the university setting. Who were these women and their male directors in the inter-war French university? Edmée Charrier was French, but her director was an Algerian-born Professor of Law, active within the Alliance Israélite Universelle. The two other women are virtually unknown but both spent time in North Africa at a moment when Algerian girls' opportunities were slowly expanding, but also nationalist demands with respect to education. What relationship did these women have to the production of knowledge about girls' education in imperial contexts? Their dissertation topics bear the trace of feminist convictions, but how did imperial positioning factor into their research methods and questions? What sort of archives underlay their scholarship, framing narratives about the history of girls' education in France and particularly Algeria since the 1930s? The overall goal of this paper is to explore how the first generation of women who wrote dissertations participated in the writing of educational historiography, analyzing the ways they queried, or not, dominant narratives about education and progress. The dissertations of Tsourikoff and Illio, in particular, offer an opportunity to examine how the experience of living and researching this topic in colonial Algeria shaped the stories they told of a highly stratified society where European, Arab, Kabyle and Jewish women had very different experiences. In our contemporary concern to decolonize the history of education, the voices of these women in the 1930s offer a perspective that adds a gendered and racialized complexity to a history that remains under-researched and very male-oriented to this day.

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“The male teacher is a man”. Masculinities in the Uruguayan Teaching Profession during the 1910s

“El Maestro Es Un Hombre”. Masculinidades En El Magisterio Uruguayo Durante La Década De 1910

Trinidad Iralde
Universidad de la República, Uruguay

Abstract (in English)

During the 1910s, the Uruguayan teaching union scene saw the emergence of the National Teachers' Center (1916-1920), a union made up exclusively of men in the context of a 90% feminized teaching group. Starting with the question: why an exclusively male union? We will rehearse some possible answers that emerge from the reading of *Rodó* (1918-1919), the journal published by that union. There, teachers denounced having been excluded from working in rural areas because of the authorities' preference for female teachers. That conflict led them to confront their female colleagues. In other cases, the male identity of the union was related to the type of arguments used to pursue claims that, although did not respond to exclusively male problems, were addressed as men's issues. On some occasions, the union chose to emphasize certain features of the teaching profession that would allow us to question the consensus among male teachers about the interpretation of teaching as an intrinsically feminine task. Finally, the journal of the National Teachers' Center also "fabricated" masculinities (Badinter, 1992) through a column in which were given suggestions aimed at the moral formation of men. There are not much studies in history of education that have addressed masculinities as an object of study (Brice, 2001; Ní Bhroiméil, 2005; Sonlleva-Velasco & Sanz-Simón, 2022). However, the relationship between masculinity and teaching that compose the subject of this paper could be in dialogue with studies about the feminization of the profession (Cortina & San Román, 2006; Fiorucci et al., 2022) that allude to the distancing of males from primary teaching between the nineteenth and twentieth centuries. The study around the National Teachers' Center has allowed us to identify the spaces and roles available and restricted for male teachers within public primary education, both in urban and rural areas, and also beyond the schools, in unions. In turn, we have been able to identify which aspects of the work of teaching were in tension -and which were not- regarding the "hegemonic masculinity" (Connell, 2003) legitimized in Uruguay during the first decades of the twentieth century (Cuadro, 2023). In addition, the relational nature of gender as an analytical category (Scott, 2008) has led us to recognize the spaces and roles that were inhabited by female teachers without losing sight of their relationship with the attributes associated with the normative femininity of the time. Although in this paper we will focus mainly on the study of the Centro Nacional de Maestros, with the purpose of rehearse some more general explanations that allow us to understand the relationship between masculinity and teaching, we will also add other voices to the analysis. We will pay attention to the discourses produced by other mixed union entities and also to the authorities of the General Directorate of Public Instruction.

Abstract (in Language of Presentation)

Durante la década de 1910, la escena gremial del magisterio uruguayo vio nacer al Centro Nacional de Maestros (1916-1920), un gremio conformado exclusivamente por varones en el contexto de un cuerpo docente feminizado en un 90%. Frente a la pregunta: ¿por qué un gremio exclusivamente masculino*?* Ensayaremos algunas posibles respuestas que se desprenden de la lectura de “*Rodó”* (1918-1919)*,* el órgano de prensa publicado por aquel gremio. Allí, los maestros denunciaron haber sido excluidos del trabajo en el ámbito rural a causa de la preferencia de las autoridades por las maestras, conflicto que los llevó a enfrentarse a sus colegas mujeres. En otros casos, la identidad masculina del gremio tuvo que ver con el tipo de argumentos que se emplearon para llevar adelante reclamos que si bien no respondieron a cuestiones exclusivamente masculinas sí fueron abordadas como asuntos de varones. En algunas ocasiones, el gremio optó por enfatizar ciertos rasgos de la profesión que incluso permitirían cuestionar el consenso que tuvo entre los maestros la interpretación del trabajo de enseñar como una tarea intrínsecamente femenina. Por último, el órgano de prensa del Centro Nacional de Maestros también operó “fabricando” sentido sobre las masculinidades (Badinter, 1992) mediante una columna dedicada a dar sugerencias orientadas a la formación moral de los varones. Son relativamente escasas las investigaciones vinculadas a la historia de la educación que han abordado como objeto de estudio a las masculinidades (Brice, 2001; Ní Bhroiméil, 2005; Sonlleva-Velasco & Sanz-Simón, 2022). No obstante, la relación entre masculinidad y magisterio sobre la que se interroga esta ponencia podría dialogar con los estudios sobre feminización del magisterio (Cortina & San Román, 2006; Fiorucci et al., 2022) en los que se alude al distanciamiento de los varones de la enseñanza primaria entre los siglos XIX y XX. El estudio del órgano de prensa del Centro Nacional de Maestros nos ha permitido identificar los espacios y roles disponibles y restringidos para el magisterio masculino dentro de la enseñanza primaria pública, tanto en el ámbito urbano como en el rural, y también más allá de las escuelas, en los gremios. A su vez, hemos podido identificar qué aspectos del trabajo de enseñar estuvieron en tensión -y cuáles no- respecto de la “masculinidad hegemónica” (Connell, 2003) legitimada en Uruguay durante las primeras décadas del siglo XX (Cuadro, 2023). Asimismo, el carácter relacional del género como categoría analítica (Scott, 2008) nos ha llevado a reconocer los espacios y roles que fueron habitados por las maestras en el ámbito magisterial y en el gremial sin perder de vista su relación con los atributos asociados a la feminidad normativa de la época. Si bien en la ponencia nos detendremos centralmente en el estudio del Centro Nacional de Maestros, con el propósito de ensayar algunas explicaciones más generales que permitan comprender las relaciones entre masculinidad y magisterio, también sumaremos al análisis otras voces. Atenderemos a los discursos producidos por otras entidades gremiales de carácter mixto y también a los emanados por las autoridades de la Dirección General de Instrucción Pública.

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History of Education in African Societies. Appropriation, Negotiation, and Struggles. Part 2

Pierre Guidi
université Paris Cité, IRD, France

The book *History through Narratives of Education in Africa. Social Histories in Times of Colonization and Post Independence* (1920s – 1970s) is the result of a collaboration between the Centre Population et Développement (CEPED, France), the Centre d'etudes en sciences sociales sur les mondes africains, américains et asiatiques (CESSMA, France) and VID Specialized University (Norway). The 15 chapters are written by an international group of scholars giving the book its rich perspectives. The chapters of the book cover a wide range of topics, all of which investigate the history of education in Africa in the 19th and 20th centuries. In this context, the institutions under study range from government and mission schools, to universities, to teacher training centres, to a leprosy village. The social and political history of the school-educated, the history of knowledge, struggles over schooling, and schools as places to address broader political claims, are just some of the topics explored. The chapters can be said to be thematically linked by their attention to the intersections of race, gender, class and education, and to specific contexts within broader colonial settings. The geographical scope includes Algeria, Angola, Cape Verde, Belgian Congo, Ethiopia, Kenya, Madagascar, Réunion, Somalia and South Africa. In *History through Narratives of Education in Africa* the roles of various actors involved in colonial and postindependence education in Africa are highlighted. The chapter contributions place, at the heart of their narratives, pupils, parents, teachers, policymakers, colonial administrators, politicians and religious leaders as well as Islamic organizations, missionary societies, families and communities. The authors have searched for narratives of education through different sources: oral interviews, written documents from private and public archives and publications like bibliographies, and films. To deal with the wide range of actors and institutions, as well as with the broad geographical scope covered in this book, through a shared repertoire of understanding there is a focus on a concept taken from Mary Louise Pratt: how schools constituted contact zones, zones where content, access, and aims of education were negotiated (Pratt, 2008). All the chapters in the book address educational settings as social spaces where both contact and separation between colonisers and colonised are constructed through social interactions, negotiations, and struggles. How the chapters relate to education as social spaces impacted on the structure of the book which consists of three parts: The Genesis and Action of Intermediary Social Groups, Colonial Spaces of Contact, Allegiances and Loyalties, Limits and Closings of Contact Zones and Two Way Round Circulations.

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History through Narratives of Education in Africa. Social Histories in Times of Colonization and Post Independence (1920s – 1970s), Edited by Ellen Vea Rosnes, Pierre Guidi and Jean-Luc Martineau (Brill 2024)

History of Education in African Societies. Appropriation, Negotiation, and Struggles. Part 1

Pierre Guidi
université Paris Cité, IRD, France

The panel "History of Education in African societies" will focus on the history of educational institutions, their actors, and on the social dynamics of schooling from colonization to nowadays. The communications will aim to understand the ways in which educational policies and practices are closely bounded with the building of African societies and states. Questions related to education were instrumental to the construction of colonial empires. At the interface of colonial powers and colonized populations, schools are relevant places to understand the colonial "encounter", its violence, conflicts, contradictions, negotiations, and processes of domestication. As such, they are privileged sites for observing the many ways in which African societies have developed creative strategies to cope with authoritarian and segregated political and social orders imposed by colonization. While recognizing the "power of the Europeans in the colonial encounter" we call for a focus on "the importance of African agency in determining the shape the encounter took" (Cooper 1994). African students, teachers and families need to be regarded as “agents who appropriated schooling as a domain of struggle with which they could further their own (often diverse) social and economic ends” (Kallaway 2019). How did colonized actors struggle and negotiate with missionaries and colonial administrations for control of schools and knowledge taught? How did they mobilize school knowledge and educational capital in order to adapt to colonial pressure? (Summers 2002). Moreover, despite their imperial objectives, educational institutions were focal point for claims to equality, and they trained future nationalist elites, leaders of political parties and trade-unions. While the products of colonial school systems may have worked for colonization, it is also among them that we find the most famous critics of the colonial enterprise. Schools were key sites in the fight against colonization in which school students participated actively. Therefore, how did school education contribute in the shaping of anti-colonial movements? Finally, after independence, while education was considered as one of the main instruments of new state-buildings, how did the relations between societies and the school institutions evolve? Contributors will not be limited to sources produced by the colonizers, the African states or international organizations, who have long dominated the writing of the history of education. A wide variety of sources can be used to write the history of education in Africa from an African perspective: oral sources, for instance have been very early, and still are, of crucial importance (Prins 2001). Written productions from the private sphere, such as personal diaries, have only recently been investigated (Barber (ed.) 2006). Autobiographies can also be fruitfully analyzed. Press sources have also become increasingly important in recent African history either as a means of accessing the voices of the colonized or as a way of filling the gaps in postcolonial archives (Peterson, Hunter and Newell (eds.) 2016). Novels, such as *The River Between* by the Kenyan Ngugi wa Thiong’o (1965), or *Nervous Conditions* by the Zimbabwean Tsitsi Dangarembga (1988) are of particular relevance to study schools as institutions to observe the contradictions, conflicts, negotiations, and domestication processes at work both in colonial encounters and in state-society relations in post-colonial Africa.

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A Slave, An Anarchist and the Education of Coloniality: Other Examples of Resistance and Rebellion

Um Escravo, Um Anarquista e a Educação da Colonialidade: Exemplos Outros de Resistência e Rebeldia

Daniel Barbosa
UNESP-Marília, Brazil

Abstract (in English)

The dialogue between Enrique Dussel and Raymond Williams aims to reflect on the meaning of modern education and its effects for a slave and an anarchist in the historical context of the Brazilian coffee economy. Totality, for Enrique Dussel, is a "daily horizon within which we live" (Dussel, 1977, p. 28), which gives us meanings and instruments for building a dialectical world for entities. Modernity would have constructed a type of totality for colonized entities. The term of Hegemony in Raymond Williams "a sense of reality for the majority of people in a society, an absolute sense because it is a lived reality" (2011, p. 53), a power that interferes in the economic, political, symbolic and cultural where groups dispute it. However, in this Totality/Hegemony there is no permanent control over the "saturated" world. For both Williams and Dussel, there are groups or individuals that challenge it. For Dussel (1993, 2007), the so-called Victims of Modernity are the Others who are not included or choose to exclude themselves from the "saturated" world-reality of colonial modernity. Williams (1992, 2011), in addition to the hegemonic culture produced by the hegemonic power, there are emerging and deviant cultural practices that can be tolerated or combated by the hegemonic culture. These similar reasonings about the "unique" and "saturated" world built in modernity invite an analysis of one of the creations of this Modernity: modern education (Dussel, 1977; Weinberg, 2020). Such education was born to illuminate, transcend, liberate (Gadotti, 2003), but by transmitting "the totality of mediations that constitute the world" of the modern world, it educates "within the social ethos permitted by Modernity (1977, p. 95), and maintenance of the "saturated" reality (Williams, 2003, p. 58). However, like Totality/Hegemony, this education does not have tentacles for everyone, and serves a type of Totality: that of the Europeanized and modernizing world (Weinberg, 2020). This is an ideal of schooling that anticipates an ideal of a new civilization, but not another civilization (Dussel, 2000). In this sense, this schooling did not free individuals from colonial hegemony itself, but reproduced their ideology and their meaning of the world. And just like Totality/Hegemony, the ideal of modern education also does not have effective control over its support (Dussel, 1993). With this approach, two individuals impacted by schooling in nineteenth-century Brazil were investigated: a black slave and a poor white man, who lived in the same house as a child (Barbosa, 2022), but with different paths determined by the use of education: an anarchist teacher, the other on the social margins, both on the edge of the conflict against Totality/Hegemony.

Abstract (in Language of Presentation)

No diálogo de Enrique Dussel e Raymond Williams pretende-se uma reflexão do sentido da educação moderna e seus efeitos para um escravo e um anarquista no contexto histórico da economia cafeeira brasileira. A Totalidade para Enrique Dussel, trata-se de um "horizonte diário dentro do qual vivemos" (Dussel, 1977, p. 28), que nos dá sentidos e instrumentos para construção de um mundo dialético para os entes. A modernidade teria construído um tipo de totalidade para os entes colonizados. O termo de Hegemonia em Raymond Williams "um sentido de realidade para a maioria das pessoas em uma sociedade, um sentido absoluto por se tratar de uma realidade vivia" (2011, p. 53), um poder que interfere no campo econômico, político, simbólico e cultural onde grupos o disputam. Todavia, nesta Totalidade/Hegemonia não há controle permanentemente sobre o mundo "saturado". Tanto para Williams como para Dussel há existência de grupos ou indivíduos que a desafiam. Para Dussel (1993, 2007) as chamadas Vítimas da Modernidade são os Outros que não são inseridos ou optam por se excluir da "saturada" realidade-mundo da modernidade colonial. Williams (1992, 2011), além da cultura hegemônica produzida pelo poder hegemônico, há as práticas culturais emergentes e desviantes que podem ser toleradas ou combatidas pela cultura hegemônica. Esses raciocínios semelhantes sobre o mundo "único" e "saturado" construído na modernidade, convidam para uma análise de uma das criações desse Modernidade: a educação moderna (Dussel, 1977; Weinberg, 2020). Tal educação nasceu para iluminar, transcender, libertar (Gadotti, 2003), mas ao transmitir "a totalidade de mediações que constituem o mundo" do mundo moderno, educa "dentro do ethos social permitido pela Modernidade (1977, p. 95), e manutenção da "saturada" realidade (Williams, 2003, p. 58). Entretanto, como a Totalidade/Hegemonia, essa educação não tem tentáculos para todos, e serve a um tipo de Totalidade: a do mundo europeizado e modernizador (Weinberg, 2020). Trata-se aqui de um ideal de escolarização que antecipa um ideal de nova civilização, mas não outra civilização (Dussel, 2000). Senso assim, essa escolarização não libertou indivíduos da própria hegemonia colonial, mas reproduziu sua ideologia e seu significado de mundo. E assim como a Totalidade/Hegemonia, o ideal de educação moderna também não tem controle efetivo sobre seus lastros (Dussel, 1993). Com essa abordagem investigou-se dois indivíduos impactados pela escolarização do Brasil oitocentista: um escravo negro e um branco pobre, que habitaram a mesma casa na infância (Barbosa, 2022), mas com rumos diferentes determinados pelo uso do ensino: um professor anarquista, o outro à margem social, ambos no limite do conflito contra a Totalidade/Hegemonia.

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The New School Discourse and Teachers Knowledge: Colonizations and Resistance

O Discurso da Escola Nova e os Saberes Docentes: Colonizações e Resistências

Lara Chaud Palacios Marin
Universidade de São Paulo, Brazil

Abstract (in English)

This research study reflects on the relations of knowledge and power between the teacher's work and the pedagogical discourse. In the beginning of the 20th century, there was a direct relation between children's development, the nation's progress and the teachers' work: for students to be educated for a socially-desired future, it was expected that teachers should have a certain training to be able to work properly with their students. At that time, the New School movement had become significant and guided the true knowledge about teacher training, legitimized by scientific knowledge, specifically Developmental Psychology, whose ideas would reformulate teacher courses. Despite teachers having received that kind of education in courses and theoretically aligned with the values of the New School, one wonders if their craft practice was based on the scientific truths considered ideal at that time. Therefore, the aim of this paper is to characterize the New School discourse about teachers' work and teachers' discourse about their own pedagogical practice, while comparing each other. Hence, this research uses studies about the New School movement, teachers' professional knowledge and the pedagogical discourse. Using Foucault's discourse analysis as a perspective, this paper explores two representative materials of the New School and the teacher's work in the 20th century. The first material is the book A New School in Belgium (Une École Nouvelle en Belgique), by Faria de Vasconcellos (2015 [1915]), in which the Portuguese author describes his experience as a director of one of the most prominent schools in the New School movement in the beginning of the 20th century. The second material is the book A life in teaching (Uma vida no magistério), by Botyra Camorim (1962), in which the Brazilian elementary school teacher describes her daily school teaching life in public rural schools in the countryside of São Paulo between the years of 1933 and 1959. Through the analysis of the statements found in these materials, the paper investigates the similarities and differences between the discourses, in order to understand not only the educational projections for the teaching profession, but also the teacher's practice. The study points out that although the New School discourse had guided the necessary knowledge to teacher training in an imperative way, teachers' work had shown resistance to those supposed truths, regardless of their theoretical alignment to the New School values. Therefore, this research contributes to the characterization of supposed truths in teacher training, one considered more efficient for human development. In addition, the paper ponders over teachers' supposed lack of reflection upon their own practice and the devaluation of their knowledge in the pedagogical discourse. This study was financed in part by the Coordenação de Aperfeiçoamento de Pessoal de Nível Superior - Brasil (CAPES) - Finance Code 001 - for the Doctoral Exchange Program, and had the support of CNPq, National Council for Scientific and Technological Development - Brazil - for the PhD in Education.

Abstract (in Language of Presentation)

Este trabalho trata das relações de saber e poder envolvidas entre a atuação docente e o discurso pedagógico. No início do século XX, estabeleceu-se uma relação direta entre o desenvolvimento da criança, o progresso da nação e a atuação dos professores: para que os alunos fossem educados para um futuro desejado socialmente, era esperado que os docentes tivessem determinada formação, pois só assim poderiam atuar de forma acertada com as crianças e os jovens. Nesse período, o movimento da Escola Nova tornou-se expressivo e pautou o dizer verdadeiro sobre a formação docente, que deveria ser amparada no saber científico, mais especificamente o da psicologia do desenvolvimento, reformulando os cursos de magistério. No entanto, apesar de as professoras terem recebido tal formação nos cursos normais alinhando-se teoricamente a esses princípios, pode-se perguntar se a prática docente amparada nos hábitos artesanais do professor condizia com as verdades científicas propostas como formação ideal naquele momento. Sendo assim, o objetivo deste trabalho torna-se caracterizar e comparar o discurso da Escola Nova sobre a atuação docente com o discurso dos professores sobre a sua prática pedagógica. Para isso, a pesquisa mobiliza estudos sobre o movimento da Escola Nova, os saberes profissionais dos professores e o discurso pedagógico. Sob a perspectiva da análise do discurso foucaultiana, o trabalho investiga dois materiais representativos da Escola Nova e da atuação docente no período tratado. O primeiro é o livro Uma escola nova na Bélgica, de Faria de Vasconcellos (2015 [1915]), em que o autor português descreve a sua experiência como diretor de uma das escolas mais proeminentes do movimento escolanovista no início do século XX. O segundo é o livro Uma vida no magistério, de Botyra Camorim (1962), em que a professora brasileira do ensino primário retrata o seu cotidiano escolar em escolas públicas rurais do interior paulista entre os anos 1933 e 1959. Por meio da análise da superfície dos enunciados presentes nesses materiais, o trabalho investiga as semelhanças e as diferenças entre os discursos, de modo a compreender as projeções formativas para a profissão docente, por um lado, e a prática das professoras, por outro. Como resultado, a pesquisa aponta que o discurso da Escola Nova pautou os saberes necessários para a formação de professores de forma imperativa, porém a prática docente demonstrou resistência a essas supostas verdades, apesar do alinhamento teórico dos professores em relação aos valores escolanovistas. Com isso, o estudo contribui para a caracterização das supostas verdades sobre a formação de professores considerada mais eficaz para o desenvolvimento humano. Além disso, pondera sobre a suposta falta de reflexão dos professores sobre a sua própria prática e a desvalorização dos saberes docentes no discurso pedagógico. O presente trabalho foi realizado com apoio da Coordenação de Aperfeiçoamento de Pessoal de Nível Superior - Brasil (CAPES) - Código de Financiamento 001 - para o Programa de Doutorado Sanduíche No Exterior (PDSE) e com apoio do CNPq, Conselho Nacional de Desenvolvimento Científico e Tecnológico - Brasil -, para o Doutorado em Educação.

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Decolonising Processes in Educational History in Nigeria: Agents, Policies, Reforms, Resistance, and Politics

Grace Oluremilekun Akanbi
Emmanuel Alayande University of Education, Oyo, Nigeria

This study discusses the agents, policies, reforms, resistance, and politics involved in decolonising processes in Nigeria's educational history. Africa, and indeed Nigeria, had its share in the colonisation by the European nations through Western education. The curriculum focused on de-emancipating Nigerian indigenous education, culture, history, and social life. The involvement of the colonial government through education ordinances of 1882, 1887, 1916 and 1926 entrenched further the colonisation of education until there were agitations for education that were relevant to the needs of society, even from outside Nigeria, spearheaded by the Phelps Stokes Commission in 1920 (Abdulrahman, 2023). The agitations eventually led to granting "political independence to Nigeria on October 1, 1960, followed by decolonisation, especially of education, because the colonisation agenda was propagated effectively more through education. Therefore, decolonisation, as a necessity, must focus more on educational history. The decolonisation of educational history in Nigeria represents a critical aspect of the broader movement to reclaim indigenous knowledge systems, challenge colonial legacies, and promote cultural autonomy. Through a comprehensive review of historical literature, policy documents, and scholarly analyses, this study will shed light on the multifaceted nature of decolonising processes in the educational history of Nigeria. Furthermore, the study examines the institutional policies and reforms implemented to decolonise the Nigerian educational system, such as the National Policy on Education, including local languages, revising history curricula, and promoting culturally relevant teaching materials and political dimensions. Considering what is going on in the review of curricula contents in the education sector, especially in higher education, where educational history is not given space, and in the contextual framework of Khislavski's (2023) submission that "forgetting history is a social phenomenon that contradicts the ideal of a living commemorative culture" (p.1), there may be a need for the establishment of a "Library of Mistakes" (Williams, 2024, p. 1), in Nigeria to remind the nation the importance of educational history and avoid fatal errors in the future. This historical paper will use secondary and primary sources to gather relevant information. It will delve into the roles of international influences and various agents driving the decolonisation of educational history by advocating for curriculum reforms, language policies, and pedagogical approaches that reflect indigenous epistemologies and histories. Ultimately, this paper contributes to the ongoing discourse on decolonisation and education while highlighting the potential implications for educational equity, cultural revitalisation, and national development.

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What Does PISA Say About Brazilian Students? A Discussion on the Mathematics Educators' Endorsement of the Test

Elisabete Zardo Burigo
Universidade Federal do Rio Grande do Sul, Brazil

The persistent strength of Programme for International Student Assessment (PISA), since its first application in 2000, and its remarkable influence on the curricula practiced in schools in different countries has been recognized in several studies. Despite consistent criticism of the tests, from their conception to the calculation of scores, a growing number of countries join the exam, thus increasing its validation, reinforced by local and international media (Zhang, 2020; Mons, 2009). Addey et al. (2017) explain that, besides the economic and political international pressures and the homogenizing tendencies of globalization, joining PISA is also driven by internal motivations, either to validate local educational policies in progress or to justify the need for new reforms. Brazil, although not a member of the Organisation for Economic Co-operation and Development (OECD), has been engaged in PISA since the first meetings for its conception, in 1997 (Castro, 2016). With the announced goal of achieving PISA scores similar to those of OECD countries, Brazil developed its own assessment system (SAEB), with tests in mathematics and Portuguese that are applied in all public schools, since 2005. Differently oriented governments maintained this orientation that was consolidated in the National Education Plan (2014-2024). As in other countries, large-scale assessment has generated a process of curricular narrowing, with an increase in the school workload of mathematics and Portuguese language, to the detriment of other subjects. Studies show that in several regions and schools, the teaching of mathematics is test-oriented, in an effort to reach the goals set by the Plan and by the governments (Hypolito & Jorge, 2020).There is a significant body of research indicating that PISA is not an adequate instrument to assess students' knowledge and skills (Zhao, 2020). In Brazil, in all applications, more than 40% of the students who participated in the mathematics literacy test were classified as below level 1 and, therefore, their skills were not even evaluated. These scores raise questions about the adequacy of the mathematics tests to assess the knowledge and skills of Brazilian students. We argue that the contexts of the published items of the math tests, which are supposed to assess the ability to model and solve real-life problems (Stacey & Turner, 2015), are mostly unfamiliar to most 15-year-old Brazilians, who make up the population assessed by PISA. Using as sources the proceedings of meetings promoted by the Brazilian Mathematics Education Society since the 1990s, we intend to retrace the debates on large-scale assessments at these events. The discussion is motivated by the interest in understanding how and why Brazilian mathematics educators have attributed legitimacy to the results produced by PISA, since the questioning of the tests is recent and incipient.

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Memories of a Girl , Scenes of Education in Rural Brazil

Memórias de Uma Menina, Cenas da Educação na Zona Rural do Brasil

Maria Angelica Aleixo Beck Lourenço
Universidade de São Paulo, Brazil

Abstract (in English)

This communication is based on Michel de Certeau's methodological assumption about the practices of space (1998) and the perception that historians of education from the past and the present can be seen as walkers in a city which, taken as a metaphor for the field of the history of education, is endlessly constituted every time this walker dares to take a new route through it. And a new path doesn't necessarily mean walking a path that hasn't been trodden before, but could even mean stepping on the footprints of yesteryear, but always carrying new keys for reading events, sources and historical texts. Certeau invites us to come down from the top of the building and look at the ground, locating the people, the steps, the ground we walk on (1998, p. 169). Certeau is interested in the city woven from the paths of its inhabitants, the routes. And walking through the city is an act of discourse, it is an account (1998, p. 200). Still from this perspective, when reading texts that demarcate the space of knowledge of the History of Education in Brazil, questions pertinent to historiography emerge, thus problematizing the understandings given to the field itself and the history of its constitution. According to Vidal and Faria Filho (2003, p. 38), the theoretical, thematic and methodological renewal that took place in the 1990s in Brazil has three distinct orientations: problematizing the relationship between educational historiography and sources, the relationship between gender and education (Nunes; Carvalho, 1993), and, finally, the historicity of the place where historiographical practice is produced, highlighting the "need to historicize the language of sources and the conceptual tools of research in the History of Education" (Saviani, Carvalho, Vidal, Alves, Neto, 2011, p. 18). Also in this sense, the authors state that "the perspective of the subjects of the processes investigated becomes an object of interest, encouraging studies on the representations that specific agents make of themselves (2011, p. 18). In this context, the proposed communication deals with aural findings and auditory memories from past decades, which today are fragments that can be accessed at this time, with a certain spectrum of aspects and developments on the subject of education. On this listening plane, the researcher meets "Irene", now an elderly woman who has been a farmer all her life, since she was a child. Her father was a settler on some coffee plantations both in the interior of São Paulo and in the north of Paraná. Little is known about his ancestors; they never owned property. They had always worked on rented farms and the help of the whole family was essential. When the school arrived in the countryside, the girl stood out for her learning and I was able to "collect" memories from her of how much she helped, both as a girl and later as an adult, children and women who faced literacy challenge.

Abstract (in Language of Presentation)

Esta comunicação visa o pressuposto metodológico de Michel de Certeau acerca das práticas de espaço (1998) e da percepção de que historiadores da educação do tempo passado e do tempo presente podem ser vistos como o andarilho de uma cidade que, tomada como metáfora do campo da história da educação, constitui-se infinitamente e toda vez que por ela este caminhante atreva-se a um novo trajeto. E novo trajeto não significa necessariamente percorrer um caminho ainda não trilhado, mas pode ser mesmo o pisar sobre as marcas das pegadas de outrora, mas sempre portando novas chaves de leitura dos acontecimentos, das fontes e dos textos históricos. Certeau convida para descer do alto do edifício e olhar ao rés do chão, localizando as pessoas, os passos, os degraus, o solo que pisamos (1998, p. 169). Interessa a Certeau a cidade tecida a partir dos caminhos dos seus habitantes, os percursos. E percorrer a cidade é ato de discurso, é relato (1998, p. 200). Ainda nesta perspectiva, na leitura de textos que são demarcadores do espaço de conhecimento da História da Educação no Brasil, emergem questões pertinentes à historiografia, problematizando assim as compreensões dadas ao próprio campo e à história de sua constituição. Segundo Vidal e Faria Filho (2003, p. 38), no conjunto de esforço da renovação teórica, temática e metodológica ocorrida nos anos de 1990 no país distinguem-se 3 orientações: problematizar a relação entre historiografia educacional e fontes, as relações entre gênero e educação (Nunes; Carvalho, 1993), e, por fim, a historicidade do lugar de produção da prática historiográfica, pondo em cena a "necessidade de historicizar a linguagem das fontes e das ferramentas conceituais da pesquisa em História da Educação" (Saviani, Carvalho, Vidal, Alves, Neto, 2011, p. 18). Ainda neste sentido, os autores afirmam que "a perspectiva dos sujeitos dos processos investigados passa a ser objeto de interesse, incentivando estudos sobre as *representações* que agentes determinados fazem de si mesmos (2011, p. 18). Neste escopo, a comunicação proposta trata de achados aurais e memórias auditivas de décadas passadas hoje se aportam aos fragmentos possíveis de serem neste tempo acessados, com certo espectro de vertentes e de desdobramentos no tema da educação. Neste plano de escuta, a pesquisadora encontra "Irene", hoje uma anciã que foi agricultora por toda a vida, desde criança. Seu pai fora colono em algumas fazendas de café tanto no interior de São Paulo quanto no norte do Paraná. Pouco de sabe dos antepassados dele; propriedade, nunca tiveram. Sempre serviram em lavouras arrendadas e para isso a ajuda de toda a família era fundamental. Quando a escola chega no campo, a menina se destaca pelo aprendizando e dela pude "colher" recordações de quanto ela ajudou, tanto menina e depois já adulta, crianças e mulheres que enfrentaram desafios na alfabetização.

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Education of Children with Disabilities in Hungary after 1945

Kata Hodász[1,2]
[1]Semmelweis University, Hungary; [2]University of Pécs, Hungary

The military operations of the Second World War came to an end in Hungary in the spring of 1945. After a brief transitional period of the victorious powers alliance policy, Hungary became part of the Soviet imperial zone after 1947 (Romsics, 2010). Our investigation into the development of Hungarian special education after 1945 is based on the initial thesis that following the political rearrangement after the Second World War, a new chapter began in the history of the Hungarian special education in 1945. The characteristics of the discipline from previous decades were reshaped and laid the groundwork for the changes that would occur in the 1950s. This study examines the transformation of the education of

children with disabilities during the Rákosi dictatorship period by reviewing the main features of the era's educational science and school affairs. Our methodology relies on qualitative thematic analysis, drawing from uncovered press and literary sources. The application of qualitative research methods, such as source, document analysis and content analysis allowed for the examination of different layers of meaning in events and texts to provid a systematic analysis of the subject. Between 1945 and 1953, profound changes occurred in the Hungarian special education institutional system similar to other social subsystems. It is evident from the reviewed sources that certain scientific fields gained prominence in special education institutions due to the ideology of political power. The special education of the post-1945 era and its practitioners were also subjected to the external pressures of the era's politics, the ideological uniformity of the emerging one-party system, and the scientific convictions subjected to power considerations. Their possibilities were limited regarding the assumption of scientific freedom. The interpretation of disabilities in the natural sciences approach had been accepted in previous decades. Therefore, the results of Soviet physiological and biological research aimed at exploring the functioning of the nervous system seamlessly integrated into the knowledge base of special education (Mesterházi, 1988). The presentation provides insight into the establishment of the special education institutional network of the era, the process of selecting children for special education, the discipline characteristics of Hungarian special education at the beginning of the Rákosi dictatorship, and the theoretical and practical diversity of special education representatives.

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Decolonizing the Past: Theban Paideia to Win the East

Andrej Mozhajsky, **Victoria Pichugina**
HSE University, Russian Federation

Edward Said, in “Orientalism”, argued against ideology and metanarrative of *Orientalism*, which gave impetus to postcolonial studies. *Orientalism* defines “East” as a foil to the superiority of “West”, proposing that the East consists of undeveloped and underdeveloped cultures, despotic or degenerate, and expresses what Europe is not. However, at the dawn of European civilization there was a time when everything was not so Eurocentric. Following the core-periphery model, Greece in archaic and classical times was a minor partner of the more advanced economies of the Near East. The dominance of the Achaemenid Empire in the Mediterranean was confirmed by numerous Greek embassies to the court of the Persian king in the fifth and fourth centuries BC. They aimed at attracting material resources and the favor of the king to the Greek *poleis*, who sought a certain status or hegemony in Greece. The achievement of these goals was facilitated by ambassadors, bearers of particular *paideia*, who wanted to win the East for their own *polis*. Our paper is devoted to the study of an embassy (367 BC), on which Theban ambassador Pelopidas managed to enlist support of the Persian king for the Theban policy in the mainland Greece. His educational background obtained in Thebes appeared to be quite helpful as well as his negotiating strategy, considering cultural, historical and educational diversity between East and West. Mytho-historical past distinguished Pelopidas favorably from other ambassadors, and his noble status imposed on him responsibility for achieving high goals, facilitated by the local Theban *paideia* for aristocrats. Pausanias emphasizes that the Thebans had special system of “local teachings” (ἐπιχώρια διδάγματα) (Paus. 9.13.1). Given the success of Pelopidas in the negotiation in Susa under the Persian king Artaxerxes, this training system seemed to include oratory and persuading skills. In addition, the Theban *paideia* must have included both mythological history associated with Thebes and actual historical realities, since Pelopidas, according to Xenophon, lists specific events in which the Thebans sided with the Persians or did not participate in actions against them (Xen. Hell. 7.1.34-6). Plutarch conveys stylistic peculiarities of Pelopidas’ speech, saying that his words were more reliable than the Attic ones, but simpler than the Lacedaemonian ones (Plut. Pel. 30.3). Sources also note Pelopidas’ talent for instructing not only individual people (for example, he “taught” (ἐδίδαξε) the wife of the tyrant Alexander of Thera not to be afraid of tyranny, Plut. Pel. 35.3), but also all the Thebans, who called him “the teacher of the greatest and most beautiful blessings” (διδάσκαλον τῶν μεγίστων καὶ καλλίστων ἀγαθῶν) (Plut. Pel. 33.1). Pelopidas used those aspects of Theban *paideia* that culturally and historically connected Thebes with the East, including the study of the history of the Persian wars and events where the interests of the Thebans coincided with the interests of the Persians. The approach to decolonizing the past allows us to show an educational strategy of Thebes that takes into account cultural differences, but leads to mutual understanding between actors on the geopolitical chessboard of the Eastern Mediterranean.

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Imperial Subjects And Images of 'Nature': Tracing The Travelling Of A Picture Book Series From Switzerland (1874/5) to Portugal (1904/5)

Melina Scheuermann
Institute of Research in Art, Design and Society (i2ADS) / Faculty of Fine Arts, University of Porto, Portugal

This paper traces the travelling of a picture book series for children designated for the object lesson method from Switzerland (1874/5) to Portugal where it was adapted in 1904/5 (Staub, 1904/5, 1923 [1874/5]). Along this case study, I delineate how the travelling of this series and its particular images was possible, considering not only reform approaches in education but also the imperial condition of these two European nation-states as relevant cultural and epistemological grids. Taking up the picture book series as a technology of schooling (Lawn & Grosvenor, 2005; see also Foucault, 1988), enables me to understand how the images and the object lesson method through which they were activated, produced a certain subject and in what ways this subject can be considered an imperial subject. By integrating a historiographic approach in the spirit of 'entangled history' (Sobe, 2013) with postcolonial and decolonial scholarship, I am invested in the question of how technologies of schooling such as the picture book series and its particular visual discursive formations (Rose, 2016) fabricated not only the colonial 'Other' but also constituted the imperial citizen "at home"(Hall, 2002). I pay particular attention to images and imaginaries of 'nature' that were not only reproduced in the pictures but also fuelled educational reform approaches and sensory educational methods such as the object lesson during the late 19th and early 20th centuries. Images were crucial elements in the production of the idea of modern-colonial 'nature' (Quijano, 2007), as visualizing procedures were key within natural history and in anthropology during the 19th century in Europe (Daston & Galison, 2007; Mirzoeff, 2011; Pratt, 1992). The picture book series contains, amongst others, botanical and zoological illustrations, romantic landscape pictures as well as anthropological images of non-European peoples. The key concern of my work is to understand how these images as technologies of schooling did not only reproduce symbolic violences but also produced an imperial subject. Given that the picture book series travelled from Switzerland to Portugal with about 30 years of delay, I pay attention to how the imperial/colonial moment of the cultural and epistemological frameworks made the travel of the series and its images possible (Popkewitz, 2005). While the accompanying texts of the images were translated from German to Portuguese, the images remained almost entirely unaltered and therefore were imbricated in shaping a visual discursive field that crossed national boundaries. This in turn makes studying the visual culture within the transnational history of education (Dussel, 2013; Dussel & Priem, 2017; Lawn & Grosvenor, 2005; Rogers, 2019; Sobe, 2013), or as I suggest, "across Empires", a worthwhile undertaking. Reform approaches have been of extensive interest in research on the transnational history of education, yet the imperial condition that underpinned those philosophies, methods and materials have been discussed insufficiently. I suggest that to move towards more socially just educational theories and practices, the historiography of education profits from visual culture studies across Empires as they allow a deepened understanding of the continuous colonialities inscribed into educational theory and its materials.

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Centering Localized Histories: A Decolonial & Indigenous Methodological Approach to Teaching Educational History

Christy L. Oxendine
University of Oklahoma, College of Education, United States of America

Educational history in the United States has chronically omitted the role of settler colonialism and its impact on education and the creation of public schools.[i] Settler colonialism led to the United States supporting white supremacy and sustained the widespread practice of African enslavement, land theft, and genocide.[ii] Fueled by settler colonization and white supremacy the racialization of peoples in the U.S. began, leading to anti-blackness and the historical segregation of schooling in the U.S. The work of curating the history of education in the United States includes recognizing these harms and how educational history is impacted. Archives and foundational texts seen as educational history cannons tend to center the history of white schools, lack rich historiography of racial and ethnic groups and gloss over settler colonization and racism to move to a story of oneness interpreted in desegregation historical narratives. However, what does it mean to disrupt this approach to teaching educational histories and not begin history of education courses with these white cannons as foundational knowledge? What if we center courses with the understanding of how settler colonization impacted educational history and offer readings that center Indigenous, Black, Asian, and Latina/o histories? I am an Indigenous scholar who believes critically examining the impacts of settler colonization is paramount to educational history. Equally important is acknowledging, assigning, and engaging with localized histories, often written by diverse scholars reclaiming space in history. This approach to teaching actively disrupts the white-only educational landscape found in text and archives and aligns with my approach to writing historiography from a decolonial and Indigenous methodology. Understanding history is about power and how history has been written to portray Indigenous People verifies how power has been given to outsiders and their view of Indigenous communities.[iii] Therefore, including epistemological and decolonial analysis in my teaching and historiography of my tribal (Lumbee) community schools allows past histories and colonized perceptions of Lumbee identity to be re-examined. Reclaiming history and understanding how history informs the present is essential for decolonization.[iv] By centering my people, the Lumbee, and their response to schools, my scholarship seeks the broader goal of critically examining the colonial telling of the history of public schooling. Localized histories provide a more vibrant educational, historical landscape and lean into an Indigenous epistemological call to the importance of naming, place [land], and how place and community impacts history. This paper will discuss my decolonial and Indigenous methodological approaches to my scholarship and teaching educational history and historical research methods graduate courses.

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Possibilities of Exploring the (De)colonial Processes in the History of Latin American Education from a Transnational Perspective (Part 1)

Rafaela Silva Rabelo
Universidade Federal de Uberlândia, Brazil

The transnational perspective has been gaining space in the history of education in the last years. This is evident in journals and conferences like the Paedagogica Historica and the International Standing Conference for the History of Education. In books bringing together authors from varied countries, such as "The transnational in the History of Education" (Roldán Vera; Fuchs, 2019), or from the same country but exploring multiple connections, such as "Rethinking Centre-Periphery Assumptions in the History of Education" (Vidal; Silva, 2024), or projects with international collaborations as the Brazilian-funded "Knowledge and practices in frontiers: toward a transnational History of Education (1810-...)" –to mention a few examples – researchers from different backgrounds have gathered around the effort to explore their wide range of research objects from a transnational perspective. The transnational history is not a methodology but a way of approaching the research object. Therefore, the procedures may vary depending on the proposed objective and types of sources. It is not restricted to national borders, although it doesn't ignore the existence of national states, which makes some developments in the research unpredictable to a certain extent. Since it is not restricted to geographical borders, it can make it possible to discover and explore new connections and even find new artifacts or actors. More recently, discussions based on a decolonial framework have also been incorporated in the field, adding to the postcolonial perspectives (Ossenbach, Pozo-Andrés, 2011; Caruso, Maul, 2020; Caruso, Toro-Blanco, 2023). Such approaches enhance the possibilities of exploring the history seen from below, subverting the idea of center and periphery and educational transfers. This is particularly relevant for the Latin American context, where the setting of new educational systems formed part of the nation-state building process in the 19th and 20th centuries. This symposium aims at multiple ways a transnational approach can contribute to exploring the Latin American history of education and shed light on new connections or deepen the understanding of otherwise "traditional" themes. Furthermore, it brings the possibility of identifying and problematizing different methodologies that have been used. Composed of two panels, it brings together authors and discussants from Argentina, Brazil, Chile, Mexico, the United States, and Uruguay, whose research has focused on different themes in the history of Latin American education. Although diverse, with a timeframe spanning from the second half of the 19th century to the early second half of the 20th century, it's possible to identify common elements through the panels. The ways imperialism impacted education in different countries, the role played by international conferences, educational trips, and appropriation processes in shaping the educational systems in Latin America are just some of these aspects.

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School Film-Making as a Means for Inclusive Teaching and Education in Italy during the 1960s and 70s

Simona Finetti
Università Cattolica del Sacro Cuore, Italy

During the 1950s and 60s viewing moving images became a common experience for Italian children, who were the potential audience of daily screen offers. To understand cinema and TV proposals, being able to avoid passively accepting and confusing them with faithful representations of reality became a necessity. Nonetheless, screen education and specific teacher training have never officially entered Italian schools. The first experiments of audiovisual education and school film-making date back to the 1960s and had surprising effects in encouraging even the most vulnerable pupils' learning, as well as fostering inclusion and valuing diversity in class. Starting from three Italian case studies, this contribution focuses on how school film-making can be a privileged educational tool, as well as an effective means for social inclusion and individual emancipation. The first traceable Italian cinema made by children was realized during the 1961-62 school year by members of the Milan Cinema Study Center (CSC), which distinguished itself in pioneering screen education and film-making in elementary schools. The second case study concerns cinema made by special children, as conceived by Gabriella Zamboni with her "subnormal" pupils at "La Nostra Famiglia" Institute in Bosisio Parini. In 1966 Marcello Piccardo and Bruno Munari, who animated the so-called Cinema Hill of Mount Olimpino, near Como, brought film-making into that school, directed by their friend Giovanni Belgrano. Experimentation in special education schools and differential classes (1966-1970) showed how making a film with children, even disabled ones, created a profitable conceptual reversal and a demystification of both cinema and traditional teaching methods. The first films have simple plots: e.g. in *The Guitar* (1967) film-making mostly coincides with translating into images children's sensations and actions attributed to their relationship with the instrument. Later, some pupils turned Umberto's story (*The Differential*, 1969) into film: he had experienced exclusion and discrimination before being welcomed into their class. During the 1970s in Parma, Mount Olimpino became a source of inspiration for teacher Ulisse Adorni, who with his pupils and actor/director Giovanni Martinelli produced *The Little Prince*. This third case study concerns a new model of school film-making, which combines reading, dramatization (theatre), creative writing and cinema. In presenting the three case studies mentioned above, inclusive methods and effects will be highlighted. In particular, it will be argued that school film-making can develop or improve – in all children, without exception – educational involvement, motivation, active participation, empowerment, critical thinking, interdisciplinary attitude, perceptual decentralization, expressive and social skills.

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Political Diversity, Public Schools, and Public History: Voices at a Museum Exhibition

Maria del Mar Del Pozo Andres[2], Sjaak Braster[1]

[1]Erasmus University Rotterdam, the Netherlands; [2]University of Alcala, Spain

This paper is about an exhibition organized in 2019 in a history museum in a European metropole, and its impact on the public opinion (Del Pozo and Braster, 2022; Del Pozo, 2022). We tell the story of how a dissertation on the history of public schools in Madrid (1900-1931), written in 1999, eventually culminated in an exhibition on the memory of public schools in Madrid (1898-1938) because of a national Law of Historical Memory, passed by a Socialist government in 2007, and changes in local politics when Madrid got a new mayor in 2015. It is a story of how an academic interest of a single historian of education became intertwined with the interests of political groups, education pressure groups, various stake holders, and multiple audiences. It is also the story of how historical facts are interpreted in different ways, how a main narrative and counter narratives about Spanish educational history are constructed, how various audiences have developed diverse political opinions about public education in a nation-state, and to what extent an educational exhibition had an impact on that opinion formation and its political diversity. In the first part of the paper, we will describe the exposition narrative and the aspects in which the author of the exposition concept wanted it to differ form the "official" historical discourse dominant in Spain about this period. The most important source of information for this paper will be the so-called Visitors Books (Pozzi, 2012; Noy, 2017; Gazi, 2022). This is a document neglected by historians of education but extensively used in museum studies about audiences. It is considered one of the best sources for understanding participatory experiences that involved the public. In the exhibition about the Madrid public schools, the voices of the public were heard via these books, which were available in the closing space. From the more than 55.000 people that observed the exposition, 4.609 left some record of their visit in these books, that functioned "as a kind of virtual public space" and "a space for a disembodied public exchange and formation of opinion" (Reid, 2005, 680). All these data will be analyzed using social science research methods to describe the diversity of political opinions, and their relationship with external political events that took place in Spain in 2019. The increasing polarization of and tension within the civil society is very present in the Visitors Books, that can be used not only for measuring the societal impact of the exposition, but also for analyzing the political conflicts of the present. We will finish with the paradoxical conclusion that the exhibition has apparently been a success, but that it has been used for other objectives than its original historical ones. The exposition had the unintended effect of becoming a public space for expressing the political discussions about the Spanish past that remains traumatic today. The Visitors Books became a battlefield of the conflictive political positions. They showed that the discourse about the "two Spains" is more alive and violent than ever.

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Armanda Álvaro Alberto and the Escola Regional de Meriti: associations for a primary, public, and modern education (1921 – 1935)

Armanda Álvaro Alberto e a Escola Regional de Meriti: associativismo por uma educação primária, pública e moderna (1921 – 1935)

Priscila Muniz Coutinho
UNIVERSIDADE FEDERAL DE UBERLANDIA, Brazil

Abstract (in English)

The name Armanda Álvaro Alberto (1892-1974) has been gaining prominence in Brazilian historiography, mobilizing the production of recent studies linked to the growing criticism of the androcentric logic that erases women from Official History (RAGO, 1995) (PERROT, 2019). Therefore, new research has been conducted on an intellectual who signed the Manifesto dos Pioneiros da Educação Nova of 1932 and an activist in presidency of associations like Sociedade Brasileira de Educação (ABE), created in 1924, and the União Feminina do Brasil (UFB), founded in 1935, and considered illegal in the same year by the Getúlio Vargas government. The "Fundo Federação Brasileira pelo Progresso Feminino", maintained by the Arquivo Nacional and available for visitation on the virtual platform SIAN – Sistema de Informação do Arquivo Nacional –, has an extensive collection of diverse documents produced or selected by members of the most important female brazilian association in the 1920s and 1930s, including letters written by Armanda to Bertha Lutz, founder and president of the "Federação" (BONATO, 2011) (KARAWEJCZYK, 2013). The analysis of the sources selected in dialogue with research that addresses topics such as the biography of the educator and the composition of educational thought in Brazil points to the creation of a cooperation network led by Armanda around her public education project financed by the private sector and guided by the precepts of modern pedagogy. In 1921, the Escola Regional de Meriti was inaugurated to assist underserved children in a poor region named in allusion to a train station around the federal capital Rio de Janeiro, a location that currently corresponds to the city of Duque de Caxias (ALBERTO, 2016). Through her roles as founder, principal, and teacher over more than four decades, Armanda established friendly and collaborative relationships with representatives from different segments. The activism of this iconic figure in major national causes were irradiations of her commitment to the democratization of primary education, this reflection contributes to the production of the History of Education and History of Women. This work is part of an ongoing research project within the Programa de Pós-graduação da Universidade Federal de Uberlândia, and its presentation at this event is supported by the Fundação de Amparo a Pesquisa de Minas Gerais – FAPEMIG.

Abstract (in Language of Presentation)

O nome Armanda Álvaro Alberto (1892-1974) tem ganhado espaço na historiografia brasileira mobilizando a produção de estudos recentes vinculados com a crescente crítica à lógica androcêntrica que apaga as mulheres da História Oficial (RAGO, 1995) (PERROT, 2019). Assim, elaboram-se pesquisas sobre uma intelectual signatária do Manifesto dos Pioneiros da Educação Nova de 1932 e uma ativista que ocupou a presidência de agremiações como a Associação Brasileira de Educação (ABE), criada em 1924 e a breve União Feminina do Brasil (UFB), fundada em 1935 e taxada ilegal no mesmo ano pelo primeiro governo de Getúlio Vargas. O Fundo Federação Brasileira pelo Progresso Feminino, mantido pelo Arquivo Nacional e disponível para visitação na plataforma virtual SIAN – Sistema de Informação do Arquivo Nacional –, conta com uma extensa coleção de documentos diversos produzidos e/ou selecionados por integrantes da associação feminina mais destacada em âmbito nacional nas décadas de 1920 e 1930, incluindo correspondências escritas por Armanda para Bertha Lutz, fundadora e presidente da federação (BONATO, 2011) (KARAWEJCZYK, 2013). A análise das fontes selecionadas em diálogo com pesquisas que abordam temas como a biografia da educadora e a composição do pensamento educacional no Brasil aponta para a constituição de uma rede de cooperação liderada por Armanda entorno de seu projeto de educação pública financiada pela iniciativa privada e pautada pelos preceitos da pedagogia moderna. Em 1921, foi inaugurada a Escola Regional de Meriti para atendimento de crianças desassistidas em uma região pobre nomeada em alusão à uma estação de trem do entorno da capital federal Rio de Janeiro, localização que atualmente corresponde à cidade de Duque de Caxias (ALBERTO, 2016). Por meio da atuação como fundadora, diretora e professora ao longo de mais de quatro décadas Armanda estabeleceu relações de amizade e colaboração com representantes de diversos segmentos. A reflexão sobre o ativismo dessa icônica personagem em grandes causas nacionais, enquanto irradiações de seu empenho pela democratização da educação primária, almeja colaborar com a produção da História da Educação e História das Mulheres. Este trabalho faz parte de uma pesquisa em desenvolvimento no âmbito do Programa de Pós-graduação em Educação da Universidade Federal de Uberlândia e conta com financiamento para divulgação da Fundação de Amparo à Pesquisa do Estado de Minas Gerais – FAPEMIG.

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State and Church: an analysis of girls education in the south of Minas Gerais - 1926-1929

Estado e Igreja: uma análise sobre a educação feminina no sul de Minas Gerais – 1926-1929

Palloma Victoria Nunes e Silva[1], Betânia de Oliveira Laterza Ribeiro[1,2,3]

[1]Universidade Federal de Uberlândia, Brazil; [2]Conselho Nacional de Desenvolvimento Científico e Tecnológico; [3]Fundação de Amparo à Pesquisa de Minas Gerais - FAPEMIG

Abstract (in English)

The object of this study is the girls' education disseminated in institutions and their activities published in periodicals about the first domestic schools built in Minas Gerais, the Escola Doméstica de Brazópolis, in Brazópolis (MG), and the Escola Doméstica Santa Terezinha, in Pouso Alegre (MG). The time frame covers the period when the two institutions were built: 1926, when members of the Brazópolis Society for the Protection of Instruction began organizing the implementation of the Escola Doméstica de Brazópolis, completed in 1927, with repercussions in newspaper publications in other Brazilian states; and 1929, when the Escola Doméstica Santa Terezinha was created and set up by the Archdiocese of Pouso Alegre, with a smaller number of newspaper publications about the institution. This research aims to understand the representations of girls' education in newspaper reports published between 1926 and 1929 about the domestic education institutions. The methodology is based on the New Cultural History, concerning the study of the text as a manifestation of culture, speech genre, and different voices, understanding what Bakhtin (2003) discusses as a historical sequence prior to the text, the discursive genre, being an expression integrated by the authors' intentions based on previous texts, culture, training, knowledge and who they are aimed at. Also considering Bourdieu's (1989) concepts of symbolic practices or systems of symbolic exchange, informal power relations, the concept of habitus as a system of dispositions that determines a habitual state, promoting a predisposition, propensity or inclination. The sources used for this study include newspapers available in the Digital Library of the National Library Foundation, legislation, and official school documents. When analyzing the newspapers published that mentioned domestic schools, there was widespread publicity inside and outside the state of Minas Gerais about the implementation of the first domestic school in Minas Gerais, in Brazópolis, created on the initiative of the local economic and political elite, as well as the active presence of the former president of Brazil, Wenceslau Braz Pereira Gomes, in making this institution possible, with the Brazópolis Domestic School being aimed at the daughters of wealthy families. The Santa Terezinha Domestic School in Pouso Alegre, on the other hand, received less exposure in other local newspapers. As it was geared towards the daughters of less well-off families and orphans, there were reports only in local newspapers and in the Archdiocese of Pouso Alegre newspapers. The results show the cultural and social scenario in which the reports were published and indicate the state's concern for the social and economic advancement of the country, with a view to the progress sought by the Republicans, who defended the need to train citizens who would be helpful to the nation (BRASIL, 1909). The Catholic Church, however, influenced and implemented the practices and school culture in both institutions, showing concern in the published reports about the social norms for women's education, regardless of their socioeconomic class and their education according to the precepts of religion. Funding: CAPES, FAPEMIG, CNPq.

Abstract (in Language of Presentation)

O objeto deste estudo compreende a educação feminina difundida em instituições e suas atividades divulgadas em periódicos que abordam as primeiras escolas domésticas instaladas em Minas Gerais, sendo a Escola Doméstica de Brazópolis, em Brazópolis (MG), e a Escola Doméstica Santa Terezinha, em Pouso Alegre (MG). O recorte temporal abarca o período de implementação das duas inssettle downtituições, em 1926 quando membros da Sociedade Protetora da Instrução de Brazópolis começam a organizar a implementação da Escola Doméstica de Brazópolis, que se conclui em 1927, tendo repercussão em publicações de jornais de outros estados brasileiros; e em 1929 quando a Escola Doméstica de Santa Terezinha é criada e instalada pela Arquidiocese de Pouso Alegre, com menor amplitude de publicações em jornais sobre tal instituição. O objetivo desta pesquisa é compreender as representações de educação feminina em reportagens publicadas nos jornais, entre 1926 e 1929, sobre as instituições de educação doméstica mencionadas acima. A metodologia segue à luz da História Nova Cultural, no que tange ao estudo do texto como manifestação da cultura, gênero de fala e diferentes vozes, compreendendo o que Bakhtin (2003) discorre como sequência histórica anterior ao texto, o gênero discursivo, sendo uma expressão integralizada por intencionalidades dos autores baseando-se em textos anteriores, cultura, formação, conhecimentos e a quem se destinam. Considerando também os conceitos de Bourdieu (1989) acerca das práticas simbólicas ou sistemas de trocas simbólicas, as relações informais de poder, a concepção de *habitus* enquanto um sistema de disposições que determinam um estado habitual, promovendo uma predisposição, uma propensão ou inclinação. As fontes utilizadas neste estudo incluem jornais disponíveis na Biblioteca Digital da Fundação Biblioteca Nacional, legislação e documentos oficiais das escolas. Ao realizar análise dos jornais publicados que citassem as escolas domésticas, percebe-se ampla divulgação dentro e fora do estado de Minas Gerais sobre a implementação da primeira escola doméstica de Minas Gerais, em Brazópolis, criada a partir da iniciativa da elite econômica e política local, bem como a presença ativa do ex-presidente do Brasil, Wenceslau Braz Pereira Gomes, na viabilização desta instituição, sendo a Escola Doméstica de Brazópolis direcionada para atender filhas de famílias abastadas. Por sua vez, a Escola Doméstica Santa Terezinha, de Pouso Alegre, verificamos menor exposição em jornais de outras localidades, voltada para atender filhas de famílias menos abastadas e órfãs, há reportagens em jornais locais e jornais da Arquidiocese de Pouso Alegre. Os resultados apontam o cenário cultural e social em que as reportagens foram publicadas, e indicam a preocupação do Estado quanto ao avanço social e econômico do país, visando o progresso almejado pelos republicanos em que defendiam a necessidade de formar cidadãos uteis à nação (BRASIL, 1909). A Igreja católica, no entanto, influenciou e implementou as práticas e cultura escolar nas duas instituições se mostra preocupada, nas reportagens publicadas, quanto às normas sociais para a formação das mulheres, independente da classe econômica social, e sua educação ante aos preceitos da religião. Financiamento: CAPES, FAPEMIG, CNPq.

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School Group And Schooling Region In Rio Grande Do Sul In The First Half Of The 20th Century

Grupo Escolar E Escolarização Em Dimensão Municipal No Rio Grande Do Sul Na Primeira Metade Do Século XX

José Edimar de Souza
Rio Grande do Sul, Brazil, Universidade de Caxias do Sul - UCS (FAPERGS/CNPq)

Abstract (in English)

If a dynamic history is recognized by the clues it uncovers, by the questions it asks and the answers it gradually manages to give, it is observed that the history of the end of the millennium began to recognize different concepts in historiographical production, such as the history of intellectuals, cultural mediators and their relationship with institutions. (Rémond, 2003). The history of a school institution is an opportunity to reflect on the way formal schooling developed in a given space and time. It is through school, but not only through it, that a culture of schooling is constituted, aggregates and brings together a group of subjects around a common purpose. Primary schooling in Brazil, especially in Rio Grande do Sul, was structured based on influences from the modern school. At the end of the 19th century, a new form of school was institutionalized, these were colleges and school groups that contributed to implementing graduated education in the country. For Souza (2021), a history of school groups has yet to be written, since the implementation of this type of school did not occur in the same way and at the same time given the country's social and cultural diversity. Vidal (2006) adds that when composing the history of school groups, the combination of different factors, singles out the practices and processes through which school trajectories were defined. The regional aspect as a space of social construction comprises social relations beyond physical space. Thus, when investigating how the graduated school was implemented in conty in an area of our state, it has been indicated that strategies and tactics were necessary, to: a) overcome adversity in physical aspects; b) overcome neglect, lack of policies and investment from the State; c) circumvent ethnic persecution, the use of the language in an immigration region (especially German), overcome ethnic encystment; d) understand how the established school culture approaches and/or distances itself from the modern school. The theoretical support for documentary analysis of the history of school groups has been cultural history, based on Chartier (1990) and the documentary background has already made it possible to map the 14 cityes that make up the region in the Vale dos Sinos region, 8 cityes were mapped and Of the 84 institutions, 11 school groups have already been investigated, in the time frame (1909-1961). As results of the study, we understand that the history of school groups, institutionalization processes and schooling practices are evident, from a cultural perspective, in the initial paths and early stages of operation of the organization of graduated primary education, distancing itself from the format schools (isolated classes), according to Souza (2015) and elementary schools, as emphasized by Grazziotin and Almeida (2016). School groups are perceived by human relations, learning to live with others and in the face of attempts to project on students a relationship with the State, with a national and modern feeling of work, to understand the influence that institutions and the passage through school formal culturally produced in the society of that period.

Abstract (in Language of Presentation)

Se uma história dinâmica é reconhecida pelas pistas que descortina, pelas perguntas que faz e pelas respostas, que aos poucos, consegue dar, observa-se que a história do fim do milênio passou a reconhecer distintos conceitos na produção historiográfica, como a história dos intelectuais, de mediadores culturais e de sua relação com as instituições. (Rémond, 2003). A história de uma instituição escolar é uma possibilidade para refletir sobre o modo como a escolarização formal se desenvolveu em um determinado espaço e tempo. É pela escola, mas não apenas por meio dela que uma cultura de escolarização se constitui, agrega e reúne grupo de sujeitos em torno de um propósito comum. A escolarização primária no Brasil, especialmente no Rio Grande do Sul se estruturou a partir de influências da escola moderna. No final do século XIX, uma nova forma de escola se institucionaliza, trata-se dos colégios e grupos escolares que contribuíram para implantar o ensino graduado no país. Para Souza (2021), uma história dos grupos escolares ainda está por ser escrita, uma vez que, a implantação desse tipo de escola não ocorreu da mesma forma e ao mesmo tempo diante da diversidade social e cultural do país. Vidal (2006) acrescenta que ao compor a história dos grupos escolares, a combinação de diferentes fatores, singulariza as práticas e os processos pelos quais se definiram os percursos escolares. O aspecto regional como espaço de construção social compreende as relações sociais além do espaço físico. Desse modo, ao investigar como a escola graduada foi implantada em municípios da uma área do nosso estado tem indicado que estratégias e táticas foram necessárias, para: a) vencer adversidade dos aspectos físicos; b) superar o descaso, a falta de políticas e investimento do Estado; c) driblar as perseguições étnicas, o uso da língua em região de imigração (especialmente alemã), superar o enquistamento étnico; d) compreender como a cultura escolar instituída se aproxima e/ou distancia da escola moderna. O aporte teórico para análise documental da história dos grupos escolares tem sido a história cultural, a partir de Chartier (1990) e o fundo documental já possibilitou mapear na região do Vale dos Sinos dos 14 municípios que compõe a região, 8 municípios foram mapeados e das 84 instituições, 11 Grupos escolares já foram investigados, no recorte temporal (1909-1961). Como resultados do estudo, entendemos que a história dos grupos escolares, dos processos de institucionalização e das práticas de escolarização se evidenciam, pelo viés cultural, nos percursos iniciais e nos primeiros tempos de funcionamento da organização do ensino primário graduado, distanciando-se do formato das escolas (aulas isoladas), conforme Souza (2015) e dos Colégios Elementares, como enfatiza Grazziotin e Almeida (2016). Os grupos escolares são percebidos pelas relações humanas, aprendizagem do viver com o outro e diante das tentativas de projetar nos estudantes uma relação com o Estado, com um sentimento nacional e moderno de trabalho, de compreender a influência que as instituições e a passagem pela escola formal produziram culturalmente na sociedade daquele período.

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Discourse Systems in History of Education and its Transnational Transmission: Semantic Analysis of German and Chinese Textbooks (1794-1948)

Wei Luo
University of Hamburg, Germany

The role of history of education as an organizational framework for educational knowledge has been pivotal in the creation and diffusion of educational knowledge. However, there remains a gap in empirical research concerning the semantic structure of history of education knowledge and its transnational transmission. This study addresses this gap by employing complex network science and natural language processing techniques to construct semantic networks for history of education textbooks in German and Chinese. The goal is to explore the early development of the discourse system within the field of "history of education" and investigate the aspects of stability and variability in the process of transnational transmission. To achieve this, a comprehensive collection of 125 history of education textbooks published in Germany from 1794 to 1933 and 59 history of education textbooks published in China from 1901 to 1948 was systematically compiled. Subsequently, a computer-processable full-text corpus with a total word count of approximately 25.8 million was created through optical character recognition. The study utilizes distribution-based semantic proximity metrics to reconstruct the semantic networks between high-frequency words in the two corpora. The results indicate that the semantic networks of both German and Chinese history of education textbooks exhibit similar overall topological structures, comprising around six interrelated conceptual core categories. For instance, German history of education textbooks encompass key categories, including the institutional foundation of education centered around "school and teacher," family education with "child and parent" as the core, curriculum and teaching emphasizing "student and teaching," philosophical and religious category focusing on "human and spirit," and a category labeled "educational theory," with "education and pedagogy" at its core. These categories are intricately linked by historical elements at the heart of the network, establishing the foundational discourse system in German history of education textbooks. Remarkably, this methodology unveils connections between categories, challenging preconceived notions present in German history of education. Notably, terms like Bildung and Pädagogik, traditionally emblematic of German pedagogy, do not hold a central position in the network. Further comparative analysis reveals an isomorphism between the semantic categories of Chinese and German history of education textbooks, with differences in local topological structures, such as historical categories not occupying a central position but being connected to specific semantic categories. Additionally, China's distinctive educational institutions, figures, and ideas are embedded in specific positions in the network. In the next phase, the study plans to introduce time and social dimensions to examine the dynamic mechanisms of knowledge structure replacement in history of education textbooks, along with the social background (or institutional conditions) of history of education knowledge producers. The methodological framework proposed by this study offers a new approach for researching discourse systems in pedagogy from a comparative perspective.

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Decolonization Exercises in Pinocchio Rewrites: A Proposal for an Educational History Workshop

Carmen Petruzzi
University of Foggia, Italy

This proposal outlines the development of a history workshop for secondary schools centered around the examination of two rewrites of "The Adventures of Pinocchio" published during the era of Italian colonialism: "Pinocchio in Africa: A Book for Children" (1907) by Eugenio Cherubini, a writer focused on childhood and adolescence, and "Pinocchio in America" (1928) by Angelo Patri, an educator and school principal in the United States. Cherubini's rendition of Pinocchio narrates the tale of a puppet disenchanted with school life who eventually joins a circus comprised of animal men from the African continent. Driven by his insatiable craving for wealth and power, Pinocchio embarks on a journey to Africa, a land depicted as inaccessible and perilous. There, he encounters unfamiliar cultures deemed primitive and uncivilized, unwittingly assuming the role of a colonizer and eventually becoming their king. Patri's version follows Pinocchio's journey from Africa to Italy and recounts his impromptu decision to venture to America. Pinocchio's exploits unfold as those of an Italian colonist discovering the marvels of the new land, only to return to Italy motivated by his affection for Geppetto and his homeland. The objective of this intervention is to showcase how the teaching of history can employ children's literature to facilitate a multidisciplinary exploration of Italian colonialism. By analyzing these narratives, students can gain insight into the roots of racism and discrimination embedded within contemporary historical trajectories and contribute to their deconstruction in societal consciousness. The various phases of Italian colonization in East Africa (1881-1940) significantly impacted the nations involved, shaping political, economic, and social landscapes. The colonial process often entailed the exploitation of local resources, suppression of indigenous populations, erosion of political and cultural autonomy, as well as violence and systematic discrimination against African nations striving for independence. These events constitute a pivotal chapter in global history and relations in the 20th century. The proposed Teaching Educational History Workshop aims to engage high school students in collective reflection and knowledge-building activities. Through shared readings and discussions, students will explore historical events depicted in the texts, critically analyzing the actions of Pinocchio as a symbol of aggressive colonization. By deconstructing stereotypes, prejudices, and ideologies, participants will investigate histories and cultures different from their own, fostering a deeper understanding of Italy's colonial past and its implications on contemporary society. Ultimately, this workshop seeks to empower students to challenge and dismantle colonial narratives, promoting a more inclusive and equitable understanding of history.

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What Kind Of Archive And What Is Inside The Box? Medial Memories Of Socialist School Life In The GDR

May Jehle
TU Dresden, Germany

The investigation of the formation of memory discourses confronts us with mutual and reciprocal relationships between various perspectives including complex relations of medial documentation, (re-)presentations and reception (e. g. Wagoner 2018). With regard to the GDR, societal discourses on divided memory in united Germany (Clarke/Wölfel 2011) fluctuate between the dictatorial character of the political system and ordinary life experiences and are also concerned with the following process of transformation (Reißig 2000; Brückweh et al. 2020). Many a time there is a finding that the memory of the GDR is shaped by a perspective from its decline (Hodgin/Pearce 1011; Rechtien/Tate 2011). These lines may finally condense in a perception of the process of transformation as well as of the memory discourse as a form of Western colonialization (McFalls/Hausstein 2015; Shortt 2012). Also with regard to the educational system we find similar lines of discussion and arguments. Based on various sources educational history research has started early to analyze the discrepancies and concordances between ideological concepts and educational practice (e. g. Tenorth et. al. 1996). In addition, we find various documentations of biographical narratives which are also turned into filmic, literal or documentary forms of representation (Bäucker 2021; Führer 2016; Hädicke 2000; Klier 1990; Pietzsch 2007). These various documentations present a spectrum of diverse perceptions of socialist school life which are full of nuances. Some focus on the positive aspects of socialist efforts, others describe pronounced attempts of political indoctrination, a culture of doublespeak and education to duplicity, others, in turn, interpret these elements of socialist education in an unpolitical way as usual daily life experiences. Sometimes one can identify defensive approaches against a supposed (Western) interpretation of indoctrination in school. Against this backdrop this paper is grounded on an analysis of various sources. Specifically, it will introduce an exceptional kind of archive, the “Open Memory Box”. The “Open Memory Box” is a publicly accessible online home-movie collections. The collection contains 415 hours video material from 283 film rolls, contributed by 150 filmmaking families. After the retro-digitalization of the material, the creators of the “Open Memory Box” developed some exceptional ways of how to organize the materials and how to find an order of classification, as for example an “Anti-Archive”, considering the film collection as “boxes” (McFalls 2022; Berg 2023). Using a keyword search it is possible to identify video sequences which document school life or further educational experiences (e.g. vacation camps or pioneer life). The paper will present an overview and analyses of these kind of video-sequences in order to qualify which kind of memory they represent. The images found there will be embedded in the wider framework of various forms of filmic, literal or documentary forms of representations of educational experiences in the GDR. Based on that the contribution intends a better understanding of what kind of memories we find in distinct archives as for example the “Open Memory Box”. Finally, it discusses the possible contribution of these perspectives within a multifaceted memory discourse for historical educational research.

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Male Professional School of SP and Souza Aguiar Professional School in DF: Controversies Surrounding Worker Training (1920-1930)

Escola Profissional Masculina de SP e Escola Profissional Souza Aguiar do DF: controvérsias acerca da formação do trabalhador

Sandra Machado Lunardi Marques
PUC-SP, Brazil

Abstract (in English)

This article seeks to explore similarities and differences in the training and conception of professional education between the directors Aprigio de Almeida Gonzaga (Male Professional School of the Capital – São Paulo) and Coryntho da Fonseca (Souza Aguiar Professional School – Federal District). Investigating them involves establishing connections among the Inquiry into São Paulo's public education (1926), the Reform of the public education in the Federal District (1927), the Education Code of the State of São Paulo (1933) by Fernando de Azevedo; the books "O slöjd" (Gonzaga, 1916) and "A escola ativa e os trabalhos manuais" (Fonseca, 1929); in addition to articles by the mentioned authors. Analysis reveals a series of discursive strategies employed by the directors, such as delayed responses to mutual criticisms, references to schools rather than their leaders, opposition between old/new, wasteful/rational, empirical/scientific, a struggle for authorship of appropriations, and the preface of Fonseca's book written by the head of the "Bibliotheca de Educação," Lourenço Filho. Together, these strategies contribute to elucidating the appropriation of foreign influences in professional education during the 1920s and 1930s.

Abstract (in Language of Presentation)

O presente artigo busca semelhanças e diferenças de formação e concepção de ensino profissional entre os diretores Aprigio de Almeida Gonzaga (Escola Profissional Masculina da Capital – São Paulo) e Coryntho da Fonseca (Escola Profissional Souza Aguiar – Distrito Federal). Pesquisá-las implica em estabelecer relações entre o *Inquérito sobre o ensino público paulista* (1926), a *Reforma do ensino público do Distrito Federal* (1927), o Código de Educação do Estado de São Paulo (1933), por Fernando de Azevedo; os livros RAQ2*(Gonzaga, 1916*) e *A* escola *ativa e os trabalhos manuais* (Fonseca, 1929); além de artigos dos autores citados. Analisando-os descobre-se uma série de estratégias discursivas utilizadas pelos diretores, tais como: demora em reagir a críticas recíprocas, referência às escolas e não aos seus dirigentes, oposição velho/novo, dispendioso/racional, empírico/científico, disputa por autoria de apropriações, prefácio do livro de Fonseca, escrito pelo responsável pela “Bibliotheca de Educação”, Lourenço Filho. Em seu conjunto elas contribuem para explicitar a apropriação de influências estrangeiras pela educação profissional nas décadas de 1920 e 1930.

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The Indigenization of Progressive Educational Thought and Scientific Psychology in China: A Biographical Lens and the Case of Shu Xincheng

Hugo Wei Li, Sarah Van Ruyskensvelde, Pieter Verstraete
KU Leuven, Belgium

This paper focuses on the introduction of progressive educational ideas, as championed by John Dewey, as well as scientific psychology led by Edward Lee Thorndike, by Shu Xincheng (1893-1960), a middle-level local Chinese educationalist. It focuses on Shu's understanding and possible downplay of the tension between progressive educational ideas and scientific psychology as well as his wavering about church schools. It is promising to shed light upon entanglements of "(de)colonizing processes in educational history," revealing the complicated mindset of Chinese educationalists behind the hasty indigenization and appropriation of Western ideas and practices around the 1920s. As per our understanding today, Thorndike represented the trend of behavioral psychology and its application in education. Using a positivistic approach, he believed teaching and educational evaluation could and should be generally standardized to improve their quality. Whereas, Dewey maintained that education should aim at the formation of democratic citizens to improve the society in a pragmatic manner. These two educational thoughts are believed to be in sharp contrast to each other (Tomlinson, 1997). In Shu's autobiography, he hailed the first time he read Edward Thorndike's "Educational Psychology" as well as John Dewey's "Democracy and Education" as an intellectual epiphany. However, it seems that Shu either never noticed or has deliberately downplayed the significant contrasts between Herman Harrell Horne's theories and those of John Dewey (Britannica, 2023), just as he never emphasized the tension between Thorndike's empiricism in psychology and the progressive educational methods of educationalists, such as those of Helen Parkhurst. To some extent, Shu's somewhat indiscriminate introduction and "gulping" of these educational and psychological theories to China might have been driven by his urgent need to earn a living through publishing and, on the other hand, by the eagerness of the Chinese educational modernization movement to chase "new" (Western) theories. This context may have influenced his approach to presenting these theories without delving deeply into their underlying conflicts and distinctions, reflecting the broader Zeitgeist of rapidly adopting and adapting new ideas in the field of education. Both enthusiasm and disillusionment marked Shu Xincheng's journey in the field of education. In 1918, he became a lecturer in education and psychology at a church school. During the turbulent political changes of the time, Shu viewed church schools as rare havens of stable funding and relative freedom from heavy-handed governmental intervention. He even joined the Presbyterian Church of Christ that year. However, he was forced to resign from the church school in 1919 after publishing an article (Shu, 1919) that openly criticized it. In sum, this study's emphasis on Shu's interpretation and potential understatement of the discord between progressive educational ideologies and scientific psychology, coupled with his ambivalence towards church schools, is anticipated to illuminate the complexities of "(de)colonizing processes in educational history." It aims to unveil the intricate thought processes of Chinese educators during the rapid indigenization and assimilation of Western concepts and methodologies in the 1920s.

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Possibilities of Exploring the (De)colonial Processes in the History of Latin American Education from a Transnational Perspective (Part 2)

Andrés Baeza
Universidad Adolfo Ibáñez, Chile

The transnational perspective has been gaining space in the history of education in the last years. This is evident in journals and conferences like the Paedagogica Historica and the International Standing Conference for the History of Education. In books bringing together authors from varied countries, such as "The transnational in the History of Education" (Roldán Vera; Fuchs, 2019), or from the same country but exploring multiple connections, such as "Rethinking Centre-Periphery Assumptions in the History of Education" (Vidal; Silva, 2024), or projects with international collaborations as the Brazilian-funded "Knowledge and practices in frontiers: toward a transnational History of Education (1810-...)" –to mention a few examples – researchers from different backgrounds have gathered around the effort to explore their wide range of research objects from a transnational perspective. The transnational history is not a methodology but a way of approaching the research object. Therefore, the procedures may vary depending on the proposed objective and types of sources. It is not restricted to national borders, although it doesn't ignore the existence of national states, which makes some developments in the research unpredictable to a certain extent. Since it is not restricted to geographical borders, it can make it possible to discover and explore new connections and even find new artifacts or actors. More recently, discussions based on a decolonial framework have also been incorporated in the field, adding to the postcolonial perspectives (Ossenbach, Pozo-Andrés, 2011; Caruso, Maul, 2020; Caruso, Toro-Blanco, 2023). Such approaches enhance the possibilities of exploring the history seen from below, subverting the idea of center and periphery and educational transfers. This is particularly relevant for the Latin American context, where the setting of new educational systems formed part of the nation-state building process in the 19th and 20th centuries. This symposium aims at multiple ways a transnational approach can contribute to exploring the Latin American history of education and shed light on new connections or deepen the understanding of otherwise "traditional" themes. Furthermore, it brings the possibility of identifying and problematizing different methodologies that have been used. Composed of two panels, it brings together authors and discussants from Argentina, Brazil, Chile, Mexico, the United States, and Uruguay, whose research has focused on different themes in the history of Latin American education. Although diverse, with a timeframe spanning from the second half of the 19th century to the early second half of the 20th century, it's possible to identify common elements through the panels. The ways imperialism impacted education in different countries, the role played by international conferences, educational trips, and appropriation processes in shaping the educational systems in Latin America are just some of these aspects.

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Mapuche Culture and Its Non-decolonization in Chile

La Cultura Mapuche y su no Descolonización en Chile

Estela Francisca Socias
Universidad Mayor, Chile

Abstract (in English)

Between the thirteenth and fourteenth centuries, an evolved culture developed in the central region of Chile: that of the 'Mapuche', which in Mapudungun means 'people of the land': it occupied an area between the Maule and 'Tolten' rivers, from the coast to the central valleys. They assimilated the agricultural and sedentary culture and also had cattle based on llamas and alpacas, from which they obtained wool for their clothes. They barely developed metallurgy. The 'Mapuche' people are and have always been one of the most important indigenous ethnic groups in the country, both because of their social and demographic weight and because of their strong sense of cultural identity, which has historically found forms of resistance and adaptation to the dynamics of border contact with Spaniards and Chileans (Memoria Chilena, n.d.). In fact, they were never subdued by the Spaniards and only with the so-called 'Pacification of Araucanía', the Chilean army stripped them of their best lands and entrenched them, which is the origin of the current problem of that ethnic group with the Chilean state that began half a century ago (Caiceo, 2021). This meant that during the last century they began an intense stream of rural/urban migration, which has led to more than half of the Chilean 'Mapuche' living in the cities, especially in Santiago and Temuco. However, its customs and especially its gastronomy remain; moreover, one of its culinary ingredients, 'merkén', has become internationalized. In Chile, one of the most popular 'Mapuche' dishes is 'charquican', a stew of potatoes, corn, squash and meat. There are many different recipes for this dish, considered by some Chileans to be an unofficial national dish, in which seaweed is sometimes used instead of meat. The versatile leaves of 'culen', a shrub native to Chile, are used by the 'Mapuche' to make a sweet punch, as well as being considered a natural treatment for wounds. 'Mapuche' cuisine is an art that is based on the transmission of the wisdom of its people, from mothers to daughters; That is part of 'Mapuche' education. It is a role mainly exercised by women who teach the value of the products 'of the land' and the importance of a good diet, with meaning, since it is not only the 'ingredient', but the whole process that it entails (Socias & Soto, 2016). "Mapuche cuisine is a creation, an art, a knowledge that is not based on recipes, like Western gastronomy, but is the experience of finding the origin of food. Our cuisine is based on the land, the climate, the native forest and the water (...) (Epulef, 2013, p. 4). For this reason, it has remained unchanged from the colony to the present day.

Abstract (in Language of Presentation)

Entre los siglos XIII y XIV se desarrolló una cultura evolucionada en la región central de Chile: la de los mapuches, que en mapudungun significa 'gente de la tierra': Ocupaba una zona entre los ríos Maule y Toltén, desde la costa a los valles centrales. Asimilaron la cultura agrícola y sedentaria y además, tenían ganado a base de llamas y alpacas, de las que obtenían lana para sus ropas. Apenas desarrollaron la metalurgia. El pueblo mapuche es y ha sido siempre de las etnias originarias más importantes del país, tanto por su peso social y demográfico como por su fuerte sentido de identidad cultural, que ha encontrado históricamente formas de resistencia y de adaptación a la dinámica del contacto fronterizo con españoles y chilenos (Memoria Chilena, s/f). De hecho, nunca fue sometido por los españoles y solo con la llamada 'Pacificación de la Araucanía', el ejército chileno los despojó de sus mejores tierras y los atrincheró, lo cual es el origen del problema actual de esa etnia con el estado chileno que comenzó hace un medio siglo (Caiceo, 2021). Ello significó que durante el siglo pasado iniciaron una intensa corriente de migración campo/ciudad, lo que ha llevado a que hoy más de la mitad de los mapuches chilenos vivan en las ciudades, especialmente en Santiago y Temuco. Sin embargo, sus costumbres y especialmente su gastronomía se mantienen; más aún, uno de sus ingredientes culinarios, el merkén, se ha internacionalizado. En Chile, u**no de los platos mapuches más populares es el charquicán, un guiso de papas, maíz, zapallo y carne**. Existen muchas recetas distintas para este plato, considerado por algunos chilenos como un plato nacional no oficial, en el que algunas veces se utilizan algas en lugar de carne. Las versátiles hojas del culén, un arbusto nativo de Chile, son utilizadas por los mapuches para hacer un ponche dulce, además de considerarse tratamiento natural para las heridas. La cocina mapuche es un arte que se basa en la transmisión de la sabiduría de su pueblo, de las madres a las hijas; eso es parte de la educación mapuche. Es un rol principalmente ejercido por mujeres que enseñan el valor de los productos 'de la tierra' y lo importante de una buena alimentación, con sentido, ya que no sólo es el 'ingrediente', sino todo el proceso que éste conlleva (Socías & Soto, 2016). "La cocina mapuche es una creación, un arte, un saber que no se basa en recetas, como la gastronomía occidental, sino que es la experiencia de encontrarse con el origen de los alimentos. Nuestra cocina tiene su base en la tierra, el clima, el bosque nativo y el agua (…)(Epulef, 2013, p. 4). Por ello, se ha mantenido inalterable desde la colonia hasta nuestros días.

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Pedagogical discursive frameworks of the School of Arts and Crafts of Uruguay (1878-1887)

Entramados discursivos pedagógicos de la Escuela de Artes y Oficios de Uruguay (1878-1887)

Andres Nicolas Da Silveira
ISEF-Udelar / FHCE-Udelar, Uruguay

Abstract (in English)

This work presents interpretations around the pedagogical discursivity of the School of Arts and Crafts (EAYO) established in Uruguay between 1878 and 1887. The political and pedagogical context prior to and during the emergence of industrial education is ephemerally developed, in which highlights the economic and social model of discipline, whose accent was marked by free, secular and compulsory primary school. In this order, connections are identified between the pedagogical thinking of the time and the programmatic orientations of the industrial school. On one hand, the mandatory and voluntary classes are described, and later what was called "higher classes"; On the other hand, the varied workshops offered for teaching trades. At the same time, the inventory of school supplies, books and advanced machines acquired from abroad for industrial development is identified. In particular, EAYO's participation in the "Pedagogical Exhibition" in Rio de Janeiro is characterized, where the school program was questioned despite obtaining a prize and a mention. Otherwise, the education of the industrial body linked to the military matrix is described, and the expansion of the model school in the region is clarified. In contrast, the social-corporal dissidence of the students is presented, and at the same time, the consolidation of a school associated with the field of the arts. In this sense, the mechanisms of confinement in Uruguayan industrial education are highlighted, such as the fissures and resistance to such pretension. The change of course is elucidated from the succession of terrifying events at the end of 1886, when the "Advisory Council" was implemented as a consequence of the escalation of demonstrations by the inmates, which resulted in a student riot and which caused : first, the resignation of the director; second, the displacement of the school of the Ministry of War and Navy; and third, the new regulations. The EAYO was recognized for the results obtained by its students in "exhibitions" of different scales: national, regional and international, with objects made in the different workshops; by the Music Band made up of its students; and by the bodily practices developed there. The industrial school was praised by the political and artistic spectrum, among which the former Argentine President Faustino Sarmiento, and the Italian writer Edmondo De Amicis stand out. The reform school hired distinguished professors and teachers, national, Argentinian, and European to lead workshops and classes. The State sent a former student, and then a teacher of the school, to Europe to track down specific regulations and teachers for the establishment. For the treatment of the object, a certain affectation of discourse analysis and archeology is used in which different constructions of meaning are characterized from laws, decrees, memories of famous personalities, and press of the time.

Abstract (in Language of Presentation)

Este trabajo presenta interpretaciones en torno a la discursividad pedagógica de la Escuela de Artes y Oficios (EAYO) instaurada en Uruguay entre 1878 y 1887. Se desarrolla de forma efímera el contexto político y pedagógico previo y durante el surgimiento de la educación industrial, en el que se remarca el modelo económico y social de disciplinamiento, cuyo acento estuvo marcado por la escuela primaria gratuita, laica y obligatoria. En este orden, se identifican conexiones entre el pensamiento pedagógico de la época y las orientaciones programáticas de la escuela industrial. Por un lado se describen las clases obligatorias y voluntarias, y posteriormente lo que se denominó "clases superiores"; por otro lado, los variados talleres ofrecidos para la enseñanza de oficios. A su vez, se identifica el inventario de útiles escolares, libros y máquinas de avanzada adquiridas desde el exterior para el desenvolvimiento industrial. En particular, se caracteriza la participación de la EAYO en la "Exposición Pedagógica" en Río de Janeiro donde se cuestionó al programa escolar a pesar de obtener un premio y una mención. Por otra parte, se describe la educación del cuerpo industrial enlazada en la matriz militar, y se esclarece la ampliación de la escuela modélica en la región. En contraste se presentan las disidencias sociales-corporales de los alumnos, y al mismo tiempo, la consolidación de una escuela asociada al campo de las artes. En este sentido, se resaltan los mecanismos de encierro en la educación industrial uruguaya como las fisuras y las resistencias a tal pretensión. Se dilucida el cambio de rumbo a partir de la sucesión de hechos aterradores a finales del año 1886, cuando se implantó el "Consejo Consultivo" como consecuencia de la escalada de manifestaciones de los internos, en la que resultó un motín de alumnos y que causó: primero, la renuncia del director; segundo, el desplazamiento de la escuela del Ministerio de Guerra y Marina; y tercero, la nueva reglamentación. La EAYO fue reconocida por los resultados obtenidos de sus alumnos en "exposiciones" de distinta escala: nacional, regional, e internacional, con objetos elaborados en los distintos talleres; por la Banda de Música integrada por sus alumnos; y por las prácticas corporales allí desarrolladas. La escuela industrial fue elogiada por el espectro político y artístico, entre los que se destaca el ex-Presidente argentino Faustino Sarmiento, y el escritor italiano Edmondo De Amicis. El reformatorio contrató distinguidos profesores y maestros, nacionales, argentinos, y europeos para dirigir talleres y clases. El Estado envió a un ex-alumno, y luego profesor de la escuela a Europa a rastrear reglamentos y profesores específicos para el establecimiento. Para el tratamiento del objeto se utiliza cierta afectación d el análisis del discurso y la arqueología en la que se caracterizan diferentes construcciones de sentido a partir de leyes, decretos, memorias de personalidades célebres, y prensa de la época.

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Pedagogy and Revolution in Eduardo Mondlane and Amílcar Cabral

Pedagogia e Revolução em Eduardo Mondlane e Amílcar Cabral

Orlando Daniel Chemane
Universidade Pedagógica de Maputo, Mozambique

Abstract (in English)

Amílcar Cabral and Eduardo Mondlane led two African revolutions, in Guinea-Bissau/Cape Verde and Mozambique respectively, which were responsible for changing intellectual and emotional attitudes. The two biographies intersect through the common experience of having been born and living in colonized societies, having faced and overcome barriers imposed by colonialism and being educated in formal colonial and segregationist schools and managing to graduate abroad. The two were militants for the African cause since their youth, when they realized their identity and condition as colonized people; Their paths crossed at the *Casa dos Estudantes do Imperio*, in Lisbon, between 1950-1951, and from then on they never separated, having together fought against Portuguese colonialism in the African forests, in international and diplomatic forums. The struggles that they led, Eduardo Mondlane, in the Mozambique Liberation Front (FRELIMO), Amílcar Cabral, in the Party for the Independence of Guinea Bissau and Cape Verde (PAIGC) and, both, in Conference of Nationalist Organizations of the Portuguese Colonies (CONCP), found their similarity in their conception of African revolutions as facts and factors of culture (CABRAL, 1978), hence Cabral highlighted, in his 1970 speech at the University of Syracuse, that the great quality of the Mozambican revolutionary had been his ability to *re-Africanize* himself, a quality that which was also, in our opinion, Cabral's, and that from the perspective of this Guinean revolutionary, all liberation movements should deserve it. Therefore, the idea that we intend to defend in this work is that Eduardo Mondlane and Amílcar Cabral were revolutionary pedagogues with an impact on their countries and the world for having managed to responsibly assume their identity as Africans and their condition of oppressed through an action culture for liberation. We consider that it would be important to understand the intersections between their life and political trajectories and their theoretical bases and practices of political, armed and cultural struggle, without neglecting the need to identify and analyze what would have been different about them. To do this, we analyzed the primary documents (authored by them), secondary literature, as well as the words of men and women who lived, worked with them and/or knew them. Comparative studies between African intellectuals have been uncommon, which contributes neither to the necessary creation of a platform for endogenous African dialogue nor to the expansion of understanding of the thought of this continent. This work will have as some of its important points the active and civic life of the two politicians and intellectuals, their clear definition of the enemy, the option for unity, realism, pragmatism, popular struggle and cultural action for liberation (Freire, 2011).

Abstract (in Language of Presentation)

Amílcar Cabral e Eduardo Mondlane dirigiram duas revoluções africanas, da Guiné-Bissau/Cabo Verde e Moçambique que foram responsáveis pela mudança de atitudes intelectuais e emocionais. As duas biografias se cruzam pela experiencia comum de terem nascido e vivido em sociedades colonizadas, terem enfrentado e transposto barreiras impostas pelo colonialismo e educar-se nas escolas formais coloniais e segregacionistas e conseguirem formar-se no estrangeiro. Os dois foram militantes da causa africana desde a sua juventude, quando se deram conta da sua identidade e condição de colonizados; os seus caminhos se cruzaram na Casa dos Estudantes do Imperio, em Lisboa, entre 1950-1951, e dai nunca mais se separaram, tendo juntos lutado contra o colonialismo português nas matas africanas, nos fóruns internacionais e diplomáticos. As lutas que eles dirigiram, Eduardo Mondlane, na Frente de Libertação de Moçambique (FRELIMO), Amílcar Cabral, no Partido para a Independência da Guine Bissau e Cabo Verde (PAIGC) e, ambos, na Conferência das Organizações Nacionalistas das Colónias Portuguesas (CONCP), encontraram a sua similaridade na sua concepção das revoluções africanas como factos e factores de cultura (CABRAL, 1978), dai Cabral ter realçado, no seu discurso de 1970, na Universidade de Siracusa, que a grande qualidade do revolucionário moçambicano tinha sido a sua capacidade de *reafricanizar-se,* qualidade essa que foi também, no nosso entender, de Cabral, e que na perspectiva deste revolucionário guineense, todos os movimentos de libertação deviam merece-la. Por isso a ideia que pretendemos defender neste trabalho é a de que Eduardo Mondlane e Amílcar Cabral foram pedagogos revolucionários de impacto nos seus países e no mundo por terem conseguido assumir com responsabilidade a sua identidade de africanos e a sua condição de oprimidos através de uma acção cultural para a libertação. Consideramos que seria importante compreender as intersecções entre as suas trajectórias de vida e politicas e as suas bases teóricas e práticas de luta política, armada e cultural, sem descurar da necessidade de identificar e analisar o que neles teria sido diferente. Para isso, analisamos os documentos primários (da sua autoria), a literatura secundaria, bem como as palavras de homens e mulheres que com eles privaram, trabalharam e/ou os conheceram. Tem sido pouco comuns estudos comparativos entre intelectuais africanos, o que não contribui nem para a necessária criação de plataforma de diálogo endógeno africano e nem para a ampliação da compreensão do pensamento deste continente. Este trabalho terá como alguns dos seus pontos importantes a vida activa e cidadã dos dois políticos e intelectuais, a sua definição clara do inimigo, a opção pela unidade, o realismo, o pragmatismo, a luta popular e a acção cultural para a libertação (Freire, 2011).

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Categories of Difference Within the Prussian Mid-level School Administration – Denomination, Attributed Nationality, and Language (1860-1900)

Anna Lindner, Daniel Töpper, Jan Uredat
Humboldt-Universität zu Berlin, Germany

Critique of bureaucracy is the most common reaction to the fact that administration matters for schooling, but if we understand school structures as the result of pedagogical and administrative actions, a comprehensive history of schooling that is sensitive to diversity should examine who gained access to the administration. Recent works (Geiss 2014; Geiss und Vincenti 2012) and the cultural turn in the history of bureaucracy (Becker 2003) support a more nuanced attention to specific administrative contexts and actions. We will turn our attention here to the lower and intermediate levels of school administration, which connect the ministerial administration with local school realities (Scholz 2012). Here the preconditions of schooling, that also structured inequalities and power relations are negotiated.

Our contribution focuses on the selection of Prussian school Inspectors. We will systematically analyze biographies of appointed officials in the more rural predominantly Polish-speaking district (*Regierungsbezirk*) of Posen, part of the eastern periphery of the Prussian state, during a period of significant changes in the organization of school administrative structures (1860-1900). We present a quantitative analysis of this case and compare it with the urbanized and mostly German-speaking western Prussian District of Düsseldorf, using a prosopographic data bank. We will also draw on the rich archival materials on appointments of several selected inspectors to reconstruct individual selection process(es) and selection criteria for the district of Posen.

Based on works on nationality and language policy (Klečacký 2022; Burger 1995, Łapot 2022) we reconstruct how marking of the group of Catholic, non-German-speaking Poles significantly increased the implementation of non-clerical full-time school supervision in the latter case. We can show, that the combination of different individual attributions was used in Posen to purge certain strata of the population from the administration and enabled the reduction of diversity of national and language backgrounds while meanwhile promoting a wider diversity of professional backgrounds within the ranks of the school administration. Catholic school inspectors were marked as not fit for office in both districts, but the region of Posen saw far greater replacements. The combination of several categorial attributes caused this quantitative difference between the two cases. In order to pursue aggressive nationalistic policies as a discriminatory power against Poles, the state first employed a practice of exclusion along specific categories of difference within the administration. We will situate this process within the Prussian Kulturkampf, the conflict between the state and the (Catholic) church (Lamberti 1986).

Our outlook discusses systematically the relevance and possible implications of the selection of personnel on administrative practices and focus also on literature produced by the appointed inspectors. We also discuss whether nuances in state policies of nationalization, combining state interests regarding nationalization, secularization, and language policy can be identified as a possible type of imperialistic school administration policy.

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Deconstructing the Social Construction of Categories and their Intersectionality – Examples on (De)Coloniality and Diversity from Mexico, Italy and Germany

Barbara Gross, Yolanda López García
Chemnitz University of Technology, Germany

In this paper we emphasize the constructional and historically determined character of social categories such as “culture” and the intersectionality of different dimensions of diversity, social relations and the multidimensionality of human experiences and power entanglements (Gross & Messina Dahlberg, 2024) in order to rethink how it has shaped educational histories, narratives and its entanglements in practice. For instance, in the ongoing debate on culture, there has been a significant shift away from traditional perspectives that depict culture as a closed and homogeneous container. Within the framework of post- and decolonial theories, culture is understood as a hybrid, flexible, and dynamic social construct (Bhabha, 1994). A reflexive and critical perspective is crucial to counteract othering and culturalization, and with it, generalized knowledge, ideas and images (Said, 1978). Nevertheless, close examination of the everyday and scientific use of the term reveals a persistent presence of so-called “dominant imaginaries” (López García, 2021) based on coloniality (Quijano, 2005) and scientific nationalism (Wimmer & Glick Schiller, 2002) and the dominance of a Eurocentric perspective. Dominant imaginaries find themselves in a struggle with emergent imaginaries that seek to reimagine dominant concepts such as culture from a critical perspective as open, diverse, and complex. Furthermore, decolonizing categories is crucial for increasing empowerment, reflecting on hegemonic practices, and challenging the cultural normalization of dichotomies (Mecheril, 2018) to foster more equal and diversity-friendly school cultures and educational practices (Gross, 2022). Therefore, in this paper we bring together examples from our experiences as researchers working in Mexico, Italy and Germany. We will present cases from our studies and reflect on them through the use of post- and decolonial theories. Our aim is to raise awareness for challenging dominant imaginaries from a critical-decolonial-diversity-sensitive perspective in order to interrogate educational histories, narratives, and consequences for educational policy, practice, and research. The latter is complicit in creating and re-creating these narratives, especially through the boundaries that emerge from the scientific structure itself, as well as from the used dominant categorizations and generalizations. Educational research is entangled with educational policy, which at the same time, uses scientific data to (re)construct its own narrative to stabilize educational practice. A position where knowledge is considered as an in-between space in which dichotomizing concepts and issues are negotiated, implies a shift from an idea of knowledge as a dialectical space that stands between the binary structures of colonial representations on the one hand, and minority, marginalized perspectives on the other (Bhabha, 1990). In view of the dominant Western production of knowledge and Spivak's (1988) concept of epistemic violence, it is the task of researchers and educational practitioners to work on the hegemonic traditions and subjectivities that influence them.

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Between Indigeneity and Imagined Indigeneity: National Education in Jewish Communities in Arab Cities in Palestine in Early 20th Century

Anat Kidron
Tel Hai Academic College, Israel

The concept of indigeneity is a subject of ongoing research and legal dispute globally, with one of its recognized characteristics being a collective connection to the land inhabited by those identified as indigenous, either currently or historically. The discourse on this concept typically unfolds within the broader context of cultural and political hierarchies between populations classified as local versus immigrant, settlers versus conquerors. Within the Zionist movement, considerable debate has centred on the nature of Jewish indigeneity in the Land of Israel. The Jewish national perspective perceives the Land of Israel as the ancestral homeland and its people as native to the land, irrespective of whether they were born there. However, the cultural dimensions of this birthright have been and continue to be subjects of discussion. European immigrants grappled with adopting cultural traits associated with the Levant, albeit from an Oriental standpoint, while simultaneously viewing Zionism as part of the broader European modernity project. This internal debate also touched upon the integration of the national Jewish society into the local space. The utilization of the concept of 'nativeness' revealed power struggles and conflicts within the Jewish population, involving different ideological currents, waves of immigration, and self-identification as 'people of the land,' referring to members of the pre-Zionist, primarily Arabic-speaking communities. This proposed lecture addresses the disjunction between the inherent perception of nativeness among those born in the Land of Israel and the envisioned sense of nativeness that Hebrew education aimed to instil, representing a national 'desired' nativeness. This disparity is evident in the educational initiatives introduced by the Zionist movement within the veteran, Arabic-speaking communities, who distinguished themselves religiously but shared commonalities in culture and daily life with their surroundings. As a catalyst for change, Hebrew education sought to leverage economic and organizational advantages that gradually solidified. Among the agents of change were individuals from local communities and those with roots in Ottoman-era societies, some perceiving Hebrew education as a means to fortify modernization processes and others aiming to integrate into the Zionist national movement. The outcomes of these educational endeavours were intricately entwined with political dynamics. Against a backdrop of deteriorating national relations between Jews and Arabs, the imperative to differentiate between the two populations intensified, leading to the dissolution of most Jewish communities in Arab cities by the mid-1930s.

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Influence of the German Pedagogical Ideas on the Modernization of Russian Education in the 1870s-1900s

Tatiana Zubina
Eötvös Loránd University, Hungary

The current research invokes to present the objective picture of the influence and integration of German philosophic-pedagogical ideas and models in the educational system of the Russian Empire in the 1870s-1900s through the analysis of translated German-language pedagogical articles. In particular, how strong the influence of the Western Enlightenment

was on the schooling process in secondary educational institutions, and how the traditional organization was blended with elements of foreign origins. The development of the Russian educational system under the impact of German-based educational concepts demonstrated the evolution of pedagogy with the concrete effect of these indirect intercultural relations. At the same time, the qualitative content of education could be determined by national mentality, traditions and peculiarities of culture. The purpose of the research is to give a detailed analysis of the influence of the state educational systems of the Austro-Hungarian and German Empires on the reformation of the schooling process at the level of secondary educational institutions: secondary schools, real schools, gymnasiums and progymnasiums. The study of the modernization of the Russian educational system in the 1870s-1900s went in parallel with Western states and considered from the perspective of the professionalization theory (Schriewer, 2006). This period was determined by a complexity of socio-economic and socio-cultural factors: the increase of the demand by the society and state economy. In the vocational education of non-privileged layers, the state of national schools and their needs in teacher's qualitative preparation, and the mercurial activity of social and pedagogical movement are all demonstrated on the pages of published periodicals. Another aspect is the continuity between Western and Eastern European cultures. The theory of cultural transfer (Kaelble, 1999; Middell, 2016; Wendland, 2012), which finds a bright approval in the centuries-old collaboration between most European states. The interaction in the Russian Empire with the experience of German and Austro-Hungarian heritage in the field of education and culture has a long history. Russian educators were actively adopting Western European ideas of the Enlightenment, in particular through acquaintance with German literature and philosophy, and were reforming the education system itself according to a progressive foreign model. As for the applied method, the research combines historical and interdisciplinary approaches such as the historical-comparative (Schieder, 1965), the historical-systemic analysis (von Bertalanffy 1968), the hermeneutics by Gadamer (Gadamer, 2004) and the Foucauldian discourse analysis (Eribon, 1991). The main idea of the study is based on the characteristics of specialized pedagogical periodicals (Mikhailov, 1890-1917), (Simashko, 1871-1888) and the assessment of the degree of frequency of occurrence in them such issues as professional educational themes, information about the literacy level in European states, the state of the pedagogical education abroad and experience of its organization, the organization of international congresses, seminars, discussions, collective exchange of opinions about the state and ways of developing the educational system. Preliminary analysis demonstrated concrete examples of the introduction of German-based (Austro-Hungarian) principles in the educational process in the Russian Empire such as the organization of pedagogical scientific communities, the implementation of teaching methodology, and the certification principles.

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Public Uses of the Image: Childhood and Education in Numismatics

Usos Públicos de la Imagen: Infancia y Educación en la Numismática

Sara González Gómez[1], **Giordana Merlo**[2]
[1]University of the Balearic Islands, Spain; [2]University of Padova, Italy

Abstract (in English)

Bills and coins have, throughout history, served as symbolic tools of colonial power. The selection of which figures or historical events are featured on currency can contribute to that colonial narrative and the legitimization of dominance. Indeed, a form of resistance and decolonization can be enacted through the introduction of currency representing local culture, historical figures, and/or symbols, thereby reaffirming the unique and singular identity of that territory. During the decolonization process, the creation of an independent national currency symbolizes a significant step in reclaiming both material and immaterial property usurped. Currency can also exert an impact on the historical memory of a society. The

decision to commemorate certain events or figures on currency can influence the perception of history and the construction of national narratives. Furthermore, the design of currency can reflect social relationships and hierarchies present during colonization/decolonization. The representation of diverse communities on currency can mirror social inclusion or exclusion, and changes in currency design can serve as a means to promote equality and diversity. All these aspects prompt us to consider numismatics, the study of coins and currency, as a fascinating window for exploring the history of education and the image of childhood in different societies and historical periods. Based on the massive scope, accessibility, and reach to large audiences of numismatics, we believe it constitutes a suitable, original, and novel research element or source. Currently, we have not identified previous studies addressing this issue in the field of education and childhood to explore and study the disseminated public images and the potential impact they might have on perception and collective imagination. In this work, the aim is to advance initial considerations on the utility of this type of numismatic support as a resource in research, teaching, and outreach to broad audiences, such as through education museums. Consequently, the use of bills and coins as a research tool and/or educational support can be valuable in advancing one of the thematic axes proposed in ISCHE 2024. Specifically, we refer to the critique of a singular and universalized notion of education or a single and standardized vision of childhood. These themes invite new inquiries into hierarchies, inclusions, and exclusions in inter and transnational relationships and issues of diversity in terms of ethnic, racial, gender, social, religious, etc., connections.

Abstract (in Language of Presentation)

Los billetes y las monedas han representado, a lo largo de la historia, herramientas simbólicas de poder colonial. La elección de qué figuras o eventos históricos se destacan en los billetes puede contribuir a esa narrativa colonial y a la legitimación del dominio. De hecho, una forma de resistencia y descolonización puede venir dada por la introducción de billetes que representen la cultura local, figuras históricas y/o símbolos como reafirmación de la entidad propia y singular de ese territorio. Durante el proceso de descolonización, la creación de una moneda nacional independiente simboliza un paso significativo en la recuperación de esa propiedad material e inmaterial usurpada. Los billetes también pueden tener un impacto en la memoria histórica de una sociedad. La elección de conmemorar ciertos eventos o figuras en los billetes puede influir en la percepción de la historia y en la construcción de narrativas nacionales. Asimismo, el diseño de billetes también puede reflejar relaciones sociales y jerarquías presentes durante la colonización/descolonización. La representación de diversas comunidades en los billetes puede ser un reflejo de la inclusión o exclusión social, y su cambio puede ser un medio para promover la igualdad y la diversidad. Todos estos aspectos nos animan a considerar la numismática, el estudio de monedas y billetes, como una ventana fascinante para explorar la historia de la educación y la imagen de la infancia en diferentes sociedades y en diferentes momentos históricos. Basándonos en el alcance masivo, accesibilidad y llegada a grandes audiencias de la numismática, consideramos que ésta constituye un elemento o fuente de investigación adecuada, original y novedosa. Actualmente, no localizamos estudios previos que aborden esta cuestión en el ámbito de la educación y la infancia para explorar y estudiar las imágenes públicas difundidas y el posible impacto que pudieran tener éstas en la percepción y el imaginario colectivo. En este trabajo, el objetivo es avanzar en las primeras consideraciones sobre la utilidad de este tipo de soporte numismático como recurso en la investigación, en la docencia y en la divulgación a grandes audiencias, como podría ser a través de los museos de la educación. En consecuencia, el uso de los billetes y las monedas como herramienta de investigación y/o como soporte didáctico puede resultar de utilidad para avanzar en uno de los ejes temáticos que se plantea esta ISCHE 2024. Nos referimos, concretamente, a la crítica de una noción única y universalizada de la educación o a una visión única y estandarizada de la infancia, temáticas que invitan a abordar nuevas indagaciones sobre las jerarquías, inclusiones y exclusiones en las relaciones inter y transnacionales y sobre cuestiones de diversidad en términos, por ejemplo, de vínculos étnicos, raciales, de género, sociales, religiosos, etc.

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Normal Schools in Chile. Between Curricular Diversification and Pedagogical Homogenization (1929-1945)

Escuelas Normales en Chile. Entre la Diversificación Curricular y la Homogeneización Pedagógica (1929-1945)

Camila Pérez Navarro[1], **Vanessa Tessada**[2]
[1]Universidad Alberto Hurtado, Chile; [2]Universidad Autónoma, Chile

Abstract (in English)

In Chile, during the 20th century, normal schools experienced several reformist processes, mainly in terms of their curricular dimension (Cox and Gysling, 1990; Pérez Navarro, 2017). Despite their relevance, these transformations have been barely attended to. The objective of this paper is to analyze the process of curricular and pedagogical diversification implemented in rural and urban normal schools between 1929 and 1945. During this period, various policies consolidated a model of normal school training diversified in pedagogical, territorial and gender-based terms of students. On the one hand, the creation of rural normal schools (Law No. 5,100, 1929) and the development of new study plans (Law No. 6,396, 1929) established a differentiation between subjects exclusive to urban normal schools and others specific to rural normal schools, in addition to distinguishing between subjects only for men and others only for women. On the other hand, the transformation of the José Abelardo Núñez Normal School into a Superior Normal School (Decree-Law No. 515, 1933) marked the beginning of the formation of a select group of teachers -mainly men- dedicated to the improvement of teaching staff primary education and the training of directors, provincial inspectors, departmental inspectors, counselors and guide teachers of the schools attached to the normal schools. The prominent normal student Santiago Tejías, who at that time served as General Director of Primary Education, led the reorganization of the establishment. Towards the end of this period, this group of experts proposed a curricular reform to the normal schools, of an experimental type, whose design and application was carried out between 1940 and 1944. The holding of the 1st Congress of Normal Education in 1944 and the promulgation of a new General Regulation of Normal Schools the following year marked the beginning of a period that tended to homogenize pedagogical practices and reduce curricular diversification. During this period five new public normal schools were created. The application of new study plans marked a break with the trend of the previous period, by minimizing the training differences between urban and rural normal schools (Decree No. 6,636, 1944). Furthermore, within the framework of the 1st National Congress of Education held in 1945, the demand of teachers to elevate normal schools to the post-secondary level deepened. In methodological terms, a corpus composed of various documentary sources is analyzed, such as decrees, laws, circulars, official letters, reports or reports issued by the different sections of the Ministry of Public Education. Additionally, periodical material is examined, such as the Revista de Educación, and magazines and newspapers published by the teachers of the normal schools (such as Plus Ultra, published by the Escuela Normal de Copiapó between 1938 and 1947, or Paidós, published by the José Abelardo Núñez Higher Normal School between 1940 and 1941). Likewise, reports of pedagogical practices of normalistas in training, and reports of supervised practices or degree seminars are studied.

Abstract (in Language of Presentation)

En Chile, durante el siglo XX, las escuelas normales experimentaron varios procesos reformistas, principalmente en términos de su dimensión curricular (Cox y Gysling, 1990; Pérez Navarro, 2017). A pesar de su relevancia, estas transformaciones han sido escasamente atendidas. El objetivo de esta ponencia es analizar el proceso de diversificación curricular y pedagógica implementado en las escuelas normales rurales y urbanas entre 1929 y 1945. Durante este período, diversas políticas consolidaron un modelo de formación normalista diversificado en términos pedagógicos, territoriales y en función del sexo de sus estudiantes. Por un lado, la fundación de escuelas normales rurales (Ley n.° 5.100, 1929) y la elaboración de nuevos planes de estudio (Ley n.° 6.396, 1929) establecieron una diferenciación entre asignaturas exclusivas para escuelas normales urbanas y otras específicas para escuelas normales rurales, además de distinguir entre materias sólo para hombres y otras únicamente para mujeres. Por otro lado, la transformación de la Escuela Normal José Abelardo Núñez en Escuela Normal Superior (Decreto-ley n.° 515, 1933) marcó el inicio de la conformación de un selecto grupo de maestros -principalmente hombres- dedicado al perfeccionamiento del profesorado de educación primaria y a la formación de directores, inspectores provinciales, inspectores departamentales, orientadores y profesores guías de las escuelas anexas a las escuelas normales (establecimientos donde los normalistas en formación realizaban sus prácticas). El destacado normalista Santiago Tejías, quien por entonces se desempeñaba como Director General de Educación Primaria, lideró la reorganización del establecimiento. Hacia el final de este período, este grupo de expertos propuso una reforma curricular a las escuelas normales, de tipo experimental, cuyo diseño y aplicación se llevó a cabo entre 1940 y 1944. La realización del 1° Congreso de Enseñanza Normal en 1944 y la promulgación de un nuevo Reglamento General de Escuelas Normales al año siguiente marcaron el inicio de un período que tendió a homogeneizar las prácticas pedagógicas y disminuir la diversificación curricular. Durante este período fueron creadas cinco nuevas escuelas normales fiscales. La aplicación de nuevos planes de estudio marcaron una ruptura con la tendencia del período anterior, al minimizar las diferencias formativas entre las escuelas normales urbanas y rurales (Decreto n.° 6.636, 1944). Además, en el marco del 1° Congreso Nacional de Educación celebrado en 1945, se profundizó la demanda del profesorado por elevar las escuelas normales al nivel postsecundario. En términos metodológicos, se analiza un corpus compuesto por diversas fuentes documentales, como decretos, leyes, circulares, oficios, informes o reportes emanados por las distintas secciones del Ministerio de Educación Pública. Complementariamente, se examina material de tipo hemerográfico, como la Revista de Educación, y revistas y periódicos publicados por el profesorado de las escuelas normales (como Plus Ultra, editada por la Escuela Normal de Copiapó entre 1938 y 1947, o Paidós, publicado por la Escuela Normal Superior José Abelardo Núñez entre 1940 y 1941). Asimismo, se estudian reportes de prácticas pedagógicas de normalistas en formación, y memorias de prácticas supervisadas o seminarios de título.

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Beyond colonialisms: Brazilian Paschoal Lemme and British Brian Simon's common interest in secondary school

Marisa Bittar
UFSCar/Brazil, Brazil

This research was carried out in 2019 at the Brian Simon Archive/ Institute of Education, University College London, where we found unpublished documents that link the history of education in Brazil with the history of education in England. These are a set of letters between Paschoal Lemme, one of the most important signatories of the 1932 Manifesto in Brazil, and Brian Simon, the British education whose name was immortalized in the fight for common secondary schools in his country. The correspondence between them took place from 1957 to 1961; it was motivated by Paschoal Lemme's interest in the fight that Brian Simon was developing in England for comprehensive secondary education. The correspondence began in 1957 with a letter from Paschoal Lemme to Brian Simon expressing interest in translating and publishing, in Brazil, his works against intelligence tests. In his first letter, Lemme states that in Brazil there was no such remarkable selectivity for children's entry into secondary education. "Here, the objective tests appraises pupils achievements in each grade of the elementary school and therefore determine the promotion of them". For Paschoal Lemme, "the fight against objective tests is also a form of struggle against the influence of American imperialism in our education, which, as you know, is our greater problem in Latin America". (Lemme to Simon, December 1957). In the same letter, he states that he had sent a letter from Lawrence and Wishart Editors, responsible for publishing Brian Simon's works in England, to Editora Vitória, in Rio de Janeiro. At the time, Editora Vitória was linked to the Brazilian Communist Party (PCB) which, although illegal, disseminated works that were of interest to the Party. Paschoal Lemme, although not a member of the Party, was one of those responsible for Editora Vitória. Lemme's proposal began negotiations in Brazil and England. In one of the subsequent letters he states: "It is not so easy to publish a book in Brazil, specially if it is out of the cannons of the official pedagogy" (Lemme to Simon, 1959). **F**inally, Simon informs his publisher: "The book was published in Brazil under the title *Escola Secundária Para Todos*" (Brian Simon to Lawrence and Whishart, July 1961). This set of letters that today constitute documents for the history of education record a rare initiative carried out by two educators who had in common Marxism and an interest in Soviet pedagogy of which Brian Simon was an expert in the Western world. Therefore, this research shows that, in addition to the colonialisms practiced by the capitalist powers, it was possible to establish symmetrical relationships between intellectuals whose interest was a common school for all. The letters housed in the **Brian Simon's Archive** record the affinity between a British intellectual from a country that established one of the largest Empires in the world and a Brazilian one, from a country colonized under the same logic of British colonialism. This discovery in the Archives of the Institute of Education shows that, in this case, the cause of education was above colonialisms.

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Chinese University's Anti-enslavement Education Struggle in the Cultural Battlefield during Anti-Japanese War: Wuxi Sinology Specialized School Example

Ruiying Wang
Jiangnan University, People's Republic of China

During the Anti-Japanese War, Japan launched a full-scale aggression against China, not only carrying out autocratic rule in politics and plundering in economy, but also promoting enslavement education in an attempt to manipulate the people's thoughts. Chinese universities carried out an arduous anti-enslavement education struggle under this background. Wuxi Sinology Specialized School, as a "Collegiate School", takes the continuation of China's excellent traditional culture and educational spirit as its mission. During the turbulent period of the Republic of China, it takes "rightening people's hearts and saving people's lives" as its pursuit, and takes the revival of Chinese culture and developing national spirit as its own responsibility, and actively fought against enslavement education. Currently, most of the studies on the struggle of anti-enslavement education focus on the struggle practice in specific areas, while there are relatively few studies from the cultural perspective. Focusing on the cultural perspective, this paper takes Wuxi Traditional Chinese Culture College as an example, through the in-depth excavation of its textbooks, commemorative books and other materials, and makes a detailed analysis of its anti-enslavement education struggle in the cultural battlefield. In terms of ideology and culture, Wuxi Sinology Specialized School starts with the educational purpose of "rightening the people's mind and saving the people's life", deeply excavates the connotation of ancient Chinese civilization, and advocates and practices ancient Chinese civilization and traditional cultural concepts to shape the personality, national integrity and patriotic feelings of students in the time of national peril. In terms of curriculum setting, it pays attention to the inheritance of classics, highlights its educational characteristics of ancient Chinese civilization, and also combines the situation of the times, offering new courses such as "Anti-Japanese war historical materials", "Ethnic literature", "National geography" and so on. In addition, in terms of practical education, Wuxi Sinology Specialized School has always adhered to the militarization of students' lives under the background of the war of resistance against Japan. It organized speech contests with a focus on anti-Japanese war themes, and encouraged students to donate money and supplies to support the battlefield. The spirit and practice of "cultural salvation" of Wuxi Sinology Specialized School and other universities injected strong power into the cultural education front at that time, highlighting the responsibility and social mission of Chinese higher education in the national crisis. Based on the national culture and nurturing national integrity, it is an important part of the anti-enslavement education struggle, and an important basis for rebuilding cultural identity and national identity. The anti-enslavement education struggle carried out by Chinese universities is committed to awakening the people's national self-esteem and confidence, and improving their resistance consciousness. More importantly, this struggle also provided strong support and inspiration for the national liberation movements of various countries, and even more, provided valuable experience and lessons for the global anti-colonialism movement.

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Mass Education: The Practice of Anti-colonial enslavement in Jiangsu Provincial College of Education (1937-1941)

Shiqi Shao
Jiangnan University, People's Republic of China

In attempt to eliminate the counter-Japanese will of young people in Chinese occupied areas, the Japanese puppet government vigorously promoted enslavement education during the War of Resistance against Japanese Aggression. Most of the existing research on Chinese anti-colonial or anti-enslavement education focused on the struggle and the practice against enslavement education in the North and Central China in wartime as well as Taiwan after the war, but less on the practice of a particular institution. Jiangsu Provincial College of Education, founded in 1928, moved from Wuxi of Jiangsu province to Guilin of Guangxi province during the War of Resistance, setting up two departments—Mass Education and Agriculture Education. Despite the grueling environment, Jiangsu Provincial College of Education still persisted in running schools to resist enslavement education, train talents for national salvation, and retain its own backbone in educational and cultural endeavors. The study analyses the anti-enslavement education practices of Jiangsu Provincial College of Education by combing newspaper, books and alumni memoirs, in order to answer two questions: Why did Jiangsu Provincial College of Education emphasize mass education to resist colonial aggression? How did the College tailor its educational content, major setup and class organization to meet the needs of the War of Resistance? This article aims to discuss the importance of strengthening education for ordinary people and carrying out school-based curriculum practice to resist colonial enslavement in light of the various practices of Jiangsu Provincial College of Education. It shows that from 1937 to 1941, Jiangsu Provincial College of Education educated the masses with the spirit of hard struggle and the belief of sticking to the resistance to the end. The college also conducted counter-Japanese propaganda and education activities for local people to arouse their fighting spirit and national consciousness. Moreover, it stressed exercitation and labor service with different majors, which efficiently assisted the resistance work at that time. The educational practices of Jiangsu Provincial College of Education embodied the determination to resist colonial aggression of the whole school and locals. The results demonstrate that the anti-enslavement education of Jiangsu Provincial College of Education is an effective practice of resisting colonial enslavement education. Its practice epitomizes the efforts of educators in China who were committed to awakening the people through education, and that its unyielding and optimistic spirit of resistance as well as locally adapted reforms of the mass education are still historically meaningful.

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An Analysis Of Educational Enslavement During The Occupation Of Wuxi, China

Yuanlong Zhang

江南大学, China, People's Republic of

In the 20th century Chinese history, the Sino-Japanese War from 1937 to 1945 is a deep national suffering for China.In this brutal war, Wuxi, its education field suffered serious damage and influence under the iron hoof of the Japanese invasion.The academic research on the Japanese invasion of China has been relatively rich in military, economic and political aspects, but the research on education and cultural history is still relatively weak.Especially on the education status of Wuxi during the war, the research results of the academic circle are not common. Japanese attacked Shanghai in August 1937, the political and economic environment of Wuxi suffered great damage.Especially in the education level, the Japanese implemented a series of aggressive policies to Wuxi with "enslavement education" as the core.These policies varied from region to region, but the purpose was to control and corrupt the Chinese people ideologically.In 1938, after the establishment of the puppet regime of the traitors in Wuxi, the education of Wuxi gradually went towards enslavement under the control of the Japanese.At that time, there were three kinds of puppet regime institutions in Wuxi: the puppet autonomous committee, the puppet Wuxi County Office and the puppet education bureau. These institutions in the process of restoring Wuxi education, although the efforts to rebuild the war-damaged education system, but in fact is under the control of the Japanese side, making education inevitably to the enslavement. Although in the fall of Wuxi education in the period of insight some weak resistance, but the enslavement of education in the management institutions, school system and social activities is still purposefully carried out and corroding the people's thoughts. This article chooses Wuxi as a case study, through combing the education policy of the puppet government of Nanjing and the local education management institutions, primary and secondary education and other aspects, aims to reflect the process of enslavement and colonization in education after the fall of Wuxi, focusing on the study of how primary and secondary education in teaching materials, teaching, activities were infiltrated, revealing the Japanese ambition to control the Chinese people in the consciousness. This study mainly adopts the literature analysis method, excavates the historical materials of the Republic of China period, such as books, newspapers and periodicals, etc., to reproduce the educational situation of Wuxi in the period of occupation. At present, the academic circles have less research on individual cities in Jiangsu during the period of occupation, and it is not meaningless to study Wuxi as a typical case.Through this study, we can deeply understand the brutal implementation of the enslavement education of the Japanese army in Wuxi, so as to better reflect on history and be vigilant for the future.Through the study of the educational situation of Wuxi during the period of occupation, we can better reflect on history, and be vigilant for the restoration tendency of Japanese militarism.At the same time, it has important vigilance and guiding significance for the education sovereignty and patriotic education today.

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Enslavement Education and Three Reshuffles of Wuxi County Educators' Association in China During the War of Resistance Against Japan (1937-1945)

shujuan yu
jiangnan university, China, People's Republic of

During the War of Resistance Against Japan (1937-1945), the Japanese government had implemented comprehensive colonial education in the occupied areas of China. On the basis of the colonial education, the Japanese government strove to weaken the Chinese people's resistance will and cultivate "submissive people", who were close to and identified with Japanese rule. The Chinese National Government, the Communist Party of China and Chinese people strongly opposed such enslavement education implemented by the Japanese government. Scholars from both China and Japan have conducted in-depth research on enslavement education and published a series of representative research results. However, most of the existing research are focused on the enslavement education in Northeast China, North China, and Taiwan, while the research on the enslavement education in the occupied areas of East China are relatively inadequate. Furthermore, existing research has covered various topics such as educational objectives, content, methods, teachers, textbooks, and public education, but there is a shortage of specific research on the role of educational professional organizations, especially local educational associations, in Japanese enslavement education and Chinese anti-enslavement education. The Wuxi County Educators' Association was an established-earlier and long-lasting local educational organization in China. It was first established in Japan in 1903 by Wuxi students studying in Japan as the Wuxi branch of the Jiangsu Educators' Association, and later was officially established in Wuxi in 1906. After the fall of Wuxi in November 1937, members of the Wuxi County Educators' Association dispersed and association affairs were suspended. During the period of the Japanese occupation of Wuxi, the Japanese government had reorganized the Wuxi County Educators' Association three times, and even had detained Shen Xianzhi, who was in charge of the Wuxi County Educators' Association. This fully reflects the dual nature of the Japanese authorities ' coercion and inducement towards local Chinese educators. Based on various existing newspaper, historical materials, and archival documents and taken the Wuxi County Education Association in Jiangsu Province in 1938-1945 as a case study, this article this article intends to analyze the three reshuffles of the association by Japan and the Wang Jingwei Government supported by Japan and reveal the Japanese authorities' attempt to achieve their enslavement education by the purpose adjustment of Wuxi educational association, appointment and removal of personnel, and membership expansion. And the organized promotion of education and the different selection of individual teachers helps to understand the complexity of the will, choice, behavior, and fate of individual teachers in colonial education.

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Extraordinary News: the Discourse on the Figure of the Abnormal Child Subject (Portugal, 18th Century)

Notícias Extraordinárias: a Discursividade Sobre a Figura do Sujeito Infantil Anormal (Portugal, Século XVIII)

Fernando Ripe
Universidade Federal de Pelotas, Brazil

Abstract (in English)

The discursive construction of the figure of the abnormal necessarily involved the allegorical mentality of the monstrous being. The idea of bodies with anomalies associated with the figure of the monster was in force in Europe from the Low Middle Ages until the 18th century, with the main intention of socially revealing the existence of a violation of order, of limits, and, therefore, putting into debate the existence of a mix of species or a mixture of sexes. There were many statements that could be found in the Portuguese seventeenth century printouts that intended to understand the physical and mental conditions and social conduct of those who today are often classified and called mentally ill or physically disabled. In this sense, this communication proposal aims to present a discursive analysis based on Foucault (FOUCAULT, 2010) on a series of printed news that reproduced the appearance of abnormal childish subjects and, more specifically, the dissemination of cases of monstrous beings that arrived , at times, approaching absurdity and incredibility. According to Palmira da Costa (2005), explanations about monstrous beings began to be commonly published, through printed news, in Portugal, during the first half of the 18th century. Along with this news about the appearance of monsters and bizarre animals, the leaflets sold included the dissemination of curious news, miraculous cases, jokes, burlesque events and child murders, among other episodes that aroused curiosity and interest. of a society marked by a superstitious mentality. The work "Rarities of Nature and Art", by Pedro Norberto de Aucourt e Padilha, a nobleman of the Royal House and clerk of the Magestade, published in Lisbon in 1759, is an important source for analyzing social perceptions about abnormalities in the context of this investigation. An example of a printed matter that disseminated curiosities, the work is significant for the number of extraordinary cases that report "women, who will give birth to animals, and monsters", in the changes in the ways of enunciating the appearance of monstrous children, moving from a discourse that resembled malformed children to wild animals – "goat's ears, with one eye", "dog's head, and fluffy tail", "like a long-haired dog", etc. – for a more scientific and less frightening account. Another peculiarity lies in the perception of how deformed children were thrown to chance or even had their lives shortened, as in the case in which a father so quickly noticed at the birth of his son the "long body like a wagon" right after birth. child gave "a scream, and stood up", "he immediately killed him by cutting off his head" (PADILHA, 1759, p. 140-141). Finally, it is worth highlighting that abnormal child subjects were excluded from the model of modern and civilized European society that attempted to get rid of any and all "idiot" or "deformed" subjects, claiming children with healthy bodies, who demonstrated expressions acceptable to the standards and socially recognized and desired norms.

Abstract (in Language of Presentation)

A construção discursiva da figura do anormal, necessariamente passou pela mentalidade alegórica do ser monstruoso. A ideia de corpos com anomalias associados à figura do monstro vigorou na Europa da Baixa Idade Média até o século XVIII, com o principal intuito de revelar socialmente a existência de uma violação da ordem, dos limites, e, portanto, colocar em debate a existência de um misto de espécies ou de uma mistura de sexos. Não foram poucos os enunciados possíveis de serem constatados nos impressos do Setecentos luso que pretendiam compreender as condições físicas e mentais e as condutas sociais daqueles que hoje são frequentemente enquadrados e denominados por doentes mentais ou deficientes físicos. Nesse sentido, esta proposta de comunicação tem por objetivo apresentar uma análise dicursiva de base foucaultiana (FOUCAULT, 2010) sobre uma série de notícias impressas que reproduzia o aparecimento de sujeitos infantis anormais e, mais especificamente, a divulgação de casos de seres monstruosos que chegavam, por vezes, a se aproximar do absurdo e da incredibilidade. De acordo com Palmira da Costa (2005) as explicações sobre seres monstruosos passaram a ser comumente publicadas, por meio de notícias impressas, em Portugal, durante a primeira metade do século XVIII. A par com estas notícias sobre o surgimento de monstros e animais bizarros estavam, nos folhetos comercializados, a divulgação de curiosas notícias, de casos miraculosos, de anedotas, de acontecimentos burlescos e de assassinatos de crianças, entre outros episódios que despertavam a curiosidade e interesse de uma sociedade marcada por uma mentalidade supersticiosa. A obra "Raridades da Natureza e da Arte", de Pedro Norberto de Aucourt e Padilha, um fidalgo da Casa Real e escrivão da Magestade, publicada em Lisboa no ano de 1759, é uma importante fonte para a análise das percepções sociais sobre as anormalidades no contexto desta investigação. Exemplo de impresso que disseminava curiosidades, a obra é significativa pela quantidade de casos extraordinários que relatam "mulheres, que parirão bichos, e monstros", nas mudanças dos modos de enunciar o aparecimento de crianças monstruosas, passando de um discurso que assemelhavam as crianças malformadas a animais selvagens – "orelhas de cabra, com hum só olho","cabeça de cão, e cauda felpuda", "como um cão gadelhudo", etc. – para um relato mais científico e menos amedrontador. Outra peculiaridade reside na percepção de como os infantis deformes eram lançados à sorte ou, até mesmo, tinham a vida abreviada, como no caso em que um pai tão rápido percbeu no nascimento do filho o "corpo comprido à maneira de bogio" logo após a criança dar "hum grito, e se poz em pé", "o matou logo cortando-lhe a cabeça" (PADILHA, 1759, p. 140-141). Por fim, cabe ressaltar que os sujeitos infantis anormais estiveram excluídos do modelo de sociedade europeia moderna e civilizada que intentava se livrar de todo e qualquer sujeito "idiota" ou "disforme", reivindicando crianças com corpos saudáveis, que demonstrassem expressões aceitáveis aos padrões e normas reconhecidas e desejadas socialmente.

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Public, Secondary, Grammar, or High schools? What are the Appropriate Terms for Late Ninteenth-Century Elite Schools

Johannes Westberg
University of Groningen, Netherlands, The

During the nineteenth and first half of the twentieth century, the primary schools for the masses were accompanied by elite schools catering to children from the upper classes. These schools, including the German Gymnasien, the French lycées, the Italian Liceo Classico, the British public schools and the Swedish läroverk, had little institutional connection to mass schooling. They provided education for male pupils, often from the age of ten or twelve and ending at 17 or 19 for those who completed the program. The origin of these schools was the early modern state and the church's need for trained staff, which still left a clear mark on these schools in the nineteenth century. Using government reports and their presentations of the Swedish grammar schools (*läroverk*), this paper discusses the proper Anglo-Saxon terms to use when presenting them. I will examine the applicability of terms such as grammar schools, gymnasiums, secondary schools and elite schools to denote the schools that prepared a small section of the population for university studies. Here, I will first argue that terms such a public schools and high schools are problematic in several European cases. Secondly, I will explore the benefits and drawbacks of terms such as secondary, elite, gymnasium and grammar schools, and discuss how these should be taken into account when applied to historical realities in the turn of the century Europe.

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The “Colonisation” Of Children’s Imagery: Gender and Racial Stereotypes in Advertising Aimed to Children During the Second Post War Italy.

Veronica Fonte
Catholic University of the Sacred Heart of Milan, Italy

Images and visual culture play a prominent role in the construction of the social and cultural image of a society in a given historical period. In this respect, the field of history education has also begun to take an interest in visual culture as a valid source to study, thanks to the so-called visual turn, which has led to a large number of researches focusing on images as primary sources: photography, paintings, engravings, films, illustrations. These sources allow us to study what kind of image of childhood, school and education was transmitted at the time (Depaepe, Henkens 2000; Dussel, Priem 2017; Dussel 2019; Pozo Andrès, Braster 2020). A new visual source that has not yet been considered is advertising aimed at children. Although this type of visual material did not circulate in educational contexts, it was published in children's magazines, taking up a considerable amount of space and catching children's attention. In fact, they can be seen as a mirror of a specific cultural context, providing us with information about the most popular educational objects, toys, products, and books and, more generally, about the vision that a society had of children (Sosenski 2015; Mattioni 2017). Advertisements are a special type of text, usually consisting of both text and images. Their communication has a specific aim, which is always the same: to persuade people to buy the advertised item. To do this, advertisements specifically designed for children use a fictional story and other narrative strategies to encourage children to read/see the whole advertisement. Since advertising is a device which aims to stimulate the consumers’ desires, in most cases, these narratives were imbued with the leading social values of the moment to be attractive. The aim of this article is to analyse advertisements that presented issues of ethnic and cultural stereotypes in order to reveal the underlying (dis)educational message. Following the method of “longue durée” in historical research, I take into account advertisements published between 1950 and 1980 in the pages of "Il Corriere dei Piccoli", kept at Sormani Library in Milan, one of the most widespread children's magazines in Italy at that time. I analysed 1.560 issues of the magazine, for a total of 6000 advertisements. Among them, I will mainly consider advertisements for hygiene products, food and toys. The aim of the paper is to identify what kind of stereotypes these visual materials conveyed, more or less explicitly, in order to advertise specific products for children, and to show how these visual materials contributed to the “colonisation” of children's ideas about race and gender. In addition to that, the aim is to underline how the visual narrative of childhood changed in 30 years.

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We, the Greeks: Ethnocentric Foundations of Teaching History of Education

Nós, os Gregos: Fundamentos Etnocêntricos do Ensino de História da Educação

Bruno Bontempi. Jr.[1], **Carolina Mostaro Silva**[2]

[1]Faculdade de Educação da Universidade de São Paulo, Brazil; [2]Faculdade SESI-SP de Educação

Abstract (in English)

The history of education emerged as a subject in teaching training curricula, composing the corpus of knowledge and values necessary for professional practice in national systems. In the pedagogy courses that appeared in European universities in the 19th century, pedagogy and philosophy were associated, as well as philosophy and history. This association indicates the expectation that a philosophical meaning could be extracted from the past to guide teachers' pedagogical and moral choices. The history of education was a far-reaching overview based on the chain of ideas and events that accompanied the passage of civilization from primitive groups to industrial civilizations. Heir to the Enlightenment, this conception enshrined Antiquity as the cradle of civilization, where the origins were found not only in philosophical-pedagogical conceptions but also in contemporary forms of school and education systems. In the Brazilian tradition, the linear, evolutionary, and Eurocentric notion and the Ciceronian character of history left deep and long-lasting marks. From the training manuals for normalists (c. 1930-1940) until, at least, the teaching programs of the 1970s-1980s, the history of education sought in ancient times the antecedents of the school and the curriculum, the modes of transmission of knowledge organized and written codes, pedagogical philosophies and utopias. In a chapter in the collection Structure and Functioning of Primary and Secondary Education, Ruy Afonso Nunes, professor at the Faculty of Education of the University of São Paulo, sought the origins of the "middle school" in "Greece." He justified that because the classical Greeks had developed the "Western conception of personality formation, which encompasses the directed development of man's physical and spiritual potential". To a student on the Pedagogy Course, Nunes reportedly said: "Knowing the history of the University and Education is fundamental to evaluate this institution and our teaching practice better." Both assertions express pillars of the History of Education programs at the University of São Paulo, in the transition from the Department of Education of the Faculty of Philosophy, Sciences, and Letters to the Faculty of Education: the "grand narrative" that links Greco-Roman Antiquity to Western Middle Ages, the Renaissance and the Enlightenment, and history as the "teacher of life." In light of the criticisms of Peter Burke, Edward Said, Immanuel Wallerstein, and Jack Goody regarding the "grand narratives" and the "canons" of classic cultural histories, we examine elements of the intellectual production, teaching programs, and teaching of the first generation of teachers from the Faculty of Education of the University of São Paulo (1969). We conclude that this generation bequeathed to university teaching in the history of education the characteristic elements of the old disciplinary tradition: complementarity with the history of philosophy, the search for "origins" and "lessons" of history and Eurocentrism, which, assuming the contemporary forms of pedagogy and school as legacies of the classical Greeks and European Christians, did not grant space to non-European societies, nor did it attribute value to transfers or miscegenation.

Abstract (in Language of Presentation)

A história da educação surgiu como matéria nos currículos de formação do magistério, compondo o *corpus* de conhecimentos e valores necessários para o exercício profissional nos sistemas nacionais. Nas cadeiras de Pedagogia que, no século 19, surgiam em universidades europeias, pedagogia e filosofia estavam associadas, assim como filosofia e história. Isso indicava a expectativa de que se pudesse extrair do passado um sentido filosófico a orientar as escolhas pedagógicas e morais dos professores. A história da educação era uma panorâmica de longo alcance, fundada no encadeamento de ideias e acontecimentos que acompanharam o passo da civilização dos agrupamentos primitivos à civilização industrial. Herdeira do iluminismo, essa concepção consagrava a Antiguidade como o berço da civilização, em que se encontravam as origens, não só das concepções filosófico-pedagógicas, como das formas contemporâneas da escola e dos sistemas de ensino. Na tradição brasileira a noção linear, evolutiva e eurocêntrica, assim como o caráter ciceroniano da história deixaram profundas e longevas marcas. Dos manuais de formação de normalistas (c. 1930-1940) até, pelo menos, os programas de ensino dos anos 1970-1980, a história da educação buscava nos tempos remotos os antecedentes da escola e do currículo, os modos de transmissão dos saberes organizados e dos códigos escritos, as filosofias e utopias pedagógicas. Em capítulo da coletânea *Estrutura e Funcionamento do Ensino de 1º e 2º graus*, Ruy Afonso Nunes, professor da Faculdade de Educação da Universidade de São Paulo, buscou na "Grécia" as origens da "escola média". Sua escolha se justificava pelo fato de os gregos clássicos terem elaborado a "concepção ocidental da formação da personalidade, que abrange o desenvolvimento dirigido das potencialidades físicas e espirituais do homem". A um aluno no Curso de Pedagogia, Nunes teria dito: "Conhecer a história da Universidade e da Educação é fundamental para melhor avaliar essa instituição e a nossa própria prática do ensino". Ambas as assertivas expressam pilares dos programas de História da Educação na Universidade de São Paulo, na transição do Departamento de Educação da Faculdade de Filosofia, Ciências e Letras para a Faculdade de Educação: a "grande narrativa" que enlaça a Antiguidade greco-romana à Idade Média Ocidental, ao Renascimento e ao Iluminismo, e a história como "mestra da vida". À luz das críticas de Peter Burke, Edward Said, Immanuel Wallerstein e Jack Goody às "grandes narrativas" e aos "cânones" das clássicas histórias da cultura, examinamos elementos da produção intelectual, dos programas de ensino e do magistério da primeira geração de docentes da Faculdade de Educação da Universidade de São Paulo (1969). Conclui-se que essa geração legou ao ensino universitário de história da educação os elementos característicos da antiga tradição disciplinar: a complementaridade com a história da filosofia, a busca de "origens" e "lições" da história e o eurocentrismo, que, assumindo as formas contemporâneas da pedagogia e da escola como heranças dos gregos clássicos e dos cristãos europeus, não concedeu espaço às sociedades não-europeias, tampouco atribuiu valor a transferências ou mestiçagens.

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Reflective Overview of Japan's Involvement in the Establishment of Modern Teacher Education System in South Korea

YING ZHOU
The Academy of Korean Studies, Korea, Republic of (South Korea)

In the history of Korean education, state-led and institutionalized education dates back to the Three Kingdoms period on the Korean peninsula. However, specialized teacher education for the purpose of training teachers was not implemented until 1894, with the introduction of the Kabo Reform, the establishment of the School Affairs Office, the reform of the school system, the promulgation of the official system of the Seoul Normal School, and the official establishment of the school. In other words, the beginning of modern teacher education in Korea was promoted simultaneously with the reform of governmental institutions, the reform of the official system, the reform of the status system, the establishment of educational administrative organizations, and the establishment of modern schools. And the original impetus for this series of reforms was not initiated by the Korean government on its own out of a real need, but was carried out under the strong pressure of the Japanese power after the Japanese army forced its way into the royal palace. It is precisely for this reason that the modern teacher education in Korea, which originated with the Kabo Reform, is not developed on the basis of the actual education in Korea through the stages of exploration, practice, and selection, in addition to being strongly transplanted, which has resulted in the impracticality of the system at the institutional level, the insufficiency of facilities and equipment and teachers, the high mobility of teachers and students, and the drift of curricula after the origination of the modern teacher education in Korea. mobility, and a formalized curriculum. Moreover, in the 10 years until the signing of the conclusion of the 1905 Japan-Korea Protectorate Treaty (Ŭlsa Poho Choyak; 乙巳保護條約), Korea had only established the Seoul Normal School, a teacher training institution limited to the training of elementary school teachers, and had not been able to form a systematic teacher education system. This article combines historical data to provide a comprehensive understanding of the background and process of Japan's initiation of modern teacher education in Korea, the formulation of the official system and rules of the Seoul Normal School, and the involvement of actual teaching at the Seoul Normal School, with a view to providing a more comprehensive understanding of the initiation of the modern teacher education system in Korea.

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Beyond the Exotic: The Practical Use of Japanese Jujitsu by Girls and Women in Early Twentieth-Century Britain

Mari Hiraoka
Seisa University, Japan

This paper explores the practical application of Japanese jujitsu among girls and women in early twentieth-century Britain, a phenomenon seemingly at odds with the colonialist representation of Japan and Japanese women. Edward Said's concept of Orientalism (1978) argues that the West often perceives Eastern nations as a homogeneous and uncivilised entity, defining them based on Western outsiders' understanding of Eastern culture. In this sense, Japan, despite not being a colonised nation per se, was perceived as a backward nation that received modern and practical knowledge, such as technology and education, from the West, although there was some flow of information from Japan to the West, primarily in arts and culture. Similarly, Japanese women are often depicted as small and weak, yet fascinating and exotic in Western popular culture, while jujitsu, a Japanese martial art, gained popularity, particularly among women. Initially introduced as a means to enhance physical beauty and health, it evolved into a practical self-defence skill. Some even suggest that the introduction of jujitsu played a significant role in empowering women, marking a departure from their traditional, passive societal roles (Godfrey, 2012). In this respect, women's practical use of jujitsu is often linked to the women's suffrage movement. This understanding of jujitsu for women seems to contradict the colonialist view of Japan, where jujitsu originated, and women in the country. To understand how and why this contradiction occurred, this paper explores contemporary accounts of teaching jujitsu to girls and women and investigates its use in formal and informal education. It has been suggested that a shift in perception, reframing Japan from a nation to civilise to a nation to learn from, occurred especially after the Russo-Japanese War (Hiraoka, 2015; Tonooka, 2017). While the popularity of jujitsu is explained in this context (Hashimoto, 2011), it might also have been due to the traditional view of Japanese women. According to Said (1991: 51), the Orient was often perceived as exotic, mysterious, and profound, which might have been the reason for their acceptance of jujitsu for women as Bowman (2021: 50-51) points out that colonial and class consciousness in British society led them to see jujitsu coincided with Victorian and Edwardian notions of gentlemanliness and ladylikeness. By investigating the discourses on and practice of jujitsu for girls and women, this paper aims to offer a nuanced understanding of the role of jujitsu in early twentieth-century Britain, challenging the perception of Japan and Japanese women as exotic and not practical, but they could be both exotic and practical. It underscores the importance of overcoming orientalist perceptions of the East and acknowledging the practical and empowering aspects of cultural exchange in education within a broader context. As a result, this study hopes to shed light on the influence of transnational information flow, which was nonetheless a one-way flow but flowed from both sides, even between the centre and the periphery at the age of the empire.

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The Dilemmas of Archival Coloniality and Knowledge Democratization: Reflections on Research on British Mandate Palestine and Pedagogical Possibilities

Moheb Zidan, Deirdre Mayer Dougherty
Knox College, United States of America

Archives enclose knowledge and are implicated in the colonial state. Because of the role of western archival practices in upholding epistemicide (Grogsfoguel, 2013), archives are by their very nature exclusive, selectively preserving records that shape the sorts of knowledge production possible (Foucault, 1990). These techniques of exclusion and elision help substantiate eurocentrism which itself is codified through the creation of its own dichotomies: east/west, primitive/civilized, magical/scientific, irrational/rational (Quijano, 2000). Furthermore, settler colonial pasts, and the enduring structures of oppression forged in colonialism, undergird much of what is sayable in historical narratives.

Telling history also obscures oppression by viewing differences between Europe and the rest of the world as natural (read: racial or cultural) and not as a consequence of domination and dispossession (Quijano, 2000). Eurocentricity, in the framework of coloniality, draws upon a vision of history that positions European formation as central to the development of the world (Quijano, 2000). Historians and social scientists have posited that stories must be told, in spite of the difficulties with locating certain archival materials (Townsend, 2004)

This paper draws from a larger research study on the history of punishment in British Mandate Palestine from 1920-1948 to consider several methodological and epistemological challenges in the writing of subaltern histories. Informed by theories of coloniality, knowledge enclosure, and accumulation by dispossession, this paper aims to explore two interrelated dilemmas related to writing colonial histories: how to repurpose colonial documents for decolonial ends and how to logistically address the lack of data and eurocentricity in archival systems. This paper explores the racism of the colonial gaze and its conjuncture with statistically inscribed colonial forms of rendering people into abstract populations (Foucault, 2007).

The first dilemma this paper parses are questions of what happens when you use the colonial archive for decolonial ends. The second dilemma this paper engages regards the challenges in the lack of data when studying vulnerable populations in a state of ongoing occupation, especially when trying to engage in mixed archival methods and the construction of data sets. This research too is bound by coloniality--the number of sources, lack of access to them, problems with eurocentric search engines and OCR that makes conducting research on the Arab press digitally challenging. The paper ends with reflections on the possibilities of what Hall and Tandon (2017) call knowledge democratization. As a counterpoint to enclosure, we propose several steps forward to opening the archive including community based collaborations, school-community cooperation, and two current attempts to open the archive through the establishment of a school-based collaboration in Palestine and the integration of material into the undergraduate classroom at a small liberal arts college.

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The Involvement of Local Elderly People in Museums of Porto: the Importance of Memories and Learning

O Envolvimento Das Pessoas Idosas Locais Nos Museus do Porto: a Importância Das Memórias e da Aprendizagem

Vera Coimbra Cerqueira[1,2], Margarida Louro Felgueiras[1,2], Sofia Castanheira Pais[1,2]
[1]Centro de Investigação e Intervenção Educativas (CIIE); [2]Faculdade de Psicologia e de Ciências da Educação da Universidade do Porto (FPCEUP)

Abstract (in English)

The accelerated ageing of the population may be accompanied by an increase in demand for socio-cultural activities by older people. The fruition of cultural heritage (Felgueiras, 2009, 2003), when valued in a healthy ageing process (WHO, 2020), presents challenges that must also be recognised and faced by cultural institutions. The interaction of older people with these institutions can lead them to prosper. Museums, sites of contemporary creation about the past, are unique spaces for promoting socialisation and inclusion, lifelong learning and well-being. With a strategy based on curiosity, respect for differences and a progressive interest in welcoming local audiences, recognising them as increasingly diverse, they can assert themselves as agents of social change (Murawski, 2021). In their recognition as a "place where experiences are constituted, where the subject's space-time is extended" (Porto, 2019:29) and in their adaptation to new realities, they promote "opportunities to decolonise our minds" (hooks, 2020:58). It is imperative to be open to the continuous interest in the experiences of others, in their "place of speech" (Ribeiro, 2023). The study is based on the concern for creating cities and communities for all ages, for the inclusion and participation of older people and for safeguarding cultural heritage. The aim was to know elderly visitors to four museums in the city of Porto in terms of their sociodemographic and motivational characteristics, their experiences in museums - perceptions of participation, emotions and shared memories. The methodology used was a questionnaire applied to 209 visitors aged 50 or over and field notes from stay in these museums between May 2022 and March 2023. This material was analysed using descriptive statistics and content analysis. The findings suggest that learning new things is the most popular experience when visiting museums; there is a willingness to contribute, by sharing memories, skills, a sense of criticism and belonging. The importance of a relationship underpinned by an ethic of love should be noted (hooks, 2021). This itself boosts participation, involvement in activities and socialisation. At the end, we want to reflect on the crucial role that cultural institutions can play in the movement towards a world for all ages and cultures, by creating opportunities that boost the social, civic and economic contribution, involvement and participation of older people.

Abstract (in Language of Presentation)

O acelerado envelhecimento da população poderá ser acompanhado pelo aumento da procura de atividades socioculturais pelas pessoas idosas. A fruição da herança cultural (Felgueiras, 2009, 2003), quando valorizada num processo de envelhecimento saudável (WHO, 2020), apresenta desafios que devem ser reconhecidos e enfrentados também pelas instituições culturais. A interação das pessoas idosas com estas pode levá-las a prosperar. Os museus, locais de criação contemporânea sobre passados, são espaços únicos para promover a socialização e a inclusão, aprendizagens ao longo da vida e bem-estar. Com uma estratégia pautada na curiosidade, no respeito pelas diferenças e no interesse progressivo em acolher públicos locais, reconhecendo-os como cada vez mais diversos, podem afirmar-se como agentes de mudança social (Murawski, 2021). No seu reconhecimento como "lugar de constituição de experiências, de alargamento do espaço-tempo do sujeito" (Porto, 2019:29) e na adaptação a novas realidades promovem "oportunidades para descolonizar nossa mente" (hooks, 2020:58). Imperativa a abertura para o interesse contínuo nas experiências do outro que o visita, no seu "lugar de fala" (Ribeiro, 2023). O estudo assenta na preocupação de criação de cidades e comunidades para todas as idades, de inclusão e participação da pessoa idosa e de salvaguarda da herança cultural. O objetivo foi conhecer as pessoas idosas visitantes de quatro museus da cidade do Porto quanto a características sociodemográficas, motivacionais, as suas experiências nos museus - perceções de participação, as emoções e as memórias partilhadas. Como metodologia construímos um questionário aplicado a 209 visitantes com 50 anos ou mais e notas de terreno decorrentes da permanência nesses museus, entre maio de 2022 e março de 2023. Sobre este material fizemos uma análise estatística descritiva e análise de conteúdo. As conclusões sugerem que o aprender coisas novas é a experiência mais escolhida ao visitar os museus; há disponibilidade para contribuir, pela partilha de memórias, habilidades, pelo sentido crítico e de pertença. De notar a importância de uma relação sustentada numa ética amorosa (hooks, 2021). Ela própria potencia a participação, o envolvimento nas atividades e a socialização. Ao final, pretendemos refletir sobre o papel crucial que as instituições culturais podem ter no movimento para um mundo para todas as idades e culturas, através da criação de oportunidades que potenciem um contributo social, cívico e económico, o envolvimento e a participação das pessoas idosas.

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Italian schools and schoolbooks in São Paulo and Buenos Aires during the 1920s and 1930s

As Escolas e os Livros Didáticos Italianos em São Paulo e Buenos Aires Durante as Décadas de 1920 e 1930

Renata Brião de Castro
Universidade de São Paulo, Brazil

Abstract (in English)

This research aims to identify Italian schools and Italian schoolbooks in the cities of São Paulo and Buenos Aires during the 1920s to 1930s. This period is justified because it is a period of strengthening of Italian schools outside Italy and also the sending of schoolbooks to these institutions was reestablished. These schoolbooks were produced and organized by the Ministero della Pubblica Istruzione (Ministry of Education) and the Ministero degli Affari Esteri (Ministry of Foreign Affairs) in Italy and aimed at what the Italian government called "Italian schools abroad", which were organized in cities and countries where there was a large flow of Italian immigrants. In Latin America, the two largest destinations for Italians were the cities of São Paulo, Brazil, and Buenos Aires, Argentina (Commissariato Generale dell 'Emigrazione, 1926). These books have been, since the unification of Italy, a fundamental instrument for the Italian ruling classes aiming to modernize, homogenize and standardize teaching in schools inside Italy and outside it, in the countries of Italian emigration (Barausse, 2016). In the years of the Mussolini government, to standardize the production of books, in 1924 an ordinance was published in Italy with the programs to be followed in order to offer an ideological orientation of schoolbooks (Barausse, 2016). Salvetti (2002) points out that one of the main actions in this period was the sending of new schoolbooks to Italian schools, as well as their strengthening. Therefore, the research is theoretically based on the transnational history of education (Ossenbach, Del Pozo, 2011; Vidal, 2020, Fuchs, 2014; Lawn, 2014; Caruso, 2014), methodologically the research is based on documentary analysis (Cellard, 2008). At this juncture, identifying the books and their circulation within the context of Italian schools contributes to the understanding of how Italian immigrants were organized in the two cities analyzed and, therefore, highlights aspects of the history of education in the two Latin American countries, in addition to seeking to understand the aspects of the recipient societies, because although Italy's guidelines were the same, certainly the local context influenced the organization of schools, the circulation and the use of schoolbooks. In addition, the political context of the two countries influenced the institutions of immigrants and thus, even though Italy's guidelines were the same, each location had its local particularities.

Abstract (in Language of Presentation)

Esta pesquisa tem como objetivo identificar as escolas italianas e os livros didáticos italianos nas cidades de São Paulo e de Buenos Aires durante as décadas de 1920 a 1930. Este período justifica-se por ser um período de fortalecimento das escolas italianas fora da Itália e também do envio de livros didáticos para essas instituições foi restabelecido. Esses manuais didáticos eram produzidos e organizados pelo Ministero della Pubblica Istruzione (Ministério da Educação) e pelo Ministero degli Affari Esteri (Ministério das Relações Exteriores) na Itália e destinados ao que o governo italiano nomeava "escolas italianas no exterior", as quais foram organizadas nas cidades e países onde houve um grande fluxo de imigrantes italianos. Na América Latina, os dois maiores destinos de italianos foram as cidades de São Paulo, Brasil, e de Buenos Aires, Argentina (Commissariato Generale dell'Emigrazione, 1926). Esses livros foram, desde a unificação da Itália, um instrumento fundamental para as classes dirigentes italianas visando modernizar, homogeneizar e uniformizar o ensino nas escolas dentro da Itália e fora dela, nos países de emigração italiana (Barausse, 2016). Nos anos do governo Mussolini, para normatizar a produção dos livros, em 1924 foi publicada uma portari a na Itália com os programas a serem seguidos com o intuito de oferecer uma orientação ideológica dos livros didáticos (Barausse, 2016). Salvetti (2002) pontua que uma das principais ações neste período foi o envio de novos livros didáticos para as escolas italianas, assim como o fortalecimento dessas. Para tanto, a pesquisa ampara-se teoricamente na história transnacional da educação (Ossenbach, Del Pozo, 2011; Vidal, 2020, Fuchs, 2014; Lawn, 2014; Caruso, 2014), metodologicamente a pesquisa apoia-se na análise documental (Cellard, 2008). Nessa conjuntura, identificar os livros e a sua circulação dentro do contexto das escolas italianas contribui para a compreensão de como os imigrantes italianos organizaram-se nas duas cidades analisadas e, portanto, evidencia aspectos da história da educação nos dois países latinos-americanos, ademais busca-se compreender os aspectos das sociedades receptoras, pois ainda que as orientações da Itália fossem as mesmas, certamente o contexto local influenciou a organização das escolas, a circulação e o uso dos manuais didáticos. Ademais, o contexto político dos dois países influenciou as instituições de imigrantes e assim, ainda que as orientações da Itália fossem as mesmas, cada local teve suas particularidades locais.

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History of Education, (De)Coloniality and Intersectionality: Reviewing the Narratives of the Past and the Present

Merilin Baldan
Universidade Federal de Rondonópolis, Brazil

The present work is the result of ongoing research in the area of history of Brazilian education, with a qualitative approach, of the theoretical-bibliographic type. The theme of the work addresses the history of education from a gender perspective, having as its object the education and professional performance of women throughout the historicity of Brazilian education. The research emerges from the uneasiness provoked, on the one hand, regarding the historiographical narrative and history of (Brazilian) education in the hegemonic, colonized/subalternized perspective, centered in Europe, in the male, white, rational, Christian, cisheteronormative subject. In other words, it is a historiographical narrative that refers to modernity/coloniality, through political, scientific and educational discourses of subordination, that is, of differentiation, hierarchization and disqualification of certain groups. On the other hand, taking into account the feminization of teaching and the neoconservative wave that resumes the essentialization of the role of women, questioning their schooling/training and professional performance, we consider that bringing the visibility of women in this process is especially important, demonstrating the confrontations and resistances. The approaches of decolonial feminism and pedagogy allow us to demonstrate the choices of narratives present in the history of (Brazilian) education, as well as the problematization of schooling that dispenses, within the colonial project and the decoloniality of racialization and sexualization of bodies, their classification and hierarchization, the establishment of masculinity as the subject of the embodied knowledge of modernity/coloniality. In this sense, it is important for us, at the same time, to understand and overcome the basis of the pedagogical coloniality of Brazilian educational thought, to overcome the matrix of Euro-American centered thought, a hegemonic perspective that presents a narrative of modernity-colonizality. In this sense, we also seek to foster the meanings of schooling adopted in the historiography and history of (Brazilian) education, with a focus on formal education and understood as a privileged locus, in addition to allowing the visibility, confrontation and transformations caused by subalternized groups in the process of schooling and professional training. We understand that subalternized groups are permeated by the social markers of difference (class, race, ethnicity, gender, sexuality, etc.), intersected or not. The partial results allow us to verify the contribution of decolonial reflections in the constitution of educational systems, as well as the presence of the matrix of coloniality in political, scientific and pedagogical discourses. The strategy of subordination/inferiorization of certain groups, such as women, in different contexts and circumstances has always been strained by confrontations and resistances, therefore, it is impossible to think of a singular history. In addition, the teaching of the history of (Brazilian) education has contributed to the visibility and (re)recognition of women in the political, scientific and educational scenario, as well as the importance of the gender perspective and the decolonial approach in the curriculum and in the training of teachers for the permanent confrontation of stereotypes, stigmas and conservative discriminations of the past and present.

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Childhood and diversity in the Tico-Tico Almanac

Infância e diversidade no Almanaque do Tico-Tico

Cássia Geciauskas Sofiato[1], Lucia Helena Reily[2]
[1]Universidade de São Paulo, Brazil; [2]Universidade Estadual de Campinas, Brazil

Abstract (in English)

Almanacs began circulating in Brazil in the 19th century as informative publications with varied content, initially influenced by similar European genres (Vergueiro, 1999). This type of literature began to spread in the 20th century, reaching adult audiences that did not have access to books, helping to ease the scarcity of reading material. Through textual genres and illustrations created to motivate reading, almanacs were designed to reach both literate and uneducated audiences (Park, 1999; Meyer, 2001). Before the genre intended for young readers emerged, many children and young people had access to almanacs written for adults, usually as listeners, not as readers (Marazzi, 2020). The *Almanaque do Tico-Tico* was launched for children in Rio de Janeiro in 1907, though not exclusively for this age group. The publication stemmed from an earlier children's magazine, *O Tico-Tico*, first published in 1905; it included cartoons, tales, poetry, fables, legends, prayers, musical scores, general curiosities, advertisements, hobby information, paper cutout toys, themes from Brazilian history, and so on. Considering the role of this almanac as an educational and cultural tool (for imparting civic-pedagogical and moral principles), we were faced with a myriad of possibilities for discussing diversity within this specific publication aimed at child audiences. We were captivated by the idea of looking into stories and imagery about people with disabilities, such as "The little circus hunchback", "The blind violinist" and "Famous dwarfs", and also by the recurring cartoon characters representing children from diverse cultural origins: Chiquinho, Reco-reco, Bolão, Azeitona and Maria Fumaça (respectively, a white boy, a mixed-race boy, an overweight kid, a black boy and a black girl). We attempted to show how the diversity of the Brazilian population was represented, taking into account the social context at a time when the country was seeking to define is national identity and working towards development and progress. We conducted a qualitative, documentary study (Gil, 2002), surveying the digitized issues from the Fundação Biblioteca Nacional, in Rio de Janeiro. The corpus included a total of 35 issues from the *Almanaque do Tico-Tico* from the years 1911; 1917 to 1926; 1930 to 1939; 1942 to 1945; 1947 to 1951 and 1953 to 1958. In each issue, among the intrinsic content the Almanaque published, we looked for imagery and texts related to human diversity, portraying disability and ethnic/cultural diversity. The study enabled us to identify various forms of stigmatization and prejudice in some of the characters in the illustrations, the names given to them and the storylines. Stereotypes of European and North American origin particularly mark characters of African descent, as described by Chinen (2013), but stigmas, welfarism and ableism are also present in the configuration of characters with disabilities. In some cases, benevolence was highlighted as a social virtue, as were examples of people overcoming their disabilities. This study has helped analyze the representation of diversity in childhood and its relationship to the search for a national identity within the context of popular literary media for children.

Abstract (in Language of Presentation)

No Brasil, os almanaques começaram a circular a partir do século XIX como publicações informativas e com conteúdo variado, influenciados inicialmente por gêneros similares de origem europeia (Vergueiro, 1999). No século XX, este tipo de publicação foi crescendo, atingindo um público adulto que não acessava os livros, auxiliando a mitigar a carência de leitura e literatura. Por meio de gêneros textuais e ilustrações elaboradas para motivar a leitura, os almanaques foram desenhados para atingir pessoas alfabetizadas e analfabetas (Park, 1999; Meyer, 2001). Antes do surgimento do gênero dirigido para a infância, muitas crianças e jovens tiveram acesso aos almanaques para adultos, frequentemente como ouvintes, não leitoras (Marazzi, 2020). Neste cenário, em 1907, o *Almanaque do Tico-Tico* começou a ser publicado no Rio de Janeiro para o público infantil. Originado a partir da Revista *O Tico-Tico*, lançada em 1905, seu conteúdo contemplava histórias quadrinizadas, contos, poesias, fábulas, lendas, orações, partituras de músicas, curiosidades, anúncios publicitários, passatempos, brinquedos de montar, temas da história do Brasil, entre outros. Considerando o papel do almanaque como um veículo educativo (de princípios cívico-pedagógicos e morais) e cultural, defrontamo-nos com uma miríade de possibilidades de reflexões sobre o almanaque em questão. Fomos capturadas pela ideia das histórias e imagética sobre pessoas com deficiências, tais como "O corcundinha do circo", "O violinista cego" e "Anões celebres" e também pelas personagens recorrentes representando crianças de diversas origens culturais, como Chiquinho, Reco-reco, Bolão, Azeitona e Maria Fumaça (respectivamente, o menino branco, o mestiço, o menino com sobrepeso, o menino negro, a menina negra). Buscamos explicitar como se dava a representação da diversidade brasileira tendo em vista uma época em que se buscava definir a identidade nacional, com vistas ao desenvolvimento e ao progresso do país. Realizamos uma pesquisa com abordagem qualitativa, documental (Gil, 2002), com levantamento dos fascículos digitalizados da Fundação Biblioteca Nacional no Rio de Janeiro. O *corpus* incluiu 35 fascículos do *Almanaque do Tico-Tico*, de 1911; de 1917 a 1926; de 1930 a 1939; de 1942 a 1945; de 1947 a 1951 e de 1953 a 1958. Em cada fascículo, buscaram-se entre os conteúdos intrínsecos ao *Almanaque do Tico-Tico*, aspectos relativos às diferentes condições humanas e como se caracterizavam. Por meio da pesquisa, entre os mais variados conteúdos veiculados pelo *Almanaque do Tico-Tico*, foram identificadas diversas formas de estigmatização e preconceitos de alguns personagens, evidentes tanto nas ilustrações, nos nomes atribuídos e nas narrativas. Como descrito por Chinen, (2013), os estereótipos de origem europeia e norteamericana marcam particularmente as personagens de descendência africana, mas os estigmas, o assistencialismo e o capacitismo também se revelaram na configuração das personagens com deficiências. Em alguns casos, destacava-se a benevolência como uma virtude social, com exemplos de superação por parte de tais pessoas. Este estudo favoreceu a análise sobre a representação da diversidade na infância e sua relação com a busca por uma identidade nacional, neste meio literário popular para a infância.

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Between Fevers and Parasites: Sanitation and Health Education for Latvian Immigrants in the Magazine Jaunais Lihdumneeks (1926-1930)

Entre Febres e Parasitas: Sanitarismo e Educação em Saúde de Imigrantes Letões na Revista Jaunais Lihdumneeks (1926-1930)

Sibila Lilian Osis[1,2]

[1]Núcleo de Ensino e Pesquisa em História da Educação da Universidade do Estado do Rio de Janeiro; [2]Universidade do Estado do Amazonas, Brazil

Abstract (in English)

Between 1922 and 1923, around 2,300 Latvian Baptist Protestants emigrated to Brazil, establishing themselves in the Oeste Paulista region, within 2,000 bushels of privately acquired native forest. This settlement, named Varpa, witnessed the founding of a printing press, where the magazine *Jaunais Lihdumneeks* (Young Pathfinder) was published from 1926 to 1930. The objective of this research is to comprehend the health education publications in *Jaunais Lihdumneeks* in the context of the health policies of the 1920s, specifically the Carlos Chagas Reform. To support document analysis, we applied Chartier (1990) and Martins and Luca (2012) to understand the role of the press in shaping social representations and disseminating perspectives, aiming to grasp how the editors presented healthcare from the contemporary sanitary viewpoint. We identified 12 texts addressing disease prevention and treatment, with some translated from Portuguese into Latvian by the printing team. These texts covered tropical diseases such as malaria and yellow fever, as well as parasitic diseases like leishmaniasis and hookworm. Additionally, topics included snakebites, and preventive measures like footwear use and dental care. Only two texts attributed authors, one of which was written by Dr. Belisário Penna on Ancylostomiasis. In the late 19th and early 20th centuries, a governmental movement emerged to combat epidemics, given their direct impact on rural workers and the consequential effect on coffee exports, a vital economic activity in the country. Health campaigns of that time followed a repressive force model, establishing health standards and measures through the creation of the Sanitary Police. The Carlos Chagas Reform in 1921 intensified the efforts of the National Department of Public Health, aiming to instill a "sanitary conscience" in the population via a cadre of health professionals enforcing strict adherence to established rules. Among the proponents of this movement was Dr. Belisário Penna, a sanitary doctor and eugenicist, who strongly advocated for hygiene education. In 1923, he authored a paper titled "Higiene para o povo. Amarelão e Maleita," and we posit that this material served as the foundation for the Ancylostomiasis text (commonly known as “Amarelão”) presented in the magazine. Consequently, we interpret that the health texts published in *Jaunais Lihdumneeks* aligned with the contemporaneous health guidelines, seeking to mitigate the health challenges faced by these immigrants, despite their distance from urban centers in a difficult-to-access region. The press serves as a potent influencer of representations and knowledge, acting as a conduit for readers to connect with the world through printed letters for centuries. Newspapers are therefore recognized as opinion-shaping tools and information disseminators, possessing the potential to drive socio-cultural changes over time. Through these publications, immigrants may have been guided toward behaviors considered appropriate by the sanitary and hygienist movement entrenched in the country.

Abstract (in Language of Presentation)

Entre 1922 e 1923 emigram para o Brasil aproximadamente 2.300 letões, protestantes batistas, que se estabeleceram na região do Oeste Paulista, numa área de 2.000 alqueires de mata nativa que adquiriram de forma privada. Esta colônia foi denominada Varpa e um grupo fundou uma tipografia onde publicaram a revista *Jaunais Lihdumneeks* (Jovem Desbravador) no período de 1926 a 1930. A investigação realizada tem o objetivo de compreender as publicações referentes à educação em saúde na revista *Jaunais Lihdumneeks* frente às políticas sanitaristas estabelecidas pelo governo nos anos de 1920 através da Reforma Carlos Chagas. Para subsidiar a análise dos documentos nos apoiamos em Chartier (1990) e Martins e Luca (2012) o entendimento de como a imprensa atua na construção de representações sociais e disseminação de perspectivas e opiniões, de modo a compreender como os editores apresentaram os cuidados em saúde na perspectiva sanitarista da época. Foram identificados 12 textos direcionados à prevenção de doenças e seus tratamentos, alguns traduzidos do português para o letão pela equipe da tipografia. Os textos abordavam as doenças tropicais como Malária e Febre Amarela, mas também parasitoses como a Leishmaniose e Ancilostomose, agravos como os acidentes ofídicos, e prevenção às doenças com o uso de calçados e cuidados com os dentes. Somente em dois textos os autores foram apresentados, sendo um de autoria do médico Belisário Penna sobre Ancilostomose. No final do século XIX e início do XX foi iniciado um movimento do governo de combate às epidemias pois afligia diretamente os trabalhadores de áreas rurais, afetando a exportação de café, que era uma das atividades econômicas mais importantes do país. As campanhas sanitárias à época seguiam o modelo de força repressiva pela imposição de normas e medidas de saúde com a criação da Polícia Sanitária. A Reforma Carlos Chagas em 1921 intensificou as ações do Departamento Nacional de Saúde Pública que visava criar na população uma “consciência sanitária” através de um exército de profissionais de saúde, que fiscalizavam o cumprimento rigoroso das normas estabelecidas. Entre os apoiadores deste movimento estava Belisário Penna, que era médico sanitarista, eugenista e apoiava fortemente a necessidade de aplicação da educação higiênica. Em 1923 escreveu o trabalho intitulado “Higiene para o povo. Amarelão e Maleita” e acreditamos que esse material tenha sido a base para o texto sobre Ancilostomose (popularmente conhecida como Amarelão) apresentado na revista. Assim, compreendemos que os textos sobre saúde publicados no *Jaunais Lihdumneeks* acompanharam os direcionamentos sanitários instalados à época, buscando minimizar as complicações de saúde destes imigrantes, mesmo distanciados de centros urbanos e em uma região de difícil acesso. A imprensa é uma forte estabelecedora de representações e saberes, sendo por muitos séculos a fonte de conexão do leitor com o mundo pelas letras impressas. Assim, entende-se que os jornais são ferramentas de formação de opinião, bem como disseminadoras de informação, com capacidade de promover mudanças socioculturais ao longo do tempo. Através destas publicações, os imigrantes podem ter sido direcionados às condutas consideradas adequadas pelo movimento sanitarista e higienista instalado no país.

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Academic Freedom Challenges in the Global South: A History

AJ Angulo, Emma Peterson
University of Massachusetts Lowell, United States of America

This study is part of a larger project on the historical study of academic freedom in the Global South. The overall project response to recent innovations in the use of "Big Data" that have created new opportunities for historical scholarship. Until recently, big data historical projects have tended to analyze digitized books to examine cultural change and reform over time using such methods as word counts, word proximity, and other language patterns. Over the past few years, researchers have also begun pioneering the use of technologies for examining much larger data sets focused on regional newspapers. Moving beyond digitized books has allowed for greater precision in the examination of key transition points in political history, medical history, and women's history, among other subfields. Inspired by recent developments in big data methods, this paper explores the intersection of historiography, technology, and the case of academic freedom in the Global South. It discusses potential uses of historiography, technology, and big data to overcome an existing depth-breadth divide. It also provides a preliminary overview of methodological approaches and interpretive challenges that exist when unpacking big data sets to construct global perspectives on academic freedom history and change. To provide context to this investigation, we have selected academic freedom in the Global South as our focus and the challenges presented as our sub-focus. This article offers a systematic review of the historiography on academic freedom in the Global South with a specific focus on the political, social, and economic challenges to the preservation of academic freedom rights in relation to settings studied, research methods employed, and stakeholders involved. While historical research on the topic tends to examine institutional or country-level developments, little is known about academic freedom's evolution across the Global North or Global South, particularly in terms of which agents and policies represent the largest challenges to the preservation of academic freedom rights. This study targets a gap in our understanding of how researchers have approached analyzing academic freedom as a tradition and dynamic concept in the Global South. Using longstanding frameworks to define the parameters of higher education freedoms, this project constructs a portrait of the main political, social, and economic power struggles surrounding academic freedom. Focusing on such challenges illuminates the conflicts, reforms, and power dynamics that exist in a post-colonial and decolonial era and that contribute to the evolution and devolution of academic freedom over time. In doing so, this paper offers a systematic overview of historical insights into academic freedom.

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To Think About The (De)Colonial Teaching Of The History Of Education Without Disregarding History As The 'Teacher Of Life'

Pensar no ensino (de)colonial da História da Educação sem desconsiderar a História, como 'mestra da vida'

Terezinha Oliveira[1], Rafael Henrique Santin[2], Conceição Solange Perin[1], Maria Teresa Carrasco Salvador Gonçalves Santos[3]

[1]Universidade Estadual de Maringá, Brazil; [2]Instituto Federal de Educação, Ciência e Tecnologia do Paraná; [3]Universidade de Évora

Abstract (in English)

The teaching of the History of Education in Brazil can be considered from three defined milestones. First, a conception linked to Jesuit studies, based on manuals of the History of Education, in which teaching would be based on the *Ratio Studiorum*. Second, amalgamated with a philosophical tradition in which history and philosophy would be two sides of the same coin. Finally, a third milestone, developed in the mid-1980s, highlighted the teaching of the History of Education as a disciplinary field relating it to school culture, ethnographic studies, memory, oral history, etc., demonstrating an openness to sources, methodology, narratives, theories, and pedagogical practices. Our proposal aims to reflect on the teaching of the History of Education from a perspective that considers the various research and teaching perspectives associated with the strands of global studies originating from approaches whose roots lie in European perceptions of man, institutions, and the teaching of the History of Education that have been present in this field from the early modern period until today (Bloch, 2001; Juliá, 1995). We consider it essential to recover the roots of the History of Education as a discipline and as a science that guides educational principles that consider human actions and institutions that have led to the constitution of a humanized and humanizing society. The current theoretical and didactic trends that seek to break away from colonial policies, and roots of contemporary social relations, aiming to produce new identities and build unique nationalities are historically justified (Nery; Nery; Dias, 2020). However, these perceptions and reflections can also break away from our origins and traditions that ensure our existence, turning us only towards the present, and promoting the forgetting of the past, memory, and identity. Due to the fear of losing our identities at the moment when we most want to rework them, we bring to the debate a narrative and a pedagogy that, according to Bacon (2006), was the starting point of modern science. We refer to the mendicant teachers of the thirteenth century, particularly questions 79 (I) and 114 (IIa — IIae), from Thomas Aquinas' *Summa Theologica* (2003). It was written at a time when people were returning to urban life, therefore needing to feel like subjects and develop habits of urbanity to live with others. With the Thomistic narrative, we will demonstrate that the debate on (de)coloniality needs to be careful not to promote what Saviani (2003) defines as the curvature of the rod: one cannot lean towards the present and reject the past, under penalty of losing the historical memory in which humanity, science, and urbanity originated. We also cannot subject ourselves to every historical legacy of the past as if an unquestionable and eternal truth emanated from it. The teaching of the History of Education needs to be 'alive' and historical, following the social waves promoted by human actions without jeopardizing our condition of being a being of memory (Ricoeur, 2007), a being of the human being.

Abstract (in Language of Presentation)

O ensino de História da Educação no Brasil pode ser considerado a partir de três marcos definidos. Primeiro, uma concepção vinculada aos estudos jesuíticos, pautada em manuais da História da Educação, nos quais o ensino estaria baseado na *Ratio Studiorum*. Segundo, amalgamada a uma tradição filosófica em que história e filosofia seriam faces de uma mesma moeda e, finalmente, um terceiro, desenvolvido a partir de meados da década de 1980, evidenciou o ensino da História da Educação como campo disciplinar relacionando-a à cultura escolar, aos estudos etnográficos, à memória, à história oral, etc., evidenciando uma abertura em relação às fontes, à metodologia, às narrativas, às teorias e às práticas pedagógicas. Nossa proposta propõe refletir sobre o ensino da História da Educação segundo uma ótica em que se considera que as diversas perspectivas de pesquisa e de ensino estão associadas às vertentes de estudos globais oriundos de abordagens cujas raízes estão nas percepções europeias de homem, de instituições e de ensino da História da Educação que estiveram presentes neste campo desde o início da modernidade até hoje (Bloch, 2001; Juliá, 1995). Julgamos fundamental recuperar as raízes da História da Educação como disciplina e como uma ciência que norteia princípios educativos que consideram as ações humanas e instituições que culminaram com a constituição de uma sociedade humanizada e humanizadora. As tendências teóricas e didáticas atuais que buscam romper com as políticas coloniais, raízes de relações sociais contemporâneas, com vistas a produzir novas identidades e construir nacionalidades singulares se justificam historicamente (Nery; Nery; Dias, 2020). Mas, essas percepções e reflexões podem, também, romper com as nossas origens e tradições que asseguram o nosso próprio existir, voltando-nos somente para o presente, promovendo o esquecimento do passado, da memória e da identidade. Em virtude do receio de perdermos nossas identidades no momento em que mais queremos reelaborá-la, trazemos para o debate uma narrativa e uma pedagogia que, segundo Bacon (2006), foi o marco inicial da ciência moderna. Referimos aos professores mendicantes do século XIII, particularmente as questões 79 (I) e 114 (II^{a} – II^{ae}), da *Suma de Teologia* de Tomás de Aquino (2003). Foi escrita em uma época em que os homens retomavam a vida citadina, necessitando, portanto, sentir-se como sujeitos e desenvolver hábitos de urbanidade para viver com o Outro. Com a narrativa tomasiana evidenciaremos que o debate sobre a (de)colonialidade precisa atentar-se para não promover o que Saviani (2003) define como a curvatura da vara: não se pode inclinar para o presente e rechaçar o passado, sob pena de perder a memória histórica em que a humanidade, a ciência, a urbanidade, originaram-se. Não podemos, também, nos sujeitar a toda e qualquer herança histórica do passado como se dela emanasse uma verdade inquestionável e eterna. O ensino da História da Educação precisa ser 'vivo' e histórico, acompanhar as ondas sociais, promovidas pelas ações dos homens, sem pôr em risco a nossa condição de Ser de memória (Ricoeur, 2007), de Ser do Ser humano.

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A meditation on democracy: A historical study of Bernard Crick and the Crick Report of 1998

Xiaoyu Wang
University College London, United Kingdom

Bernard Crick (1929-2008) was a British political theorist and public intellectual who had actively engaged in British politics since the 1950s. Throughout his life, Crick constantly promoted his political theories and emphasised the importance of political relevance (Jeffery, 2009). In particular, in 1997, Crick was appointed by his former student, David Blunkett, the Secretary of State for Education, to chair the Advisory Group to provide advice on teaching citizenship and democracy in schools. A year later, the report titled 'Education for Citizenship and the Teaching of Democracy in Schools' was published, commonly referred to as the 'Crick Report' (Crick, 1998). This report outlined a vision and ambition for promoting citizenship education in secondary schools. The key area of this study focuses on Crick's perspectives on citizenship education and his contribution to the Crick Report of 1998. As a pivotal moment, a qualitative historical study with a combination of documentary and oral history methods has been employed, including the individual archives of Bernard Crick, the institutional archives of the Advisory Group and semi-structured interviews with leading political figures and key individuals involved. These archives contain invaluable undiscovered information such as personal correspondence and meeting minutes of the Advisory Group, shedding light on the concealed intricacies of the Crick Report and the complicated process of negotiating, reconciling, and compromising between different interests within the Group. Meanwhile, oral history interviews have been applied to offer firsthand accounts to explore the nuanced policy-making process, thereby bridging the gap between archives and context, which is a crucial means to deepen the understanding of Crick's contribution and diversify the understanding of the shifting periods from 1997 to 1998. As an example of the relationship between the chair of a committee and the report produced in the history of educational policy in Britain, combining archival sources and oral history interviews helps diversify narratives of Crick's significance in making the Crick Report and deep understanding about the nature, purposes, content, and approaches of citizenship education. Moreover, Crick previously challenged views about citizenship with a colonial basis and emphasised decolonised ideas about citizenship in a post-colonial society. As such, delving into the underlying ideas of the Crick Report provides a valuable lens for evaluating the contested ways in which citizenship and democracy are conceived in schools. This evaluation is crucial for educators grappling with dilemmas within a broader educational and political context. Furthermore, as evidenced by recent election results in the Netherlands and Argentina, the rise of populist movements illustrates how democracy and citizenship are topical issues that influence interpretations of what is happening. Reflecting on this, Crick insisted on a change in political culture towards far greater active participation, contending that such engagement should be integrated within schools to mitigate adverse effects associated with populist and market forces. In this respect, by examining the evolution of Crick's ideas about citizenship education and his significance in making the Crick Report, this research contributes to diversifying discussions surrounding civic and public good and the nature of a democratic society.

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Transnational Higher Education: Intersecting Histories, Diverse Experiences, and Global Impacts

Wanwei Nie
University College London, United Kingdom

This study seeks to investigate the profound implications of transnational higher education (TNHE) within local settings, focusing on the educational experiences of individuals through a historical lens. Specifically, it examines higher education institutions geographically proximate yet intrinsically linked to esteemed foreign elite universities. TNHE, as an integral facet of global internationalization, has recently gained scholarly attention within the history of education. Despite recent advancements, historical inquiries into TNHE remain underappreciated compared to the longer history of internationalization within higher education, traditionally regarded as a fundamental pursuit. Since the early 1990s, 'the transnational turn' has introduced a new analytical framework highlighting the escalating circular movements of individuals, goods, information, and symbols propelled in TNHE (Vertovec, 2009). This includes initiatives such as international branch campuses (IBCs), where the establishment of IBCs often involves intricate interactions between diverse cultural and educational systems. Against the backdrop of geopolitical changes and increased focus on soft power, the societal value of higher education and its multifaceted impacts on socioeconomic status and human capital have undergone significant evolution. Consequently, an examination of the circulation of ideas and concepts within TNHE necessitates a nuanced consideration not only of their origins but, crucially, of the intricate conditions of their reception. This exploration is intrinsically linked to a transformation in the social character and situation of the social class since the advent of mass higher education. It provides an opportunity to reconsider how relationships between the center and periphery in education have been approached, seeking to dismantle the historically pervasive epistemological and cultural domination within educational processes and institutions. A transnational perspective demands attention not solely to the transformation of national cultures with the movement of ideas but, notably, to the recipients—primarily, the students. Students' experiences are deemed a pivotal link connecting IBCs and TNHE to the sustainable development of broader higher education systems in both host and home countries. In essence, the student experience embodies a bottom-up process, necessitating an investigation into TNHE implementation through a microhistorical lens (Ginzburg, 2013). This method harnesses students' perspectives to offer nuanced insights transcending prevailing evaluations of TNHE. Utilizing an extensive array of data from oral history interviews mitigates the ever-present risk associated with relying solely on pure archival materials, positioning the interview and archival sources as mutually reinforcing supplements to enhance scholarly inquiry. (McCulloch & Richardson, 2000). Meanwhile, this research is not limited to traditional historical materials, but uses various images collected from fieldwork as historical evidence (Burke, 2001). The diverse sources proved invaluable in tracing and understanding the evolution of print culture within TNHE (McCulloch, 2004). This endeavor aims to illuminate the historical, social, and cultural underpinnings, contemporary contextual dimensions, and diverse global engagements of TNHE. The collected data reflect intriguing phenomena, subtly intersecting with the theoretical framework. In alignment with the conference's thematic call, this research contributes to the ongoing discourse on globalized education. It echoes the conference's commitment to critically re-evaluating educational histories and advocating for more inclusive and equitable paradigms within the realm of transnational higher education.

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The Lei de Educação de 1827: The Mutual Teaching Method and the Formation of the Brazilian People

A Lei de Educação de 1827: O Método Mútuo de Ensino e a Formação do Povo Brasileiro

Luiz Tiago da Silva Gomes, Juciele Pereira Dias, Denise Medina França
Universidade do Estado do Rio de Janeiro, Brazil

Abstract (in English)

The processes of subjectivation in the 19th century were constituted by the proposal/project of the Mutual Teaching Method, also known as the Monitorial Method or the Lancaster Method, which was publicized as effective and fast in English society due to its characteristics of control and discipline, which were important for working in factories (Bastos; Faria Filho, 1999; Foucault, 2014). In the Brazilian Empire, the Mutual Method was seen as an instrument to help build unity in national identity (Gondra; Schueler, 2008). Periodicals of the time indicate an interest in generalizing education and producing a propagandist consensus on the identity of the nation. Our aim is to analyze how the knowledge of letters and arithmetic is presented in periodicals from the early 19th century in Brazil, as part of the policies to disseminate the mutual teaching method and its possible effects on the project of a General Law for Public Instruction. These are proposals for elementary education, specifically the teaching of reading, writing and counting, defined in publications and directed towards an educational reform in the transition from the period of Joan of Arc to the Empire, involving the processes of emancipation of Brazil from Portugal. We raise the question of proposals for teaching mathematics in elementary school and its relationship with reading and writing. From a historical perspective, clippings from the Correio Braziliense (1816-1817), the Journal d'éducation (1815-1828), the Constitution of the Empire of 1824 and documents involving the General Law of Public Instruction of 15/10/1827 are analyzed in order to understand the relationship between these proposals for reform and the project for the formation of the Brazilian people in this period (Gondra; Limeira, 2022). Correio Brasilienze, written by Brazilian journalist and politician Hipólito José da Costa, was founded with the creation of the Royal Press in 1808. With regard to education, it advocated the creation of free, secular public schools and promoted the characteristics of the Mutual Method: division into classes, the use of monitors and the abolition of corporal punishment. The Law of 1827 defined Mutual Education and reading, writing, counting, as the official method and repertoire of official knowledge of the Imperial State, explaining the objectives: to regulate a system of education by establishing links with the knowledge necessary for elementary school (GONDRA; SCHUELER, 2008). When the Lancasterian was prescribed for the teaching of mathematics, it emphasized its practical and instrumental nature, aiming to achieve the desired goal of practicing commerce, demanding speed and technique. Finally, we conclude that the guidelines for implementing the method characterized the reading, writing and counting to be taught as involving the four fundamental operations of arithmetic for everyday practice. In short, in mathematics "knowing how to do math and solve simple arithmetic problems" and in reading and writing having the knowledge to "read the Bible" and, later, the Constitution of the Empire. The first considerations point to the formation of a disciplined workforce that would sustain the organization of a society in relation to/domination with those called workers.

Abstract (in Language of Presentation)

Os processos de subjetivação do século XIX é constituída a proposta/projeto do Método mútuo de ensino, também conhecido como Método Monitorial ou Método Lancaster, divulgado como eficaz e rápido na sociedade inglesa devido às características de controle e disciplina, importantes para o trabalho nas fábricas (Bastos; Faria Filho, 1999; Foucault, 2014). No Império brasileiro o Método mútuo foi vislumbrado como um instrumento para contribuir na construção de uma unidade na identidade nacional (Gondra; Schueler, 2008). Periódicos da época indicam o interesse em generalizar a instrução e produzir um consenso propagandista sobre a identidade da nação. Objetivamos analisar como os saberes de letras e aritmética são apresentados em periódicos do início do século XIX no Brasil, como parte das políticas de divulgação do método de ensino mútuo e seus possíveis efeitos sobre o projeto de uma Lei Geral para Instrução Pública. Trata-se de propostas para uma educação elementar, especificamente, o ensino de ler, escrever e contar, definido em publicações e direcionado para uma reforma educacional na transição do período joanino para o império, envolvendo os processos de emancipação do Brasil em relação a Portugal. Levantamos a questão sobre propostas para o ensino de matemática na escola elementar e sua relação com a leitura e a escrita. Em uma perspectiva histórica, são analisados recortes do Correio Braziliense (1816-1817), do Journal d'éducation (1815-1828), a Constituição do Império de 1824 e documentos que envolvem a Lei Geral de Instrução Pública de 15/10/1827, a fim de compreender as relações entre essas propostas para a reforma e o projeto de formação do povo brasileiro neste período (Gondra; Limeira, 2022). O Correio Brasilienze, redigido pelo jornalista e político brasileiro Hipólito José da Costa, foi fundado com a criação da Imprensa Régia, em 1808. No que diz respeito ao ensino, defendia a criação de escolas públicas gratuitas e laicas e divulgava as características do Método Mútuo: divisão por classes, uso de monitores, abolição dos castigos físicos. A Lei de 1827, definiu o Ensino Mútuo e o ler, escrever, contar, como método oficial e repertórios de saberes oficiais do Estado Imperial, explicitando os objetivos: regular um sistema de ensino estabelecendo vínculos com os saberes necessários para escola primária (GONDRA; SCHUELER, 2008). Ao ser prescrito o Lancasteriano, para o ensino da matemática, enfatizava o caráter prático e instrumental visando a finalidade almejada para a prática do comércio, cobrando rapidez e técnica. Finalmente, concluímos que as orientações para a implementação do método caracterizaram o ler, o escrever e o contar a serem ensinados envolvem as quatro operações fundamentais da aritmética para a prática cotidiana. Em síntese, na matemática "saber fazer contas e resolver problemas aritméticos simples" e na leitura e escrita ter conhecimento para "leitura da bíblia" e, posteriormente, da Constituição do Império. As primeiras considerações apontam para a formação de mão de obra disciplinada que sustentasse a organização de uma Sociedade na relação/dominação com aqueles denominados trabalhadores.

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Emerging Issues of Intersectionality in the Japanese Anti-Discrimination Education: The Case of Minatogawa High School in the 1960s and 1970s

Satoshi Eguchi
Setsunan University / Japan, Japan

This report will examine the process of becoming aware of the relationship between various discrimination and inequality issues in the anti-discrimination education practices of Japanese public school teachers in the 1960s and 1970s. In postwar Japan, the first important subject of anti-discrimination education was Dowa education, which aimed to eliminate the Buraku problem. Buraku problem is a Japanese status discrimination, children who live in that area were mostly poor and often absent from school in the 1950s. The National Dowa Education Research Association was established in 1953, teachers belonging to this association discussed how education should be aimed at liberating the discriminated. The Japanese government began to position the Buraku problem as a national problem in the 1960s, and it enacted the Law on Special Measures for Dowa Projects in 1969. The law made budgetary provisions for solving the Buraku problem including promotimg of Dowa education, so efforts to provide Dowa education in public schools have spread nationwide. An important educational issue in Dowa education until the 1950s was the problem of students who were unable to attend compulsory school. However, After the rate of students entering high school increased in the 1960s, the Buraku problem became a major issue in high schools. This report will focus on Minatogawa High School, a part-time high school in Hyogo Prefecture and located near a big urban discriminated Buraku. In the late 1960s, the "liberation education movement (kaiho kyoiku undo)“ was born that aimed to resolve various discrimination issues including Buraku discrimination. Teachers at Minatogawa High School in the 1960s to 1970s were leading theorists and practitioners of liberation education. The educational practices attracted nationwide attention, and prominent philosophers and pedagogues visited the school. What is particularly noteworthy in this report is that Minatogawa High School's liberation education practice developed from its efforts for children of the discriminated Buraku and expanded its scope to include the issues of Zainichi Koreans originating from colonial rule and those from Okinawa under U.S. occupation. For example, in addition to the Buraku Problem Research Club composed of students, a Korean Problem Research Club was established in 1970, and in 1973, Korean language classes were offered as a regular course for the first time at public schools nationwide. There have been many cases of Zainichi Koreans living in the neighborhood of the discriminated Buraku since long ago, and the area near Minatogawa High School was in a similar situation. Teachers recognized the Zainichi Korean problem at this time and tried to reform educational content. This was the first time that the issues of decolonization and intersectionality were brought to the attention of Japanese public schools. This report will examine the educational practices at Minatogawa High School and discuss its scope and limitations. I will focus on the significance of the practice, which was self-described by the teachers as a "narrative style" and emphasized a methodology in which students narrated, shared, and discussed their life histories, including their parents' experiences.

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Images from the Third World: The Brazil Education Through Hungarian Lenses (1950–1989)

Lajos Somogyvári
University of Pannonia, Hungary, Hungary

As Katherine Verdery stated, “Cold War affected both public perceptions and intellectual life”, concluded in different ways how we see the mental geographies between East and West, North and South (1996, 330). Complex forms and interactions of coloniality, a Western-centric viewpoint dominate this kind of knowledge production in the (post)socialist countries of Central-Eastern Europe (Silova, Millei & Piattoeva, 2017). My presentation is trying to reflect on this process, by using the category of Third World, which was a key idea in the interpretation of global developments and the struggle between the two Super Powers, from creating the Iron Curtain in Europe (late 1940s) to the regime changes and collapse of the one-party state socialism here (1989). My research is functioning on two levels: the first is a visual study, based on my doctoral dissertation. In this, I analyzed the photographic corpus of the Hungarian educational journals in the 1960s: altogether 5371 items constitute this collection, including 158 photos about the non-European Third World (Asia, Africa, and Latin America). This is the broader context, where the dominant socialist view, these images and titles spoke about internationalism, solidarity, and the fight against imperialism. Progression and modernization are closely related to the leftist political ideologies here, and the socialist countries played the role of the helping brother in this case (Katsakioris, 2022). The Subalterns could not speak in their own voices (Spivak, 1994), because the images usually suggested the views and opinions of the experts from the developed World (Cutajar, 2008). The peculiarities of the local people were lost in this situation and assimilated to the Socialist (or to the Western) bloc. The second approach (and second part of the title) focuses on the Hungarian knowledge of Brazilian education in the state socialist period, using the Arcanum database, a robust platform of digitized cultural content (https://www.arcanum.com/en/). I gathered several articles, news, and reports about the country, which belongs to the Third World. The documents mostly tell the story of liberation, pedagogy of the oppressed, introducing Paulo Freire (2005) to the Hungarian audience. This kind of critical pedagogy (Gruenewald, 2003) was mostly one-sided in the Hungarian discourses since these thoughts targeted only the faults of the capitalist educational system and did not apply to the deficiencies of the existing socialism. Some prominent figures of the Hungarian emigration could express their views about Brazil as well, like a land of hope and possibilities: for example, the famous Hungarian writer, translator, and philologist, Paulo Rónai. He was the head of the French Department at the Federal High School in Rio de Janeiro in the 1960s and after 25 years of his expatriation, Rónai could visit his home country in 1965. Visual and verbal interpretations are embedded in the same pedagogical journals, which makes a connection between the two research concepts. Images are both verbal and visual in my investigation, speaking maybe more about our feelings and attitudes than the others, with whom they were associated.

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The OECD's Mediterranean Regional Project: a Global Education Architecture for Europe's Periphery in the 1960s.

Antonio Fco. Canales
Universidad Complutense de Madrid, Spain

In 1961 the OECD launched a programme for the development of the education systems of the traditionally backward countries of Southern Europe: Portugal, Italy, Yugoslavia, Greece and Turkey, to which Spain was added a year later. The project openly included the educational sphere in international economic development assistance programmes. Some authors maintain that it was the first time that an international organisation had undertaken such a project (Escalonilla, 133). The Mediterranean Regional Project is a paradigmatic example of the type of intervention by international organisations in peripheral countries. This intervention was based on a set of theoretical assumptions, advocated a new methodology and was accompanied by a new language, which was claimed to be universally applicable. It was therefore based on a framework that Jones referred to in 2006 as the *Global Architecture of Education*. The first aim of this paper is to characterise this Global Architecture of Education in the 1960s. At that time, its theoretical assumptions were determined by functionalist theories that established a direct relationship between investment in education and economic growth. Education was thus seen as a prerequisite for development. In the methodological field, planning with all its statistical apparatus was the modernising novelty. Alongside this, a new discourse on education developed, a *semantics of modernisation* (Schriewer, 1996) which replaced the traditional ideological educational debate by the rule of the "experts", an apolitical educational technocracy aimed at development. This technocratic perspective is particularly relevant in this case, as the project included two para-fascist dictatorships reminiscent of another era in history, Portugal and Spain, a democracy like Italy, a communist country like Yugoslavia, and two authoritarian countries like Turkey and Greece. “Modernisation" seemed to make up for these very different ideological and political positions. The second objective is to analyse how the programme was implemented in the countries concerned. This analysis will focus on secondary education, which was one of the main objectives of the programme insofar as this area was one of the weakest points of education in these countries. The aim is to study from a comparative perspective the situation of secondary education in each country, the objectives set and the extent to which they have been achieved. This will be done mainly through the publications produced by the programme itself. Finally, the parallelisms of this project with the programmes developed for Latin America will be briefly pointed out (Ossenbach & Martínez, 2011).

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Decolonisation of Education in South Africa

Linda Chisholm
Univ of Johannesburg, South Africa

The idea of decolonisation/decoloniality has found fertile ground in South African higher education, where it has been vigorously taken up, developed and debated.(Ndlovu-Gatsheni 2015; Ndlovu-Gatsheni 2020; Mbembe 2021; Jansen 2019; Ndlovu 2014) There is a significant literature on the trajectory and features of the 'student-focused decolonisation movement' of 2015-7 in South Africa.(Elliott-Cooper 2017, 332; Naidoo 2016; Gillespie and Naidoo 2019) There is also a significant literature on decolonisation of the university. Although the history of Africanisation and decolonisation of the subject of school history has been extensively reviewed, (see for example S. Ndlovu et al. 2018; M. Ndlovu 2018) decoloniality has largely remained a project within and about knowledge in higher education rather than about schooling.(Maggott 2023) And while its activist and intellectual base is narrower than that of earlier social movements in education during the height of the anti-apartheid period, it has been as influential, reaching out and beyond the silo of education, to become a cross-disciplinary endeavour. This paper returns to the concerns of the advocates of peoples' education involved in the educational branch of the anti-apartheid movement, the National Education Coordinating Committee (1985-1995). The paper will first examine the conceptualisations of what liberation of education entailed and then consider whether it could be argued they have been realised or not within the frames of contemporary decolonisation concerns and conceptualisations. It will argue that the peoples' education advocates' understanding of liberation in education revolved around political economy but that the nature of knowledge was also key to this understanding; that is, change in the nature of the state and economic relationships of inequality were as important as the nature of knowledge and were seen as critical to the achievement of equality and liberation in education. (Mashamba 1991; 1990(Molobi and Conference on United States Initiatives for the Education and Training of South Africans and Namibians 1986; George and Molobi 1986)) The paper will then go on to examine change in the political economy and education curriculum in the last thirty years in the light of the analysis of what was considered necessary for liberation in education provided by the promoters of peoples' education. This is particularly pertinent given that it is thirty years since the achievement of democracy in South Africa. It thus also hopes to cast light on the broader question of decolonisation of education in South Africa since the formal ending of apartheid in the light of the historical goals for national liberation. The paper will examine changes in the nature of the economy, the nature of the state, and reflect on continuities and discontinuities in educational equality and curriculum taking into account the emergence of new priorities, debates and issues concerned with knowledge. It will draw on a range of primary and secondary sources.

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What Readings Does The History Of Education Propose For Initial Teacher Training? A Comparative Study Of Ibero-American Universities

¿Qué Lecturas Propone la Historia de la Educación en la Formación Docente Inicial? Un Estudio Comparativo de Universidades Iberoamericanas

Jordi Garcia-Farrero, Laura Fontán de Bedout
Universitat de Barcelona, Spain

Abstract (in English)

This paper, which is part of a competitive research project whose aim is to study the meanings and meanings of written culture on the part of initial teacher training students, analyses which authors are studied in the History of Education discipline in different Latin American universities in a context of change in terms of literary culture (Chartier & Hébrard) and higher education (Canales & Álvarez & Tacoronte; Pascual & Garcia). It should be noted that this exercise serves to ask ourselves whether we can still speak of the existence of a series of books that can be considered classics, basic or fundamental texts of pedagogical thought, or even of the possibility of establishing a pedagogical canon made up of a set of authors from different periods. It is clear that this idea deserves deep reflection (Bloom, Calvino, Ordine) because it is still a historical construction that reflects a type of relationship between the forces existing within the framework of a given disciplinary field (Viñao) and, furthermore, it presents us with one of the main fields of decoloniality, i.e. knowledge of being (Lander). All of this, however, also represents an opportunity to highlight texts and authors that respond to the pedagogical sensibility of the times in which we live and we can construct other study itineraries such as Diversity and (de)coloniality (Matasci); feminism (Beadie; McLeod); (de)coloniality (Matasci); (de)coloniality and (de)coloniality (Matasci); and feminism (Beadie; McLeod) and ecologism. These are some priority axes of our social reality that are related to the history of education and, at the same time, determine our way of being in the world because it cannot be forgotten that the context always frames the text (Braidotti). The universities are selected on the basis of the latest results of the QS World University Rankings by Subject 2023, in the Education & Training modality and, taking into account a balance between European and Latin American universities. They are the following: Pontificia Universidad Católica de Chile (32), Universidad Nacional Autónoma de México (51), Universitat de Barcelona (68), Universidad de Chile (74), Universitat Autònoma de Barcelona (78), Universidade de São Paulo (97), Universidad Complutense de Madrid (101-150), Universidad Autónoma de Madrid (101-150), Universidad de Buenos Aires (101-150), Universidad de Sevilla (101-150), Universidade Estadual de Campinas (101-150), Universidad de los Andes (151-200), Universidad de Granada (151-200) and Universidade de Lisboa (151-200). This communication is based on the consultation and analysis of the teaching plans published by the chosen universities, complemented by a hermeneutic exercise of the main texts in the History of Education that have studied the current state of teaching in this discipline.

Abstract (in Language of Presentation)

Esta comunicación, que forma parte de un proyecto de investigación competitivo cuya finalidad es la de estudiar los sentidos y significados de la cultura escrita por parte de los estudiantes de formación docente inicial, analiza qué autores son estudiados en la disciplina de Historia de la Educación de diferentes universidades iberoamericanas en un contexto de cambio por lo que se refiere a la cultura literaria (Chartier & Hébrard) y a la enseñanza superior (Canales & Álvarez & Tacoronte; Pascual & Garcia). Se destaca que este ejercicio sirve para preguntarnos si todavía podemos hablar de la existencia de una serie libros que pueden ser considerados clásicos, textos básicos o fundamentales de pensamiento pedagógico o incluso de la posibilidad de establecer un canon pedagógico formado por un conjunto de autores de épocas diferentes. Es evidente que esta idea merece una reflexión profunda (Bloom, Calvino, Ordine) porque no deja de ser una construcción histórica que refleja un tipo de relación entre las fuerzas existentes en el marco de un ámbito disciplinar determinado (Viñao) y, además, nos plantea uno de los campos principales de la decolonialidad, es decir, el conocimiento del ser (Lander). Todo ello, sin embargo, también representa una oportunidad para destacar textos y autores que respondan a la sensibilidad pedagógica de los tiempos que vivimos y podamos construir otros itinerarios de estudio como la Diversidad y (des)colonialidad (Matasci); feminismo (Beadie; McLeod) y ecologismo. Son algunos ejes prioritarios de nuestra realidad social que mantienen relación con la historia de la educación y, al mismo tiempo, determinan nuestra forma de estar en el mundo porque no se puede olvidar que el contexto siempre enmarca el texto (Braidotti). La selección de las universidades se realiza a partir de los últimos resultados del *QS World University Rankings by Subject 2023*, en la modalidad de Education & Training y, teniendo en cuenta un equilibrio entre universidades europeas y latinoamericanas. Son las siguientes: Pontificia Universidad Católica de Chile (32), Universidad Nacional Autónoma de México (51), Universitat de Barcelona (68), Universidad de Chile (74), Universitat Autònoma de Barcelona (78), Universidade de São Paulo (97), Universidad Complutense de Madrid (101-150), Universidad Autónoma de Madrid (101-150), Universidad de Buenos Aires (101-150), Universidad de Sevilla (101-150), Universidade Estadual de Campinas (101-150), Universidad de los Andes (151-200), Universidad de Granada (151-200) y Universidade de Lisboa (151-200). Se trata, pues, de una comunicación realizada a través de la consulta y análisis de los Planes docentes publicadas por las universidades escogidas que se complementa con un ejercicio hermenéutico de los principales textos de la Historia de la Educación que han estudiado el estado actual de la enseñanza de esta disciplina.

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External Resource: https://Esta comunicación se ha realizado en el marco del proyecto de investigación «Mestres i lectura. El compromís docente amb la cultura humanística (+LECT)», de la Agencia de Gestión de Ayudas Universitarias y de Investigación (código 2023 ARMIF 00013)./

Questions for a Decolonial History of Children's Education in Latin America

Questões Para uma História Decolonial da Educação da Infância na América Latina

Cynthia Greive Veiga
Universidade Federal de Minas Gerais, Brazil

Abstract (in English)

Throughout the civilizing/colonizing process of the Americas, the historical construction of a racial division of childhood associated with the racial division of education becomes evident. This finding became even more visible in the post-colonial period, with independence, the abolition of slavery and the spread of debates about the need to educate populations. In this context, economic elites, politicians and educators asked themselves: what will be the place of indigenous and children Afro-descendant children in the new nations? The objective of this paper is to present facts that demonstrate the need to advance in writing the history of Latin American childhood education, taking into account the racial division of labor (QUIJANO, 2005) and the racial division of education (VEIGA, 2022). The decolonial history approach is based on the critique of the Eurocentric conception of modernity and the understanding that the idea of race was conceived in the civilizing/colonizing process. In this context, the fictitious identities of Indian, black and mestizo were forged, radically nullifying the extraordinary diversity of the original peoples, now all “Indians” and, also of the various transplanted African peoples, all “black”. It is based on the assumption that it is not just a matter of discussing ethnic-racial relations in the history of education, already with significant historiographical advances, but insufficient to break with coloniality and Eurocentrism. However, it discusses the need to interrogate global events that allowed the inferiorization and subalternization of black and indigenous children, due to their skin color and phenotypic traits. It is noteworthy that the main difference between Europe and America, in the process of imposing universal public schools, was the fact that Yankee and Latin American reformers had to deal not only with class differences, as in the case of Europe , but of “race”, and even, making school inequality a powerful mechanism for the subordination of races. Unlike Europe, the question that arose was not just how to integrate the poor white populations of the countryside and cities into the capitalist market, but how to make the black, indigenous and mixed-race populations integrate into the new order of capitalist society? To develop the research, a bibliographical survey of recent productions on the history of childhood education by Latin American authors was carried out; survey of the first legislation on education in 5 Latin American countries (Argentina, Brazil, Chile, Colombia and Peru), using the distribution of Afro-descendant and indigenous populations as a criterion; works by period educators. It was observed not only the existence of a very unequal school offer, but also the fact that, in general, in schools attended by indigenous children and black children, there was learning and execution of some type of work, in workshops or in the field. That said, from a decolonial historical perspective, we can ask about the relevance of thinking about the racial division of education, as a characteristic of the history of Latin American childhood education, constituted at the intersection between racial division of labor, racial division of childhood, poverty and universalization of the school.

Abstract (in Language of Presentation)

Ao longo do processo civilizador/colonizador das Américas é evidente a construção histórica de uma divisão racial da infância associada a divisão racial da educação. Essa constatação ficou ainda mais visível no período pós-colonial, com as independências, a abolição da escravidão e disseminação dos debates sobre a necessidade de escolarizar as populações. Nesse contexto, as elites econômicas, os políticos e educadores atordoados, se perguntavam: qual será o lugar das crianças indígenas nas novas nações? O que fazer com as crianças afrodescendentes? O objetivo desse trabalho é apresentar fatos que demonstrem a necessidade de avançarmos na escrita da história da educação da infância latino-americana, levando-se em consideração a divisão racial do trabalho (QUIJANO, 2005) e a divisão racial da educação (VEIGA, 2022). A abordagem da história decolonial parte da crítica da concepção eurocêntrica de modernidade e do entendimento que a ideia de raça foi concebida no processo civilizador/colonizador. Nesse contexto foram forjadas as identidades fictícias de índio, negro e mestiço, anulando radicalmente a extraordinária diversidade dos povos originários, agora todos “índios” e, também dos vários povos africanos transplantados, todos “negros” (LANDER, 2005; QUIJANO, 2005). Parte-se do pressuposto de que não se trata apenas de discutir as relações étnico raciais na história da educação da infância, já com significativo avanço historiográfico, mas insuficientes para rompermos com a colonialidade e o eurocentrismo. Mas, discute a necessidade de interrogar sobre os acontecimentos globais (PACHECO, 2017) que permitiram a inferiorização e subalternização das crianças pretas e indígenas, pela sua cor de pele e seus traços fenotípicos. Destaca-se que a principal diferença entre Europa e América, no processo de imposição da escola pública universal, esteve no fato de que os reformadores estadunidenses e latino-americanos tiveram que se haver não somente com as diferenças de classe, como no caso de Europa, mas de “raça”, e inclusive, tornando a desigualdade escolar um mecanismo poderoso de subalternização das raças. Diferentemente de Europa, a questão que se apresentava não era apenas como integrar ao mercado capitalista as populações brancas pobres dos campos e das cidades, mas, como fazer as populações negras, indígenas e mestiças se integrarem na nova ordem da sociedade capitalista? Para o desenvolvimento da pesquisa foi realizado levantamento bibliográfico das produções recentes sobre história da educação da infância em autores latino americanos; levantamento das primeiras legislações sobre educação em 5 países latino-americanos (Argentina, Brasil, Chile, Colômbia e Peru), tendo como critério a distribuição das populações afrodescendentes e indígenas; obras de educadores de época. Observou-se não somente a existência de uma oferta escolar muito desigual, mas também, o fato de que, em geral, nas escolas frequentadas por crianças indígenas e crianças pretas, havia a aprendizagem e execução de algum tipo de trabalho, em oficinas ou no campo. Isso posto, numa perspectiva histórica decolonial, podemos indagar sobre a pertinência de se pensar acerca da divisão racial da educação, como característica da história da educação da infância latino-americana, constituída no cruzamento entre divisão racial do trabalho, divisão racial da infância, pobreza e universalização da escola.

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How Schools Promote Equality and Excellence in Education : A Study on Coleman Report III

Lang Shuangju

Yunnan Normal University, Kunming,People's Republic of China,

After the Coleman Report I, a famous American study on educational equity, was published in 1966, its conclusion was that factors outside school, such as family, social economy and cultural background, had the most significant impact on students' academic achievement, which led to the misunderstanding and related debates that "school is irrelevant" in promoting educational equality. In this regard, Coleman et al. explored which factors affected students' academic achievement by comparing public and private schools, and published the Coleman Report III in 1982 as a response. From the perspective of educational research, the Coleman Report III is a revision and development of the Coleman Report I, and provides strong evidence that schools play an irreplaceable role in promoting education "equality" and "excellence"through social science empirical research. The study found that school order and discipline, academic standards, participation in academic courses, homework and attendance were effective norms; Schools actively create social capital with "public property" attributes through community construction; The rational choice of education consumers as an action principle and the interaction between education service providers, to a certain extent, make the school in promoting education "equality" and "excellence" really play an effective role. After the release of the report, some of the views of all circles have aroused strong responses, but the report puts forward some universal education laws to promote the high-quality development of school education, which has certain enlightenment for the realization of fair and quality basic education in our country.

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University in dispute: College Student Residence CEAUCA in the history of student organizations (1934-2021)

Universidade em disputa: a Casa do Estudante Universitário Aparício Cora de Almeida (Ceuaca) na história das organizações estudantis sul-rio-grandenses (1934-2021)

Marcos Luiz Hinterholz
Universidade Federal do Rio Grande do Sul, Brazil

Abstract (in English)

This work discusses the College Student Residence Aparício Cora de Almeida (CEAUCA) as a remnant of the student movements in Rio Grande do Sul in the 1930s. Located in Porto Alegre-RS and founded in 1934, Ceuaca was the first student housing organization in the state, operating autonomously and self-managed for more than eight decades. CEAUCA is a type of cooperative, and its creation was aligned with the ideals of the Cordoba Manifesto (1918) and the disputes over the university model discussed at the time for Rio Grande do Sul, especially concerning the social function and democratization of higher education. Within this context, the *Movimento Pró- Universidade do Rio Grande do Sul* (Pro-University Movement of Rio Grande do Sul), and the *Movimento Pró- Casa do Estudante Pobre* (Pro-residence of Poor Students Movement) emerged, pointing out the disputes over democratic access and the conditions for students from impoverished social backgrounds to remain at university. CEAUCA's history is also intertwined with the biographical trajectory of Aparício Cora de Almeida (1906-1935), a student leader in the 1930s, linked to the Communist Party of Brazil (PCB) and murdered under never-fully clarified circumstances. After their son's death, Aparicio's parents donated a spacious building to the Casa do Estudante (Student House), enabling a significant increase in housing spaces and an improvement in the assistance services offered to students, such as the university restaurant and medical and dental care. The House experienced its golden years between the 1950s and 1960s, when it received the largest financial contributions from the UFRGS Rectory and the Ministry of Education (MEC). The profile of the students it assisted changed over the decades, particularly from the 1970s onwards. As UFRGS built its student housing and offered other student assistance services itself, the public served by Ceuaca became predominantly working students and students from private educational institutions. By freeing themselves from the burden of rent, they were able to pay for tuition at private universities and colleges. Despite its efforts to survive and its solidified organizational culture over the decades, Ceuaca was unable to withstand external injunctions. From the 1980s onwards, the organization was progressively underfunded due to political and economic circumstances in Brazil. Lacking the funds to maintain its headquarters, the building deteriorated until it collapsed in 2014 when its residents were relocated to other buildings with the promise that the State Government would renovate the original building, which has not happened to date. This study focused on the Casa do Estudante archive as the empirical corpus from which it carried out a historical documentary analysis, using subsidiarily journalistic, iconographic and oral narrative sources.

Abstract (in Language of Presentation)

O trabalho aborda a Casa do Estudante Universitário Aparício Cora de Almeida (Ceuaca) como um remanescente dos movimentos estudantis sul-rio-grandenses da década de 1930. Localizada em Porto Alegre-RS e fundada em 1934, a Ceuaca foi a primeira organização de moradia para estudantes do estado, funcionando de modo autônomo e autogerido por mais de oito décadas. Espécie de cooperativa, sua criação esteve em sintonia com os ideais do Manifesto de Córdoba (1918) e as disputas em torno do modelo de universidade então discutidos para o Rio Grande do Sul, especialmente no que diz respeito a função social e a democratização do ensino superior. Foi nesse contexto que surgiram o *Movimento Pró- Universidade do Rio Grande do Sul* e o *Movimento Pró- Casa do Estudante Pobre*, que indicam as disputas em torno da pauta do acesso democrático e às condições de permanência do estudante oriundo de camadas sociais empobrecidas na Universidade. A história da Ceuaca igualmente entrecruza-se à trajetória biográfica de Aparício Cora de Almeida (1906-1935), líder estudantil dos anos 1930, ligado ao Partido Comunista do Brasil (PCB) e morto em circunstâncias nunca plenamente esclarecidas. Após a morte do filho, os pais de Aparício doam um amplo prédio à Casa do Estudante, possibilitando um significativo aumento de vagas de moradia e incremento nos serviços de assistência estudantil oferecidos, como restaurante universitário e atendimentos médicos e odontológicos. A Casa viveu seus anos dourados entre as décadas de 1950 e 1960, período em que recebeu os maiores aportes financeiros da Reitoria da UFRGS e do Ministério da Educação (MEC). O perfil dos estudantes por ela atendido mudou ao longo das décadas, especialmente a partir dos anos 1970. À medida em que a UFRGS construía suas próprias casas para estudantes e oferecia ela mesma os demais serviços de assistência estudantil, o público atendido pela Ceuaca passou a ser constituído predominantemente de estudantes-trabalhadores e alunos de instituições privadas de ensino. Estes, ao se livrarem do ônus do aluguel, podiam custear as mensalidades das universidades e faculdades particulares. A despeito dos esforços pela sobrevivência e de sua cultura organizacional solidificada ao longo das décadas, a Ceuaca não resistiu às injunções externas. A partir da década 1980, fatores ligados à conjuntura política e econômica do país resultariam no progressivo subfinanciamento da entidade. Sem recursos para a manutenção do prédio sede, a edificação foi se deteriorando até colapsar, em 2014, quando os seus moradores foram remanejados para imóveis, com a promessa de reforma do prédio original por parte do Governo do Estado, o que não aconteceu até hoje. O presente estudo privilegiou o arquivo da Casa do Estudante como corpus empírico a partir do qual realizou uma análise documental histórica, mobilizando, subsidiariamente, fontes jornalísticas, iconográficas e narrativas orais.

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The History of Education in Brazil beyond colonialisms

Marisa Bittar, Amarilio FERREIRA Jr.
UFSCar/Brazil, Brazil

To contribute to the SWG Observatory for the History of Education, we present this study on the formation of the History of Education in Brazil and its internationalization characteristics.

Choosing the “Different memories and various pasts” we adopted our own memory and reference bibliography as a methodology. The main characteristic of the History of Education in Brazil is its birth as a mandatory subject in teacher training courses in 1928, maintained until today. The research was born later.

After the military dictatorship, the field of the History of Education in Brazil made great progress in terms of its academic organisation and gathered strength and prestige. This organisation began in 1984, when the History of Education Study Group was formed under the auspices of the National Association of Post-graduate Studies and Research in Education (ANPEd). In 1986, inspired by Marxism, it was created the History, Society and Education Group (HISTEDBr). Based on these two Groups, it was formed the Brazilian Society of the History of Education (SBHE, 1999) – which publishes the Review of the History of Education and holds bi-annual conferences. In 1992, seeking integration in Latin America, education historians created the Ibero-American Congress on the History of Latin American Education (CIHELA). In 1996, the Luso-Brazilian Congress of History of Education (COLUBHE) was created between Brazil and Portugal, which takes place every two years and represents Brazil's main international dialogue in this area of knowledge. These two areas of internationalization bring together countries that were colonized and countries that were colonizers and, however, taking the Brazilian case, this is not a relationship of subalternity.

A different trend occurred in relation to English-speaking countries. This is because, since the Cold War, Human Sciences in Brazil were marked by the rejection of “North American imperialism” and, consequently, the English language, a factor that began to cool down in the 21st century within the scope of ISCHE. Another characteristic of the History of Education in Brazil was the fact that research in Human Sciences was established at the University of São Paulo, in the 1930s, by the so-called “French Mission” whose exponents were the anthropologist Claude Levi Strauss and the historian Fernand Braudel, inaugurating a long influence that today is expressed in the Cultural History practiced in Brazil.To understand our own history we consider **“**the relationship between ourselves as an educational institution and the changing society beyond” (McCULLOCH) which is why we conclude that the new aspect in the History of Education in Brazil has been the importance of different pasts and silenced voices. This new trend, until today, has not excluded from the History of Education in Brazil its relationship with countries that were colonizers in the past. This exchange has been practiced above colonialisms and does not view History as a court. The reckoning with our past is being done with today's historians, who are not to blame for yesterday's injustices. A diverse education history needs all of us, regardless of whether we are from dominant or dominated countries.

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Sociology Teaching in Uruguay: Historical Theft Without Liberating Impiety

Enseñanza de la Sociología en Uruguay: Hurto Histórico sin Impiedad Liberadora

Daniela Sabatovich Fernández
Instituto Formación Docente. Instituto Profesores "Artigas", Uruguay

Abstract (in English)

The Sociology Professor Programme degree in Uruguay was introduced in 2008 with the Teacher Training Plan. Before 2008 it was included in the programme of Civic Education, Sociology and Law. Along with the educational transformation of 2023, both programmes were reunified. The present work analyses the curricular changes produced in teaching Sociology regarding the Sociology and Law professorship in Uruguay, based on two ideas: *liberating impiety* and *historical theft*. The main objetive is to unthink the structure of the different forms of teaching Sociology and enquire the way in which the new methods of teaching Sociology and Law were configurated. Another objetive is the use of this two concepts as theoretical-methodological tools. Darder's *liberating impiety* consists in the possibility of freedom from geopolitical, historiographical and epistemological hegemony introduced by Europe and the United States. It imposes itself as principle and foundation of the history as well as the mainstay of the supremacy of modern-colonial/capitalistic/patriarcal reason as the only *episteme*. Thus, it implies not having mercy in the face of eugenic domination which directly denies thousand of people, especially the most materially deprived, the historical possibility to control their own development. Goody's notion of historical theft refers on how an hegemonic eurocentric history is built on the basis of provincial facts which are generalised and presented as "the true history" of Western Europe or even the world´s history. Both concepts as theoretical-methodological tools enables the analysis and reconfiguration of the epistemological perspectives for the elaboration of plans and programmes, since they allow us to break with the eugenic dominance. In other words, the aim is to find out if there has been liberating impiety and historical theft throughout the curricular changes. The document analysis technique is used to study the different plans and programmes of the Sociology and Law teaching programme degree (1977, 1986, 1996, 2005, 2008 and 2023). The results indicate the absence of liberating impiety, which would allow to question the epistemological empire imposed as the only criteria of truth, therefore to confront epistemological violence. Finally, an exo-epistemological matrix is observed in the configuration of the curricular history, understood as the absence of epistemological reflection.

Abstract (in Language of Presentation)

En Uruguay el profesorado de Sociología surge a partir del 2008 con el plan para Formación Docente. Previo a 2008 estaba incluido en el profesorado de Educación Cívica, Sociología-Derecho. Con la transformación educativa de 2023 se unifican ambos profesorados nuevamente. Este trabajo busca analizar los cambios curriculares en la enseñanza de la Sociología para el profesorado de Sociología-Derecho en Uruguay a partir de dos ideas: impiedad liberadora y hurto histórico. El objetivo central está en des-pensar la forma y los contenidos de la enseñanza de la Sociología e indagar la manera en que éstos se configuraron en el nuevo profesorado de Sociología-Derecho. Un segundo objetivo es la utilización de estos dos conceptos como herramientas teóricas-metodológicas. La impiedad liberadora de Darder consiste en la posibilidad de liberarse de la hegemonía geopolítica, historiográfica y epistemológica introducida por Europa y Estados Unidos. Ella, se impone como principio y fundamento de la historia y base de la supremacía de la razón moderna-colonial/capitalista/patriarcal como única *episteme*. Implica entonces no tener piedad ante el dominio eugenésico que niega de manera directa la posibilidad histórica a miles de personas, especialmente a los sectores más desfavorecidos materialmente, para controlar un desarrollo propio. La idea de hurto histórico de Goody refiere a cómo se construye una historia eurocéntrica hegemónica a partir de hechos provinciales que se generalizan y se presentan como “la historia” de la Europa Occidental o incluso mundial. Ambos conceptos como herramientas teórico-metodológica permiten analizar y re-configurar las perspectivas epistemológicas para elaborar los planes y programas, ya que permite romper con el dominio eugenésico. Es decir, se busca encontrar si a lo largo de los cambios curriculares hubo impiedad liberadora y hurto histórico. Se utiliza la técnica de análisis de documentos para estudiar los diferentes planes y programas del profesorado de Sociología-Derecho (1977, 1986, 1996, 2005, 2008 y 2023). Los resultados constatan la ausencia de impiedad liberadora, lo que permitiría cuestionar el imperio epistemológico impuesto como único criterio de verdad, y por tanto, enfrentar la violencia epistemológica. Finalmente, se observa en la configuración de la historia curricular una matriz exo-epistemológica, entendida como la ausencia de reflexión epistemológica.

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Intellectual Exchanges as Spaces of Imperialism and Resistance

Rafaela Silva Rabelo
Universidade Federal de Uberlândia, Brazil

Although the international circulation of ideas/objects/people in different areas of knowledge was a reality before the 19th century, it was at the turn of the 19th century that this phenomenon intensified as a result of a set of factors, such as the technological and scientific advancements that mark this period. On the one hand, progress in transport and communications has "shortened" distances. On the other hand, new fields of knowledge emerged and/or were consolidated. These were not isolated transformations, which happened amidst the accelerated population growth, industrialization, the consolidation of nation-states, and the creation and expansion of education systems. In the first half of the 20th century, especially after the First World War, intellectual exchanges intensified, with the notable presence of US organizations and institutions promoting programs aimed at countries from different continents. With the post-war scenario in Europe, for instance, there was an increase in students who sought the US as an alternative to pursue higher education, generally motivated by scholarships from philanthropic organizations. The humanitarian objectives often claimed by such organizations are analyzed by several authors who point to missionary and/or imperialist reasons. In the first decades of the 20th century, some organizations stood out regarding intellectual exchange programs, such as the Pan-American Union, the Institute of International Education, the Rockefeller Foundation, and the Carnegie Corporation, to name a few. However, exchanges were not limited to students and professionals going to the US but also sending students and professors from the US on study trips to other countries (e.g., Brooks, 2015; Dumont, 2015; Rabelo, 2023; Rocha, 2020). Such exchanges have frequently been explored by historiography as ways of understanding the international circulation of ideas and impacts in different areas, often associated with educational reforms, consolidation of new research fields, and the rise of new university departments. However, it is not uncommon that such studies ignore the complex nuances of colonialism/imperialism present in these exchanges (Takayama, 2018). This panel focuses on intellectual exchanges promoted by different organizations/institutions over the 20th century and aims to explore how imperialism, but also forms of resistance, manifests in these spaces. In this direction, it encourages the authors to explore the "entanglements" that permeate international exchanges (Sobe, 2013) and scrutinize the appropriation processes and representations that can either reproduce or subvert the colonizer/dominator's discourse. The papers in this panel move through different times and places. The discussions comprise three timeframes: the interwar period, the second war, and the Cold War. Despite serving as a starting point, the geographic borders do not restrict the analyses, which inquire about the multiple existing connections that point in different directions.

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The Silencing of Diversity and the Diversity of Silences and Sounds. The Regulation of Classroom Soundscapes (Mexico and Argentina, 1900-1950)

Inés Dussel, Maria Elena Gomez Tagle Mondragon
DIE-Cinvestav, Mexico

How has diversity been historically configured and managed in classrooms? In this paper, we seek to approach this question through an analysis of school regulations and pedagogical treatises from Mexico and Argentina in the first half of the twentieth century, looking at how they sought to shape the aurality of the classroom. Following the sensorial turn in the history of education (Crutchley, Parker and Roberts, 2018; Thyssen and Grosvenor, 2019), we argue that the aural regimes of classrooms have been important players in defining the borders of what is "normal" and what is "diverse": uttering the right tone and voice at specific times and joining the rhythm and flow of classroom interactions were part of what defined the good student and the good teacher (Burke and Grosvenor, 2011; Goodman, 2017; Verstraete, 2022a). Also, these borders have been enacted with the presence of school artefacts such as bells, loudspeakers, telephones, and radios, and within particular sound ecologies. We study the regulation of diversity in and through classroom soundscapes (Verstraete and Hoegaerts, 2017) in two Latin American countries in which schooling was a central strategy for building national identities and producing particular "carnal knowledge" about the self and the world (Stoler, 2010). In Mexico and Argentina, this was a pivotal moment for the consolidation of centralized national policies that sought the inclusion of rural and indigenous populations, immigrants, and the urban poor, forged through homogenizing identities such as mestizo nationalism in Mexico and the "melting pot" in Argentina. However, these processes did not go unchallenged, as both *Cardenismo* and *Peronismo,* popular nationalist movements in the 1930s and 1940s, show. This expansion and inclusion of diverse groups was propelled by pedagogical discourses that in most cases were inscribed in the transnational flows of the New School movement. In analyzing school regulations, disciplinary codes, and pedagogical treatises from these decades, we want to understand how actions and affections were prescribed regarding voice, noise, and silence in the classrooms, closely tied to temporal arrangements, and how they contributed to definitions of the active child and the active teacher that included some sounds and marginalized others (i.e., local accents or languages, laughing or crying, "undisciplined noise", among others, see Rotter, 2019). In the renewed, democratic schools, the active child became the norm, and shyness but also loudness were considered problematic (Verstraete, 2022b). At their turn, the active teacher had to avoid a monotonous voice, ask questions constantly, and keep the pace to capture students' attention and help students advance in their knowledge (see, for example, Senet, 1912). Methodologically, studying the aural through written texts is challenging; yet, as Ochoa (2014) states, "an acoustically tuned exploration of the written archive" (p. 3) can be revealing of the different acoustic practices and aural regimes that were prevalent, and also of how "the traces and excesses of the acoustic" pervaded the technologies of documenting (idem, p. 7). The comparison between these cases makes visible some transnational discursive networks as well as local configurations and arrangements.

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The field of History of Education in Latin America: an overview from the History of Education societies

O campo da História da Educação na América Latina: um panorama a partir das sociedades de História da Educação

Olivia Medeiros Neta, Laís Paula de Medeiros Campos Azevedo, Lígia Silva Pessoa
Universidade Federal do Rio Grande do Norte, Brazil

Abstract (in English)

The emergence of the field of History of Education in Latin America is associated with its constitution as a university discipline and as a field of research within universities, mainly since the 1990s (Caruso, Toro-Blanco, 2023). Soto-Arango, Mora-García and Lima-Jardilino (2017), in turn, point to a new paradigm in the field over the last twenty years, also resulting from the processes of re-democratization and educational reforms in various countries from the 1980s onwards. It is in this context that the academic communities of historians of Latin American education have expanded and become institutionalized. Taking the specificities of the field in Brazil as a starting point, we set out to map the History of Education societies created in Latin America in recent decades, looking for points of connection between them and their trajectories. To this end, we took the perspective of the Transnational History of Education (Struck, Ferris, Revel, 2011; Roldán Vera, Fuchs, 2019). We highlight the transnational dialogues in the construction of national education systems and the circulation of institutional models while taking a polycentric view of the constitution of the field and choosing to understand the formation of these Latin American societies from the specificities of the region. As well as Brazil, we identified the communities formed in the following countries: Argentina, Chile, Colombia, Mexico, Uruguay, Paraguay and Venezuela. From the study, we highlight the strategies used by Latin American education societies to build spaces for discussion and dissemination of theoretical and methodological perspectives: scientific congresses and publication of specialized research journals. At the same time, we highlight the dialogues and connections with international scientific communities, especially in Ibero-American countries.

Abstract (in Language of Presentation)

A emergência do campo da História da Educação na América Latina associa-se a constituição enquanto disciplina universitária e como campo de pesquisa dentro das universidades, principalmente, a partir da década de 1990 (Caruso, Toro-Blanco, 2023). Soto-Arango, Mora-García e Lima-Jardilino (2017), por sua vez, apontam para um novo paradigma no campo nos últimos vinte anos, também decorrente dos processos de redemocratização e das reformas educativas em diversos países a partir da década de 1980. É nesse contexto que as comunidades acadêmicas de historiadores da educação latino-americana expandem-se e institucionalizam-se. Tendo como ponto de partida as especificidades do campo no Brasil, nos propomos a realizar o mapeamento das sociedades de História da Educação criadas na América Latina nas últimas décadas, buscando pontos de conexão entre elas e nas suas trajetórias. Nesse intuito, assumimos a perspectiva da História Transnacional da Educação (Struck, Ferris, Revel, 2011; Roldán Vera, Fuchs, 2019). Evidenciamos os diálogos transnacionais na construção dos sistemas educativos nacionais e na circulação de modelos institucionais, ao mesmo tempo em que ao assumir uma visão policêntrica de constituição do campo, optamos por compreender a formação dessas sociedades latino-americanas a partir das especificidades da região. Além do Brasil, identificamos as comunidades constituídas nos seguintes países: Argentina, Chile, Colômbia, México, Uruguai, Paraguai e Venezuela. A partir do estudo, destacamos as estratégias utilizadas pelas sociedades de educação da américa latina na construção de espaços de discussão e difusão de perspectivas teóricas e metodológicas: congressos científicos e publicação de periódicos de pesquisa especializados. Ao mesmo tempo, destacamos os diálogos e as conexões com comunidades cientificas internacionais, sobretudo, privilegiando os países ibero-americanos.

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Prosopographic Analysis Of Intellectuals In The Educational Field During The Civil Military Dictatorship In Chile (1973-1990)

Análisis Prosopográfico De Intelectuales Del Campo Educacional Durante La Dictadura Civil Militar En Chile (1973-1990)

Felipe Zurita
Universidad Metropolitana de Ciencias de la Educación, Chile

Abstract (in English)

This work presents the results of a research that aimed to reconstruct and analyze the biographical trajectories of the intellectuals who built and implemented educational policy during the Civil Military Dictatorship in Chile (1973-1990). These intellectuals are Ministers of Education, Undersecretaries of Education and Directors of the Center for Improvement, Experimentation and Pedagogical Research (CPEIP). The questions that guided the research are the following: Who held senior positions of responsibility in the educational area of the State and participated in the processes of elaboration and implementation of educational policy during the Civil Military Dictatorship in Chile? What were the biographical trajectories followed by these intellectuals? What were the theoretical references that these intellectuals mobilized? What were the academic and political networks in which these intellectuals participated and interacted? What type of production did these intellectual mediators produce and how did it influence the educational policy of the Civil Military Dictatorship? What was the influence capacity of these intellectuals and their academic and political networks in the development and implementation of the educational policy of the Civil Military Dictatorship? What were the relations of cooperation and confrontation between the different intellectuals who participated in the development and implementation of the educational policy of the Civil Military Dictatorship? Methodologically, a structured prosopographic analysis was carried out based on the consultation of various sources, specifically the following primary sources: Minutes of the Military Government Junta, laws and decrees, the newspaper "El Mercurio" and the periodic publication of the policies and actions of the Chilean Ministry of Education called "Revista de Educación". As a result, key data from the individual biographies and the description of emerging profiles within the group of these intellectuals are presented. The conclusions show a group that is mostly male and originally from Santiago, middle-aged and with a short average tenure in public office, with a varied professional training developed in national and international institutions. It was also concluded that the emerging profiles describe varied groups, both in their academic training, composition of their members and ideological orientations, and it was also possible to identify some professionals with relevant experience within the educational field and qualified training.

Abstract (in Language of Presentation)

En este trabajo se presentan resultados de una investigación que tuvo como objetivo reconstruir y analizar las trayectorias biográficas de los intelectuales que construyeron e implementaron la política educacional durante la Dictadura Civil Militar en Chile (1973-1990). Dichos intelectuales son Ministros de Educación, Subsecretarios de Educación y Directores del Centro de Perfeccionamiento, Experimentación e Investigaciones Pedagógicas (CPEIP). Las preguntas que guiaron la investigación son las siguientes: ¿Quiénes ocuparon altos cargos de responsabilidad en el área educacional del Estado y participaron de los procesos de elaboración e implementación de la política educacional durante la Dictadura Civil Militar en Chile? ¿Cuáles fueron las trayectorias biográficas recorridas por estos intelectuales? ¿Cuáles fueron los referentes teóricos que movilizaban estos intelectuales? ¿Cuáles eran las redes académicas y políticas en que participaban y se relacionaban estos intelectuales? ¿Qué tipo de producción elaboraron estos intelectuales mediadores y cómo esta influyó en la política educativa de la Dictadura Civil Militar? ¿Cuál fue la capacidad de influencia de estos intelectuales y sus redes académicas y políticas en la elaboración e implementación de la política educacional de la Dictadura Civil Militar? ¿Cuáles fueron las relaciones de cooperación y enfrentamiento entre sí de los diferentes intelectuales que participaron de la elaboración e implementación de la política educacional de la Dictadura Civil Militar? Metodológicamente se hizo un análisis prosopográfico estructurado en base a la consulta de diversas fuentes, específicamente las siguientes fuentes primarias: Actas de la Junta Militar de Gobierno, leyes y decretos, el periódico "El Mercurio" y la publicación periódica de divulgación de las políticas y acciones del Ministerio de Educación chileno denominada "Revista de Educación". Como resultado se presentan datos claves de las biografías individuales y la descripción de perfiles emergentes al interior del conjunto de estos intelectuales. Las conclusiones muestran a un colectivo mayoritariamente masculino y originario de Santiago, de mediana edad y de un breve promedio temporal de ejercicio en cargos públicos, con una formación profesional variada desarrollada en instituciones nacionales e internacionales. También se concluyó que los perfiles emergentes describen a grupos variados, tanto en sus formaciones académicas, composición de sus integrantes y orientaciones ideológicas, siendo posible identificar también a algunos profesionales con experiencia relevante dentro del campo educacional y formación calificada.

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The Global Map of the History of Education

Lajos Somogyvári
University of Pannonia, Hungary, Hungary

If we map our discipline globally, we can see an explicit shift from the Euro -centric viewpoint and topics toward a more diverse and complex picture. Our Standing Working Group 'Observatory for the History of Education' has been trying to reflect on this tendency since its establishment in 2019 Porto (see: Somogyvári, Bittar & Hamel, 2023), by doing this, we continue the work of the previous SWG, Mapping the Discipline History of Education. There are many works published in recent years about national and transnational developments or comparative studies related to the research field, including its topics and historiography (e. g. Rury & Tamura, 2019; Fitzgerald, 2020; Hofstetter & Huitric, 2020; Huerta, Cagnolati & Payá Rico, 2022; Ellis, Freeman & Olsen, 2023; Westberg, 2023). In this presentation, we would like to add the results of our extended group (colleagues from Hungary, Brazil, Canada, Ukraine, Norway, Nigeria, South Africa, and India) to this common knowledge, focusing on the institutionalization and personal dimensions of the HoE. For these purposes, we conducted two surveys, aimed to reach the national and regional associations of the field and the scholars of these communities. The work was highly supported by the ISCHE Executive Committee, which offered us to use the database of the national associations for the first inquiry. Altogether 43 HoE organizations are on this list, 21 from Europe, 15 from the Americas, 4 from Asia, 2 from Africa, 1 from Australia, and New Zealand. We attempted to reach all of them with a questionnaire, consisting of two sections: characteristics, structure, and activities of these societies; furthermore, the positions of the HoE in higher education and teacher training. The second sampling targeted individual historians of education, and the corpus was based on the participants of the previous 5 years' ISCHE conferences. We were interested in scientific products and external relations of the field in this survey and the personal views about the current status of HoE. The findings may help us to give different answers to the question aimed at the importance and value of the history of education in public discourses and preparing decision-making mechanisms. This is another kind of enhancement about what we can learn from studying the past (Westberg, 2021), namely drawing attention to the relevance of the channels, which transmitted this knowledge, both on personal and institutional levels. In this intersection, we can see different stages of disciplinary development: there are many types of HoE, from liberation and getting independent status to the widely acknowledged scenes.

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A Different Look at the Child. Monastic Education and Sexuality from the First Rules to the 11th-century Reforms.

Luca Odini
University of Urbino "Carlo Bo", Italy

In this contribution, we want to analyse if and how the focus on the sexual education of children in a monastic context changed from the earliest monastic rules to the reforms of the 11th century. Through this investigation we will hypothesize that this aspect may also have created a new sensitivity about the child. It is always difficult to narrate the story of the different. It is particularly so when, as in this case, it is a question of imagining how and whether educators had perceived or imagined diversity in the child in a particular medieval educational context. Monasteries were the main, if not the only, educational agency throughout the early Middle Ages. But were the educators and legislators of this educational agency aware of the child as 'different', its diversity and its different needs, or was the feeling of childhood simply not present in the Middle Ages, as Ariès argues? We will try to show if and how the needs of children were taken care of in early monastic legislation and, in particular, how the issue of custody, from the point of view of sexual education, was present. The monastery was an exclusively male environment. Women were not allowed. The aspect of sex education was experienced as a consequence of an instinct of sin and, therefore, repressed. This is why the monastic rules was particularly strict in children's care and ensure that adults did not give undue attention or abuse to the little ones entrusted to the monastery's care. To highlight these aspects, we will examine early monastic legislation and then turn to two significant figures: Anselm of Canterbury and Pier Damiani. Of the former, we will analyse the educational attention he reserved for childhood and some episodes that make us understand his concern for the sexual education of the young. Of the latter, we will examine the Liber Gomorrhianus. This text, which is disconcerting in its harsh condemnation of homosexuality, on closer inspection, may reveal a particular sensitivity and attention to the specificity and protection of childhood.

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Narratives by Margarida Campos on Nursing Education in the Amazon

Narrativas de Margarida Campos sobre a Educação na Enfermagem Amazonense

Matheus Paixão de Souza[1,2], Luiz Henrique Gomes Sá[1,2], Sibila Lilian Osis[1,2], Selma Barboza Perdomo[1,2]
[1]Nucleo de Estudo e Pesquisa em História como Prática Social - NUPPS; [2]Universidade do Estado do Amazonas, Brazil

Abstract (in English)

Understanding the historical aspects and ideological influences in the construction of higher-level Nursing education in Amazonas in the second half of the 20th century is the objective of this work. The construction of this narrative is crucial as it sheds light on aspects of professional training and action, particularly in the context of collective health—a gap that exists in the historiography of Amazonian nursing. To achieve this, the method employed was the Oral Life History of nurse Margarida Campos, a native of Amazonas, who graduated from the first Nursing School in Manaus, founded in 1949, and worked in the area of Public Health in this region from the 1950s to the 2000s. Her narratives were analyzed through the lenses of Halbwachs (2003) and Bosi (1994), in terms of social memory, and Bourdieu (2006), regarding the autobiographical approach. Alberti (2010, 2013) guided us in the theoretical and methodological conception of understanding Oral History. From a local historical perspective, we understand that in the period from 1880 to 1910, Manaus concentrated significant economic power due to the rubber cycle. This condition enabled the city to restructure and expand its market. However, this period was followed by economic decline, impacting changes in the public health scenario in Amazonas. As preliminary results, we observed that the establishment of the School of Nursing in Manaus (1949) was influenced by the decline of the rubber cycle at the beginning of the 20th century, the global landscape in a post-World War II scenario, and the creation of the Central Bank of the Amazon. The latter facilitated investments in specialized public health services, including the allocation of financial resources to health education. Margarida Campos reports that the School of Nursing was founded based on a model with military and religious influences, resulting in an institution with values centered on discipline. Understanding and narrating aspects of the history of nursing in Amazonas will contribute to a better comprehension of the educational evolution of this profession, particularly concerning identity aspects in the training of today's professionals.

Abstract (in Language of Presentation)

Compreender os aspectos históricos e as influências ideológicas na construção da educação da Enfermagem de nível superior no Amazonas na segunda metade do século XX se constitui o objetivo deste trabalho. A construção desta história é importante pois aponta para os aspectos de formação e da ação deste profissional, sobretudo no âmbito da saúde coletiva, lacuna esta existente na historiografia da enfermagem amazonense. Para isso, o método utilizado foi a História Oral de Vida da enfermeira Margarida Campos, amazonense, formada na primeira Escola de Enfermagem de Manaus, fundada em 1949, e atuante na área da Saúde Pública neste local nas décadas de 1950 a 2000. Suas narrativas foram analisadas à luz de Halbwachs (2003) e Bosi (1994), no que concerne à memória social, e Bourdieu (2006), no que se refere à abordagem autobiográfica. Alberti (2010, 2013) nos orientou na concepção teórico metodológica na compreensão da História Oral. Sob a perspectiva histórica local compreendemos que no período de 1880 a 1910 Manaus concentrava grandioso poder econômico em função do ciclo da borracha. Esta condição possibilitou a cidade de reestruturar e expandir seu mercado. Contudo, este período foi seguido de declínio econômico que reverberou em mudanças no cenário da saúde pública no Amazonas. Como resultados preliminares, observamos que a criação da Escola de Enfermagem em Manaus (1949) teve como contextos o declínio do ciclo da borracha no início do século XX, o panorama mundial num cenário pós segunda guerra mundial e a criação do Banco Central da Amazônia, que viabilizou investimentos no serviço especializado em saúde pública, dentre eles o direcionamento de recursos financeiros para a educação em saúde. Margarida Campos relata que a Escola de Enfermagem foi constituída a partir de regras pautadas no modelo militar e religioso, o que gerou uma instituição com valores centrados na disciplina. Conhecer e narrar alguns aspectos da história da enfermagem amazonense nos ajudará na compreensão da evolução educacional desta profissão, sobretudo nos aspectos identitários na formação deste profissional na atualidade.

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The Teaching Of The Pedagogical Ideas' History in Brazil

O Ensino da História Das Ideias Pedagógicas no Brasil

Talita F. Bordignon
Universidade Federal de Goiás, Brazil

Abstract (in English)

This text aims to present a study on the teaching of the pedagogical ideas' history, in the context of the teacher training, seeking to deepen reflection on the importance and validity of the Historical-Critical Pedagogy' study in the Education History discipline, in the undergraduate courses curricula. It is a pedagogical idea that has been under development in Brazil since the late 1980s, based on the studies of the teacher and philosopher Dermeval Saviani. For him, educational theories in Brazil can be grouped into two major categories: I) those that contribute to the understanding that there can be no social changes, as in the case of non-critical theories (Traditional Pedagogy, New School, and Technicist Pedagogy), and II) critical-reproductive theories that do not accept the existing order but also do not suggest ways to overcome what they identify as non-harmonious. Examples include Pierre Bourdieu's Theory of the Education System as Symbolic Violence, Louis Althusser's Theory of the School as an Ideological State Apparatus (ISA), and the Theory of the Dualistic School. With the intention of contributing to the understanding of reality through studies on the history of education, Saviani ended up initiating a movement of educators proposing an alternative way to conceive pedagogical ideas in Brazil, aiming to go beyond mere criticism. In other words, starting from the diagnosis that pedagogical processes have contributed to the maintenance of a class society over time, the author suggests that pedagogical practice should be grounded in critique and pedagogical action that guides and leads towards change. This educational theory became known as Historical-Critical Pedagogy (HCP). From the book "History of pedagogical ideas in Brazil", the objective is to demonstrate that the study of the pedagogical theories, throughout Brazilian history, allows students to develop a critical and profound perception about the development of capitalist relations of production, of so that they are able to make a historical reading of education, always treated in context, making it possible to position themselves in front of it as subjects of history and their own narrative. Adopting the theoretical referential of the historical and dialectical materialism, we defend the importance of studying the pedagogical theories for the understanding the movement that led to the proposal of skills and competences of the National Common Curricular Base (BNCC) and of the BNC-Training, just like the consequences that this proposal brings to the students' education, making the teaching-learning process precarious and making it difficult to understand the concrete reality that we experience in the wake of neoliberalism.

Abstract (in Language of Presentation)

O presente texto tem por objetivo apresentar um estudo sobre o ensino da história das ideias pedagógicas na formação de professores, buscando aprofundar a reflexão sobre a importância e a validade do estudo da Pedagogia Histórico-Crítica na disciplina de História da Educação nos currículos dos cursos de licenciatura. Trata-se de uma ideia pedagógica que se encontra em desenvolvimento no Brasil desde o final da década de 1980, a partir dos estudos do professor e filósofo Dermeval Saviani. Para ele, as teorias educacionais no Brasil, se concentram em dois grandes grupos: I) as que contribuem para a compreensão de que não pode haver mudanças sociais, como no caso das teorias não-críticas (Pedagogia Tradicional, Escola Nova e Pedagogia Tecnicista) e II) as teorias crítico-reprodutivistas, que não admitem a ordem vigente, mas também não chegam a sugerir formas para superar o que identificam não ser harmônico. É o caso da Teoria do Sistema de Ensino como Violência Simbólica, de Pierre Bourdieu; da Teoria da Escola como Aparelho Ideológico do Estado (AIE), de Louis Althusser, e da Teoria da Escola Dualista. Na intenção de contribuir com a compreensão da realidade a partir dos estudos sobre a história da educação, Saviani acabou por iniciar um movimento de educadores que propõe uma outra forma de conceber as ideias pedagógicas no Brasil, na direção de superar apenas a crítica. Ou seja, partindo do diagnóstico de que os processos pedagógicos contribuíram para a manutenção da sociedade de classes ao longo do tempo, o autor sugere que a prática pedagógica seja ancorada na crítica e na ação pedagógica que dirige e encaminha à mudança. Esta teoria educacional ficou conhecida como Pedagogia Histórico-Crítica (PHC). Utilizando a obra "História das ideias pedagógicas no Brasil", o objetivo aqui é demonstrar que o estudo das teorias pedagógicas, ao longo da história brasileira, permite aos estudantes uma percepção crítica e profunda sobre o desenvolvimento das relações capitalistas de produção, de modo que tenham condições de fazer uma leitura histórica da educação, sempre tratada em contexto, possibilitando se posicionar diante dela enquanto sujeitos da história e de sua própria narrativa. Adotando o materialismo histórico e dialético como referencial teórico-metodológico, defendemos a importância de estudar as teorias pedagógicas para a compreensão do movimento que levou à proposta das habilidades e competências da Base Nacional Comum Curricular (BNCC) e da BNC-Formação, bem como as consequências que essa proposta traz para a formação dos alunos, precarizando o processo de ensino-aprendizagem e dificultando o entendimento da realidade concreta que vivenciamos sob o neoliberalismo.

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After The Minority Years: The Integration Of The Reformed Schools In Hungary After The Territorial Reunification (1938-1941)

Nach den Jahren der Minderheit: Die Integration der reformierten Grundschulen in Ungarn nach der territorialen Wiedervereinigung (1938-1941)

Magdolna Rébay
University of Debrecen Faculty of Arts, Hungary

Abstract (in English)

The Hungarian education system, established after the Austro-Hungarian Compromise (1867), ensured freedom of schooling until 1948. Religious denominations were therefore allowed to keep their institutions and even to found new ones. In Hungary, the second largest denomination in terms of population was the Reformed Church, which maintained schools at all three levels of the educational system. Many of these schools were transferred to the successor states following the border changes of 1920. Some of them were returned to Hungary after the new changes (1938-1941). The years of the Hungarian schools in the minority (Balogh, 1996; Fazekas, 2009; Popély, 2005) and the post-return period (A.Sajti 2009; Fedinec, 1999) have been the subject of papers, while only a brief comparison of Reformed schools has been made so far (Höcsik, 1983). In Europe, parallels can be drawn with the educational history of Alsace-Lorraine (cf.Roesler, 1996). In our research, we examined therefore how the returned primary schools were integrated into the Hungarian education system, what special problems they faced and how they tried to help the process. The sources of our research were the relevant laws of the legislative body of the Reformed Church (the Synod), its executive institution (the Convent) and the minutes of the General Assemblies of the five districts published annually 1939 to1944. These sources are only partially digitised, so the historical research's traditional method of the qualitative documentary analysis was used. All relevant sources were reviewed and then analysed according to our criteria. According to the decision of the 5th Synod (1939),all Reformed parishes returned to the district from which they had been separated. The parishes and their schools were treated on a completely equal footing and were subject to completely equal rules. After almost 20 years of different development and reforms, they had to integrate into the Hungarian school system and adapt to the Hungarian church and state regulations. Teachers' qualifications were recognised by the state, but they had to attend retraining courses. The Convent stated that the Reformed schools were necessary, that they should be maintained and that the institutions that had been closed should be restored. They had to continue to function as places of church and Hungarian national education. The state supported the Reformed Church in this. It provided aid for the operation and development of the schools. With the help of the state, the maintainers paid teachers' salaries and assessed whether the conditions were adequate. However, the war situation meant that not all problems could be solved. In Transylvania in particular, there was a significant shortage of teachers. Integration meant fitting into the Hungarian system: adapting to organisational and content standards. In the meantime, the Hungarian system was also changing: in 1940, the 8-class primary school was made compulsory. The former Czechoslovak institutions were the easiest to adapt to this, as they had already switched to this system earlier. Therefore, they had specific implementation issues: these concerned the content of education. And while the other institutions tried to negotiate concessions they argued for full implementation.

Abstract (in Language of Presentation)

Das nach dem österreichisch-ungarischen Ausgleich (1867) geschaffene ungarische Bildungssystem gewährleistete bis 1948 die Schulfreiheit. Die Konfessionen durften daher ihre Einrichtungen beibehalten und sogar neue gründen. Die zweitgrößte Konfession in Ungarn war die Reformierte Kirche, eine größtenteils Ungarisch sprachige Konfession, die Schulen auf allen drei Ebenen des Bildungssystems unterhielt. Viele dieser Schulen wurden nach den Grenzänderungen von 1920 in die Nachfolgestaaten verlegt. Einige von ihnen wurden nach den neuen Veränderungen (1938-1941) an Ungarn zurückgegeben. Die Geschichte der ungarischen Schulen in der Minderheit sind Gegenstand mehrerer Arbeiten (Balogh, 1996; Fazekas, 2009; Popély, 2005), während die Zeit nach der Rückkehr wurde weniger recherchiert (A. Sajti 2009; Fedinec, 1999), und es wurde bisher nur ein kurzer Vergleich über die reformierten Schulen vorgenommen (Hörcsik, 1983). In Europa lassen sich Parallelen zur Bildungsgeschichte von Elsass-Lothringen ziehen (vgl. Roesler, 1996). In unserem Vortag möchten wir deshalb untersuchen, wie die zurückgekehrten Grundschulen in das ungarische Bildungssystem integriert wurden, mit welchen besonderen Problemen sie konfrontiert waren und wie dieser Prozess unterstützt wurde. Als Quellen dienten uns die einschlägigen Gesetze des gesetzgebenden Organs der reformierten Kirche (der Synode), ihres ausführenden Organs (des sog. Konvents) und die zwischen 1939 und 1944 jährlich veröffentlichten Protokolle der Generalversammlungen der fünf Kirchenbezirken. Da diese Quellen nur teilweise digitalisiert sind, wurde die traditionelle Methode der historischen Forschung, die qualitative Dokumentenanalyse angewandt. Alle relevanten Quellen wurden gesichtet und anschließend nach unseren Kriterien analysiert. Nach dem Beschluss der Fünften Synode von 1939 kehrten alle reformierten Kirchengemeinden in den Bezirk zurück, von dem sie getrennt worden waren. Die Kirchengemeinden und ihre Schulen wurden völlig gleichberechtigt behandelt und unterlagen völlig gleichen Regeln. Nach fast 20 Jahren unterschiedlicher Entwicklung und Reformen mussten sie sich in das ungarische Schulsystem integrieren und sich an die ungarischen kirchlichen und staatlichen Vorschriften anpassen. Die Qualifikationen der Lehrer wurden vom Staat anerkannt, aber sie mussten Umschulungskurse besuchen. Der Konvent erklärte, dass die reformierten Schulen notwendig seien, dass sie erhalten werden müssten und dass die geschlossenen Einrichtungen wiederhergestellt werden sollten. Sie sollten weiterhin ihren kirchlichen und nationalen Zielen folgen. Der Staat unterstützte die reformierte Kirche dabei. Er gewährte Hilfe für den Betrieb und die Entwicklung der Schulen. Mit Hilfe des Staates zahlten die Erhalter die Gehälter der Lehrer und prüften, ob die Bedingungen (Gebäude, Ausstattung, Lehrmittel) angemessen waren. Die Kriegssituation führte jedoch dazu, dass nicht alle Probleme gelöst werden konnten. Vor allem in Siebenbürgen herrschte ein erheblicher Mangel an Lehrern. Integration bedeutete, sich in das ungarische System einzufügen, d. h. sich an die organisatorischen und inhaltlichen Standards anzupassen. In der Zwischenzeit änderte sich auch das ungarische System: 1940 wurde die 8-Klassen-Grundschule zur Pflicht. Die ehemaligen tschechoslowakischen Einrichtungen konnten sich am leichtesten darauf einstellen, da sie bereits früher auf dieses System umgestellt worden waren. Sie hatten daher besondere Probleme bei der Umsetzung: Sie betrafen den Inhalt des Unterrichts (Qualität der Schulbücher). Und während die anderen Institutionen versuchten, Zugeständnisse auszuhandeln (Verkürzung des Schuljahres in den oberen Klassen), plädierten sie für die vollständige Umsetzung.

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Contrapuntality and Refusal as a Decolonial Historical Praxis

Sophie Rudolph
University of Melbourne, Australia

The discipline of history has grown up within colonial regimes. State and official archives are created by those who have access to greater power within that state. The maintenance of coloniality – that is, the ongoing power relations of colonialism – is often aided by historical narratives in which particular memories and amnesias are sustained and a story of progress is portrayed. The history of education is particularly prone to narratives of progress and imperial influence (see Kelly & Rigney, 2022). As Radhakrishnan (2008, p.35) has asked when exploring the debates about history and revisionism: 'How does one, … in a world structured in dominance, invest in the humanly historical in the name of justice and ethico-political equity?' In this paper I reflect on what this question and this context means for reading and writing histories of education in settler colonial state contexts, with particular reference to the history of school exclusion in Australia. Through bringing together conceptual resources from Critical Indigenous Studies and Edward Said's (1993) theorising of difference, imperialism and justice I outline some possibilities for historical methods of reading and writing that attend to difference, absence, silence and relation in the colonial historical record. I argue that Said's notion of contrapuntal reading (Lachman, 2010; Radhakrishnan, 2008) attunes the education historian to the multiple narratives present in the archive but also the ways in which those narratives relate to and work upon each other. While the notion of refusal (see Grande, 2018; Barakat, 2021) places the oppressed in an active encounter with the dominant forces in their lives, enabling the education historian to see and speculate in registers that aim to both hold colonial dominance accountable and actively engage with the always present Indigenous resistance to occupation in settler colonial societies. These methods of engagement with the historical record also work to question and unsettle the linear, developmental narrative of progress that has been part of the colonial regime of control (Kelly & Rigney, 2022). Instead history is understood to be both the past *and* the past in the present (Rudolph, 2018), requiring a constant reflection on the ways in which the past, present and future are in relation: working on each other contrapuntally and co-constituents in explaining how and why certain educational dilemmas come to be and/or endure. In this paper, I show how these critical tools offer opportunities for decolonial historical praxis for education historians, particularly those working in settler colonial contexts.

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On The Circulation Of Pedagogical Knowledge Between Argentina And The FRG In The Mid 20th Century

Eduardo Lautaro Galak[2], Daniela Mansi[2], Lilli Rietttiens[1]
[1]Johannes Gutenberg-University Mainz, Germany; [2]Universidad Nacional de La Plata, Argentina

In recent years, the vibrant scientific field of the history of knowledge has seen an increasing turn to questions about the circulation of knowledge. While there is currently no »common understanding or definition of the concept«, the focus on knowledge circulation nevertheless appears to be »a promising trajectory for developing the history of knowledge« (Östling et al. 2018, 17), as knowledge and circulation are constitutively linked: Knowledge »responds to ›impulses‹ from other fields of knowledge from different social spaces [...], it is picked up again in other places and transformed in the process« (Sarasin 2011: 164). In this regard, empirical case studies help us to (preliminary) answer questions of what is circulating and to what extent knowledge is being transformed in the course of its movement or even circulation. This is where the planned talk comes in, that is based on an **early research project between Argentinean and German historians of education**: In 1961 the former German Olympic participant and official Carl Diem and his wife Liselott Diem, a physical education pedagogue, followed an invitation of the Argentinean government to advise the Argentine sports administration regarding the implementation of physical education in schools. In addition, they gave lectures and showed educational films in front of an audience that consisted mainly of physical [higher] educators and sports students. In a time of political instability and increasing debates about an ›Argentinian identity‹ there was a strong focus on reforming [higher] education, e. g. with the intention of establishing postgraduate courses in physical education in Argentina for the first time. Both, in La Plata (Argentina) and Cologne (Germany), we were able to trace various sources such as letters, lectures, and teaching materials, including written and audiovisual sources, that were used in Argentinean [higher] educational institutions. Based on these sources the planned talk addresses the question of how this empirical case can be understood as a **circulation of knowledge in the context of body, education, and nation**. Focusing on the transatlantic movement we want to ask what ›knowledge‹ was conveyed – particularly in connection with physical education and national identity. Through what materials was this ›knowledge‹ disseminated? Which actors and institutions were involved? And how was this ›knowledge‹ used – for example to develop local sports education? Particularly concerning the historical context between Latin America and Europe, which is characterised by [post]colonialism, we think that aspects of contested knowledge[s] will play a decisive role within the project. Nevertheless, we would like to use the exchange in the context of the SWG's open section Exploring Histories of Knowledge to undertake the first steps in illuminating this [educational] exchange across the Atlantic Ocean as an empirical case of knowledge circulation within the field of the history of knowledge.

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The Practice of Public History: influences, challenges, and achievements

Avelina Miquel Lara, Sara González Gómez
Universidad de las Islas Baleares, Spain

The traditional definition of Public History as an endeavour conducted outside the confines of academia is currently being surpassed by an alternative conceptualization that views it as a distinct approach to historical inquiry. Many scholars are actively engaged in the practice of Public History, often in collaboration with groups or communities associated with academic institutions; for this reason, the former formulation may prove inadequate. Rather than defining the setting in which it is practiced, Public History defines the methodology of historical research. We, like many other practitioners of Public History, comprehend it as a proactive undertaking carried out in cooperation with audiences. Its purpose is to connect communities with their past. This serves as a foundation for comprehending their present circumstances and formulating future actions. It represents applied history, oriented towards societal needs and realities, thereby functioning as a problem-solving practice aimed at providing answers and solutions. Furthermore, the practice of Public History frequently necessitates collaboration with various groups or institutions, whether public or private. Identifying groups, communities, or institutions for collaboration may appear straightforward, yet the initial willingness to establish connections and collaborate is often impeded or even thwarted by numerous factors. In this article, we aim to recount three distinct experiences – three attempts to engage in dialogue with different audiences and collaboratively reconstruct the past, thus democratizing history. The first endeavour involved an LGTBI rights association and the authors of this article. As will be demonstrated, it was a brief initiatory experience that nonetheless provided valuable lessons in managing expectations and understanding the motivations that mobilize or demobilize groups, such as the willingness of volunteers to take on additional tasks. In the second attempt, we sought to capitalize on the social demand generated by the centenary of the Escuela del Mar, a school in Barcelona founded in 1921 on the beach sands, employing a truly innovative methodology. Unfortunately, despite our willingness to collaborate, geographical distance emerged as a significant obstacle. Communication technologies proved insufficient to replace personal contact, hindering the project's execution. The third experience is underway at the Universitat Oberta per a Majors (UOM) with our senior students. As this experience is ongoing, conclusions have not yet been reached. However, we will present them at the ISCHE conference, as the course will have concluded by then. The objective of this practice is to create an audio archive encompassing topics of interest to senior citizens pertaining to their educational history. This audio archive will serve as a foundation for deciphering the key elements of contemporary education. These three experiences will serve as a foundation for us to reflect upon the constraints, challenges, and achievements inherent in the realm of Public History.

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Circulation Of Ideas, Struggle And Resistance. Exchanges Between The Freinet Movement (MCEP) And The Chilean Trade Union Front (1980-1981)

Circulación De Ideas, Lucha y Resistencia. Intercambios Entre El Movimiento Freinet (MCEP) Y El Frente Sindical De Chile (1980-1981)

Alba María Gómez Sánchez
University Isabel I, Spain

Abstract (in English)

The pedagogical, political and social struggle of the *Movimiento Cooperativo de Escuela Popular* (MCEP) or Freinet movement in Spain to achieve a more equal, democratic and free society, was completed with international participation that was part of the daily activity of the MCEP. MCEP exchanges with the *Fédération Internationale des Mouvements d'Ecole Moderne* (FIMEM) were, perhaps, the most popular and referenced. However, this was not the only channel of international cooperation of the Spanish Freinet movement. Thus, the members of MCEP created and maintained a network for exchanging materials with different pedagogical movements and international social and political groups that, in one way or another, were in tune with the MCEP popular school proposal. All of this – the pedagogical, the social, the political and the international exchange – was key in generating a discourse of resistance and struggle to reverse the trends of a society that was progressively recovering from the political and social repression of the previous stage. The international materials that the MCEP received came from different territories: Italy, France, Russia, Portugal, Brazil, the Netherlands, Chile, etc., and arrived through different routes. Some of them landed directly at the *Secretaría Estatal* of the MCEP and others were received thanks to a private exchange resulting from the relationships that some Freinet teachers maintained with their international colleagues, in most cases also friends. In Chile, the *Frente Sindical* (Trade Union Front) was one of the most powerful expressions of political and social resistance to the dictatorship in the country. The mobilizations of the Front were especially effervescent in the years 1980 and 1981, a period that coincided with the approval and entry into force of the Political Constitution of the Republic of Chile. During this period, the Trade Union Front had strong participation from the female sector, which radically positioned itself against the new Constitution as undemocratic. This research analyzes the materials prepared by the Trade Union Front that crossed the Atlantic to reach the MCEP, and proposes two things: on the one hand, to determine what were the main demands of the Trade Union Front in Chile and what role the female sector played within it; and, on the other hand, to find out the level of impact that the reception of these materials had on the construction of the pedagogical, political-social discourse of the MCEP. The most relevant conclusions of this work are, first: the MCEP maintained constant communication and exchange with other groups at an international level that went beyond the exchange of pedagogical materials. Second: the materials produced by the Trade Union Front had an international scope and reached diverse groups such as the MCEP. And, third: these exchanges, in some way, fed the MCEP discourse that, bridging the gap, also questioned the social order of the country and called for the practice of different alternatives that appealed to radical change in society. The documentary sources used for this study are original and unpublished and belong to the internal archive of the MCEP.

Abstract (in Language of Presentation)

La lucha pedagógica, política y social del Movimiento Cooperativo de Escuela Popular (MCEP) o movimiento Freinet en España para conseguir una sociedad más justa, democrática y libre, se completó con una participación internacional que formó parte de la actividad cotidiana del MCEP. Los intercambios del MCEP con la *Fédération Internationale des Mouvements d'Ecole Moderne* (FIMEM) fueron, quizás, los más populares y estudiados. Sin embargo, este no fue el único canal de cooperación internacional del movimiento Freinet español. Así, los integrantes de MCEP crearon y mantuvieron una red de intercambio de materiales con distintos movimientos pedagógicos y grupos sociales y políticos del ámbito internacional que, de un modo u otro, sintonizaron con la propuesta de escuela popular del MCEP. Todo ello –lo pedagógico, lo social, lo político y el intercambio internacional– fue clave a la hora de generar un discurso de resistencia y lucha para revertir las tendencias de una sociedad que, progresivamente, se recuperaba de la represión política y social de la etapa anterior. Los materiales internacionales que recibió el MCEP procedían de territorios diversos: Italia, Francia, Rusia, Portugal, Brasil, Países Bajos, Chile, etc., y llegaron a través de diferentes vías. Algunos de ellos aterrizaron directamente en la Secretaría Estatal del MCEP y otros se recibieron gracias a un intercambió privado fruto de las relaciones que mantuvieron algunos maestros Freinet con sus compañeros internacionales, en la mayoría de ocasiones también amigos. En Chile, el Frente Sindical fue una de las expresiones de resistencia política y social de oposición a la dictadura más potentes del país. Las movilizaciones del Frente fueron especialmente efervescentes en los años 1980 y 1981, período que coincidió con la aprobación y entrada en vigor de la Constitución Política de la República de Chile. Durante este período el Frente Sindical contó con una fuerte participación del sector femenino, que se posicionaba radicalmente en contra de la nueva Constitución por antidemocrática. Esta investigación analiza los materiales elaborados por el Frente Sindical que cruzaron el Atlántico para llegar hasta el MCEP, y se propone dos cosas: por un lado, determinar cuáles fueron las principales reivindicaciones del Frente Sindical en Chile y qué papel desempeñó el sector femenino dentro de este último; y, por otro lado, averiguar el nivel de impacto que tuvo la recepción de estos materiales en la construcción del discurso pedagógico, político-social del MCEP. Las conclusiones más relevantes de este trabajo son, primero: el MCEP mantuvo una comunicación e intercambio constante con otros grupos del ámbito internacional que fue más allá del intercambio de materiales pedagógicos. Segundo: los materiales que produjo el Frente Sindical tuvieron un alcance internacional y llegaron a grupos variopintos como el MCEP. Y, tercero: estos intercambios, de alguna manera, alimentaron el discurso del MCEP que, salvando las distancias, también cuestionaba el orden social del país y llamaba a la práctica de diferentes alternativas que apelaban al cambio radical de la sociedad. Las fuentes documentales utilizadas para este estudio son originales e inéditas y pertenecen al archivo interno del Movimiento Cooperativo de Escuela Popular.

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Narratives of Change: Italian Children's Literature before 1968 through Einaudi's catalogue

Lucia Vigutto
University of Bologna, Italy

Following the fall of fascism and the end of Second World War, Italy became a republic in 1948. Nevertheless, throughout the fifties and sixties, a prevalence of social inequalities persisted, and the tangible realization of democracy seemed distant. One of the most significant reforms came in 1962 with the introduction of the unified middle school. The unified middle school represented a fundamental shift in educational policy, aiming to provide equal opportunities for all students regardless of their socioeconomic background. During the Sixties, a new wave of students and workers, who had completed unified middle school education, emerged, beginning to demand civil rights, political participation, and individual freedom. Their protests culminated in 1968, igniting both universities and factories. The aim of this paper is to illustrate the role of Italian children's literature in addressing social inequalities during the Sixties and in contributing to the resistance that led to the protests of 1968. Through the catalogue of the Einaudi publishing house, one of the most prestigious and left-oriented firms in the Italian peninsula, we will analyze several books published during the sixties as case studies. In particular, we will explore the emancipating and revolutionary themes within the pages of *Il tramviere impazzito (The Crazy Tram Drive*r) by Marina Jarre (1962), *Storia del Gallo Sebastiano (Story of Sebastian the Rooster)* by Ada Gobetti (1963), *Le avventure di Barzamino (The Adventures of Barzamino)* by Daniele Ponchiroli (1965), *L'assalto al treno (The assault on the train)* by Giovanni Arpino (1966). In these texts the authors portrayed realistic characters dealing with the injustices of the world, sometimes with hope for change, sometimes with anger and silent resignation. The publisher clearly had in mind a model of childhood that was not a safe phase of life, but rather a moment when children could gain awareness of the struggles awaiting them in life, and, eventually, join the fight. In these books we can find instances that were destined to become the two souls of 1968: Arpino and Ponchiroli focused more on the political and social issues, such as democracy and worker's exploitation, while Gobetti and Jarre presented a more general hymn to diversity and creative freedom. In conclusion, through these case studies, children's literature once again demonstrates its power as both an educational tool and a source for cultural and educational process.

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“Brazilians” And education In Portugal: Father Ferrer And The Creation Of Schools In Ovar (1879-1883)E

“Brasileiros” e Instrução Em Portugal: O Padre Ferrer E A Criação De Escolas Em Ovar (1879-1883E

Wenceslau Goncalves Neto[1,2]
[1]Federal University of Uberlândia, Brazil; [2]Uberaba University, Brazil

Abstract (in English)

The paper is based on documents collected in the Municipal Archive of Ovar, such as minute books, correspondence, photographs and newspapers. It sought to recover the process of executing the will of Father Manoel Eliano Gomes Ferrer, who died in 1878 in Brazil and who left a large legacy for the Santa Casa de Misericórdia and the Municipal Council of Ovar, in addition to benefiting other interested parties, such as relatives and a former-slave, freed by the said priest. The part allocated to the City Council should be invested in the opening of 2 primary schools, for boys and girls, including the house they owned in the city of Ovar for girls, which would be used as a school and the teacher's home. The Casa de Misericórdia, in addition to investing resources in the care of orphans, should also promote an annual competition to select two orphans girls, who would receive a dowry in order to “qualify” them for marriage. The will was opened and published in the press in 1878, but its implementation only occurred in the following year, opening the process for receiving the legacy and forwarding its provisions. Debates and bureaucratic procedures postponed the immediate realization of Father Ferrer's wishes, but in 1883 we saw the inauguration of the 2 schools, as well as the first selection process for the orphans girls who would receive the dowry. In the 19th century, both in Portugal and in Europe, the discussion involving the dissemination of public education deepened, highlighting the participation of the private sector, which builds schools and other improvements for society or contributes funds for carrying out works under the responsibility of the State. In this movement, in several regions of Portugal, the so-called “Brazilians” stand out, Portuguese people who became rich in Brazil and returned to their homeland where they invested in various improvements, which served both the common good and the social recognition of the same citizens. In Ovar, several initiatives were observed by these “Brazilians”, who donated schools or contributed to their implementation at the end of the 19th century. Through this process we can understand part of the complexity of the schooling process that was intended at the end of the 19th century in Portugal. Disputes in the municipalities were intense, making it difficult to generate a common or non-partisan agenda, even on issues such as primary education, which would appear to be consensual. There is also a need to deepen studies around the municipal sphere, involving the private sector, both to understand at the micro level and to grasp the general movement that is taking place within the country around issues relevant to the advances of the nation or community, such as education.

Abstract (in Language of Presentation)

O trabalho fundamenta-se em documentos coligidos no Arquivo Municipal de Ovar, como livros de atas, correspondências, fotografias e em jornais. Procurou recuperar o processo de execução do testamento do Padre Manoel Eliano Gomes Ferrer, falecido em 1878 no Brasil e que deixou vultoso legado para a Santa Casa de Misericórdia e para a Câmara Municipal de Ovar, além de beneficiar outros interessados, como parentes e um ex-escravo, liberto pelo dito padre. A parte destinada à Câmara Municipal deveria ser investida na abertura de 2 escolas primárias, para meninos e para meninas, inclusive, destinando para a de meninas a casa que possuia na cidade de Ovar, quer seria ocupada para escola e moradia da professora. Já a Casa de Misericórdia, além da aplicação dos recursos no cuidado de órfãos, deveria também promover anualmente um concurso para seleção de duas órfãs, que receberiam um dote visando “qualificá-las” para o casamento. O testamento foi aberto e publicado na imprensa no ano de 1878, mas sua implementação ocorre apenas no ano seguinte, abrindo-se o processo para recebimento do legado e encaminhamento de suas disposições. Os debates e os trâmites burocráticos postergam a concretização imediata dos desejos do padre Ferrer mas, em 1883, teremos a inauguração das 2 escolas, bem como o primeiro processo seletivo das órfãs que receberiam a dotação. No século XIX, tanto em Portugal como na Europa, aprofunda-se a discussão envolvendo a disseminação da instrução pública, colocando-se em relevo, inclusive, a participação da iniciativa privada, que constrói escolas e outros melhoramentos para a sociedade ou contribui com fundos para a consecução de obras sob responsabilidade do Estado. Nesse movimento, em diversas regiões de Portugal, destacam-se os chamados “brasileiros”, portugueses que enriqueceram no Brasil e que retornam à sua terra natal onde investem em diversas melhorias, que se revertiam tanto para o bem comum como para o reconhecimento social desses mesmos cidadãos. Em Ovar foram observadas diversas iniciativas desses “brasileiros”, que fizeram doação de escolas ou contribuíram para a concretização das mesmas no final do século XIX. Por meio desse processo podemos perceber uma parte da complexidade do processo de escolarização que se pretendia no final do século XIX em Portugal. As disputas nos municípios eram intensas, dificultando a geração de uma pauta comum ou suprapartidária, mesmo em assuntos como o ensino primário, que pareceria consensual. Observa-se, também, a necessidade de se aprofundar os estudos em torno da esfera municipal, envolvendo a iniciativa privada, tanto para compreensão no nível micro como para se apreender o movimento geral que se desenrola no interior do país em torno de questões relevantes para os avanços da nação ou da comunidade, como o caso da educação.

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Celebrate the History of Black People at the Beginning of the 20th Century in the City of São Paulo

Festejar a História do Negro no Início do Século XX na Cidade de São Paulo

Rosangela Ferreira de Souza Queiroz
Secretaria Municipal de Educação, Brazil

Abstract (in English)

Throughout all editions of newspapers from the black press in São Paulo, a predominant element on the pages of the newspapers were the celebrations reminiscent of May 13th. Exalted as an important date for black people at the beginning of the 20th century, it brought with it the discussion of the emancipatory movement that ended with this law, in addition to always being associated with discussions about the redefinition of the concept of race among black people in Brazilian society, their relationships with the continent of origin, Africa, and the creation of symbols, such as the monument of Mãe Preta, that materialized the memory of the date. In 1925, for example, the newspaper "O Clarim da Alvorada" was quite combative and incisive in defending black people and the celebration of the Thirteenth of May.

Abstract (in Language of Presentation)

Ao longo de todas as edições dos jornais da imprensa negra paulistana, um elemento predominante pelas páginas dos jornais foramas comemorações reminiscentes acercado dia 13 de maio. Exaltada como data importante para os negros do início do século XX, trazia em seu bojo a discussão do movimento emancipatório finalizado com esta lei, além de sempre ser associada às discussões acerca da redefinição do conceito de raça entre os negros da sociedade brasileira, suas relações com o continente de origem, a África, e a criação de símbolos, como o monumento da Mãe Preta, que materializassem a lembrança da data. Em 1925, por exemplo, o jornal "O Clarim da Alvorada" é bastante combativo e incisivo na defesa dos negros e da comemoração do Treze de maio.

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Between Memories And Forgetfulness: Favela In Rio De Janeiro/Br

Entre Memórias E Esquecimentos: Favela No Rio De Janeiro/Br

Leonardo Souza das Neves
Universidade do Estado do Rio de Janeiro, Brazil

Abstract (in English)

The purpose of this research was to present the Vila dos Sonhos Occupation - Caju Complex, Rio de Janeiro/RJ. The Occupation was established on the site of one of the first isolation hospitals in Brazil, founded on November 9, 1889, Hospital São Sebastião. The dissertation observes and analyzes the oblivion of the site through academic journals (Scielo, Google Scholar, Anped Library, Academic Journals and the Sucupira Platform). It proposes an understanding of the possible construction of a policy of shared memories by the residents of the Occupation, as well as by the community and social assistance structures. From this perspective, the aim is to investigate whether both the individuals involved and these institutions are in dispute over the elaboration of this memory (NORA, 1993) and the definition of the site's heritage status. Is there a dispute/tension of power in this place? The research is also based on and uses interview techniques based on Rocha and Eckert (2008); and Amado and Ferreira (2006), as well as a field diary. The interviews were conducted with members of the Vila dos Sonhos Occupation Residents' Association, with the first residents, with the director of CRAS XV de Maio, and an attempt was also made to interview one of the leaders of the first evangelical church. It was based on a discussion of the processes of (de/re)construction of bodies and identities (GOMES, 2005; CANDAU, 2012) in this Occupation. The investigation was complemented by a survey and analysis of bibliographic and iconographic sources, from the perspective of strangeness - of the sources (GINZBURG, 1989). The results presented permeated the writing experience (EVARISTO, 2017), as the research is involved in studying "us" and not the "others" (VELHO, 2013). Based on the same sentiment as Mata (2010), the aim is not to provide absolute truths on the subject, but rather to remember, or rather reminisce about the bodies that are in certain territories in the city of Rio de Janeiro.

Abstract (in Language of Presentation)

A pesquisa teve como proposta apresentar a Ocupação Vila dos Sonhos – Complexo do Caju, Rio de Janeiro/RJ. A Ocupação estabeleceu-se no terreno de um dos primeiros hospitais de isolamento do Brasil, fundado em 09 de novembro de 1889, Hospital São Sebastião. A dissertação observa e analisa o esquecimento do terreno por meio dos periódicos acadêmicos (Scielo, Google Acadêmico, Biblioteca da Anped, Revistas Acadêmicas e Plataforma Sucupira). Propõe-se a compreensão acerca da possível construção de uma política de memórias compartilhadas pelos residentes da Ocupação, bem como pelas estruturas comunitárias e de assistência social. Nessa perspectiva, busca-se investigar se tanto os indivíduos envolvidos quanto essas instituições estão em disputa pela elaboração dessa memória (NORA, 1993) e pela definição do status patrimonial deste local. Há disputa/tensão de poder neste lugar? A pesquisa também tem como base e utiliza técnicas de entrevistas fundamentadas em Rocha e Eckert (2008); e Amado e Ferreira (2006), além do diário de campo. As entrevistas foram realizadas com participantes da Associação de Moradores da Ocupação Vila dos Sonhos, com as primeiras moradoras, com a diretora do CRAS XV de Maio, havendo, igualmente, a tentativa de entrevistar um dos líderes da primeira igreja evangélica. Sendo fundamentada por meio da discussão sobre os processos de (des/re)construções de corpos e identidades (GOMES, 2005; CANDAU, 2012) nesta Ocupação. A investigação foi complementada com o levantamento e análise de fontes bibliográficas e iconográficas, a partir da perspectiva de estranhamento - das fontes (GINZBURG, 1989). Os resultados apresentados permearam a escrevivência (EVARISTO, 2017), pois a pesquisa está implicada em estudar o “nós” e não os “outros” (VELHO, 2013). Partindo do mesmo sentimento de Mata (2010), o objetivo não é trazer verdades absolutas sobre a temática, mas lembrar, ou melhor, rememorar os corpos que estão em determinados territórios na cidade do Rio de Janeiro.

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The Educational Method of de Opressed in its Liberation: Reductionism About the Thought of Paulo Freire

O Método Educativo dos Oprimidos em sua Libertação: O Reducionismo Sobre o Pensamento de Paulo Freire

Yan Zehuri
Unicamp, Brazil

Abstract (in English)

The relevance of Paulo Freire's work is recognized internationally, however, the concerns surrounding it are diverse. In this communication, I propose a discussion about a critical dimension of the author ignored by most of his interpreters. This is the radical proposition of the "other" as an educational subject in the deepest sense, far beyond the epistemological reduction of the "Paulo Freire method" to stricto sensu education. Starting from existentialism, Freire addresses in his first works the philosophical problem of the relationship between subject and object, critically deepening the treatment of this throughout his experience in exile. While in Education as a Practice of Freedom, the author makes reference to a true or authentic elite as opposed to the elite superimposed on the people (Freire, 1967), the educational subject is inverted in Pedagogy of the Oppressed. Going towards Marxism and the historical subject materialized in the struggles in which he himself was educated, the educational subject becomes the "oppressed" himself, a concept absent in his work prior to 1968. In other words, when approaching the method of self-education of the oppressed Freire resumes the discussion on the philosophy of history and roots it in dialectical materialism. This is made explicit in what he calls a "theory of revolutionary action" (Freire, 2018), in which the educator becomes the student in fact, a leader led by a "thinking collective", a founding characteristic of Popular Education (Schlindwein, 2021) . I propose the discussion of this problem far beyond the euphemism to which it has been reduced in the teacher-student relationship. Contrary to the pragmatic and technicalist view that seeks immediate, quick and quantifiable solutions for public policies, the book Pedagogy of the Oppressed condenses a historical phenomenon that expresses the decolonization of Latin American peoples between the years 59-73. We can say, from a contemporary perspective, that such issues also express the liberation, in addition to peasants and wage workers, of Afro-Indo-Latin American peoples, working women, the LGBTQIA+ community and other oppressed groups. The defense of the "eminently pedagogical character of the revolution" (Freire, 2018) is the liberation of the non-European, of the workers and can also be understood as the liberation of a diversity of subjects who are made unviable by different forms of domination. The technical-pedagogical procedures of "reduction" and "coding", based on the identification of "limit situations", the "viable unprecedented" and the selection of "generating words", make up Freire's anti-colonial and revolutionary epistemological panorama. The dehistoricized treatment of these concepts, as I will discuss in this communication, carries a vulgarized reading and a political-educational conception antagonistic to Freire's propositions. Like Walter Benjamin (1987), Freire proposes a critical look at progress and a commitment to humanizing those who could not even leave their version of the past, whose ancestors are buried alongside truth and justice. Revisiting Pedagogy of the Oppressed allows us to reinterpret Latin American history and critically evaluate education and its relationship with the struggles of the present.

Abstract (in Language of Presentation)

A relevância da obra de Paulo Freire é reconhecida internacionalmente, contudo, as apreensões em torno dela são diversas. Proponho nesta comunicação a discussão sobre uma dimensão crítica do autor ignorada por grande parte de seus intérpretes. Trata-se da proposição radical do "outro" como sujeito educacional no sentido profundo, muito além da redução epistemológica do "método Paulo Freire" à educação stricto sensu. Partindo do existencialismo, Freire aborda em suas primeiras obras o problema filosófico da relação entre sujeito e objeto, aprofundando criticamente o tratamento deste ao longo de sua experiência no exílio. Enquanto em Educação como Prática da Liberdade, o autor faz referência a uma elite verdadeira ou autêntica em oposição à elite superposta ao povo (Freire, 1967), o sujeito educativo se inverte em Pedagogia do Oprimido. Indo ao encontro ao marxismo e ao sujeito histórico materializado nas lutas em que ele próprio foi educado, o sujeito educativo passa a ser o próprio "oprimido", conceito ausente em sua obra anteriormente a 1968. Ou seja, ao abordar o método de auto educação do oprimido Freire retoma a discussão sobre a filosofia da história e enraiza-se no materialismo dialético. Isso fica explícito no que chama ser uma "teoria da ação revolucionária" (Freire, 2018), em que o educador se torna educando de fato, um dirigente dirigido por uma "coletividade pensante", característica fundante da Educação Popular (Schlindwein, 2021). Proponho a discussão deste problema muito além do eufemismo a que esse foi reduzido na relação professor-aluno. Ao contrário do olhar pragmático e tecnicista que procura soluções imediatas, rápidas e quantificáveis para políticas públicas, o livro Pedagogia do Oprimido condensa um fenômeno histórico que expressa a descolonização dos povos latino-americanos entre os anos 59-73. Podemos dizer, a partir de um olhar contemporâneo, que tais questões também expressam a libertação, para além dos camponeses e dos trabalhadores assalariados, dos povos afro-indo-latino-americanos, das mulheres trabalhadoras, da comunidade LGBTQIA+ e outros grupos oprimidos. A defesa do caráter "eminentemente pedagógico da revolução" (Freire, 2018) é a libertação do não-europeu, dos trabalhadores e também pode ser entendida como a libertação de uma diversidade de sujeitos que estão inviabilizados por diversas formas de dominação. Os procedimentos técnico-pedagógicos de "redução" e "codificação", a partir da identificação das "situações-limite", do "inédito viável" e a seleção de "palavras geradoras", compõem o panorama epistemológico anticolonial e revolucionário de Freire. O tratamento desistoricizado desses conceitos, como discutirei nesta comunicação, carrega uma leitura vulgarizada e uma concepção política-educacional antagônica às proposições freireanas. Assim como Walter Benjamin (1987), Freire propõe um olhar crítico do progresso e um compromisso com humanização daqueles que nem sequer puderam deixar sua versão sobre o passado, cujos antepassados estão enterrados junto com a verdade e a justiça. Revisitar Pedagogia do Oprimido permite reinterpretar a história latino-americana e avaliar criticamente a educação e sua relação com as lutas do presente.

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Sankofa Epistemology: Towards an Anti-racist Education

Epistemologia Sankofa: Por Uma Educação Antirracista

Heverton Luis Barros Reis
Universidade Federal do Rio Grande do Norte, Brazil

Abstract (in English)

The Institute for Afro-Brazilian Research and Studies (Ipeafro) is an important institution that acts as a decolonial memory house for ethnic-racial relations. Through its research, studies and documents, Ipeafro seeks to decolonize thinking and build a history that looks at the perspectives and experiences of black people. In addition, Ipeafro promotes awareness-raising and socio-racial training actions aimed at combating racism and ethnic-identity inequalities, helping to build a more inclusive narrative about the history of black people in Brazil, while at the same time valuing the culture and contributions of people of African descent to society. The research question is: how does Ipeafro's collection constitute a place of memory for Afro-Brazilian culture? To this end, the concepts of memory and decoloniality are discussed. The corpus of the research covers the material available in the collection, including texts, images and intellectual production, highlighting the trajectory and legacy of Abdias Nascimento in the process of creating Ipeafro. Ipeafro is therefore seen as a decolonial memory house of resistance and black identity, and enables counter-colonial narratives about black people. The communication will focus on the discussion of the Sankofa epistemology being developed for the doctoral thesis. In this sense, the speech is a breath of (r) existence to the logic of colonial erasure of African and Afro-Brazilian history and culture. It is therefore a reflection on the incursions of the Global South. Questioning the production of knowledge rooted in the Cartesian worldview, while seeking to put back into the scientific-academic trenches the gaze of returning to the past, searching for ancestry; re-signifying the present, still marked by Eurocentric signs, in order to build other decolonial futures. In this way, the aim of the paper is to consider the epistemic possibilities of Sankofa power-knowledge that values Afro-Atlantic memories and promotes anti-racist, sensitive and humanized education through spiral principles, i.e. the connection between past-future and Africas-Brasis. Therefore, throughout the presentation, the so-called Sankofa epistemology is grounded in other cosmopercpections, while pointing to the research subject as a decolonial memory house.

Abstract (in Language of Presentation)

O Instituto de Pesquisas e Estudos Afro-Brasileiros (Ipeafro) é uma importante instituição que atua como casa de memória decolonial para as relações étnico-raciais. Por meio de suas pesquisas, estudos e documentos, o Ipeafro busca descolonizar o pensamento e construir uma história que vislumbre as perspectivas e experiências dos negros. Além disso, o Ipeafro promove ações de conscientização e formação sociorracial, objetivando combater o racismo e as desigualdades étnico-identitárias, ajudando, no que lhe concerne, para a construção de uma narrativa mais inclusiva sobre a história do negro no Brasil, ao tempo que valoriza a cultura e as contribuições dos afrodescendentes para a sociedade. A pergunta suleadora da pesquisa é: como o acervo do Ipeafro constitui-se como lugar de memória à cultura afro-brasileira? Para tal, dialoga-se com os conceitos de memória e decolonialidade. O corpus da pesquisa abrange o material disponível no acervo entre textos, imagens e produção intelectual, destacando a trajetória e legado do Abdias Nascimento no processo de criação do Ipeafro. Percebe-se, portanto, o Ipeafro como casa de memória decolonial de resistência e existência identitária negra, e possibilita narrativas contra coloniais sobre o negro. Na comunicação o foco será a discussão da epistemologia sankofa em desenvolvimento para a tese doutoral. Nesse sentido, a fala é um sopro de (r) existência à lógica do apagamento colonial sobre à história e cultura africana e afro-brasileira. Trata, portanto, de refletir as incursões do Sul Global. Questionando a produção do conhecimento enraizada na cosmovisão cartesiana, ao tempo que busca recolocar na trincheira cientifico-acadêmica o olhar de voltar ao passado, buscando a ancestralidade; ressignificando o presente, com marcas, ainda, dos signos eurocêntricos, para, assim, construir outros futuros decoloniais. Desta forma, o objetivo da comunicação é ponderar possibilidades epistêmicas do poder-saber sankofa que valoriza às memórias afro-atlânticas, e, que promova uma educação antirracista, sensível e humanizada por meio dos princípios espiralados, isto é, de conexão entre passado-futuro e Áfricas-Brasis. Logo, ao longo da apresentação apresenta-se fundamentação da chama epistemologia sankofa a partir de outras cosmopercpeções, ao tempo que aponta o sujeito da pesquisa como uma casa de memória decolonial.

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History of education, pedagogy and ethnopolitics in Saúl Taborda

Historia De La Educación, Pedagogía Y Etnopolítica En Saúl Taborda

Ignacio German Barbeito
Universidad Nacional de Córdoba, Argentine Republic

Abstract (in English)

The Argentine essayist, attorney, pedagogue and philosopher Saúl Alejandro Taborda (1885-1944) developed during the first half of the 20th century a profound philosophical-political reflection that had one of its articulating axes in the historicization and problematization of educational action and transmission cultural, with special reference to what happened in South America. An outstanding protagonist of the University Reform, the events unleashed in Córdoba in 1918 constituted an opportunity for him to interpret the emotional sources of the student movement that promoted it and the estimable horizon of an ambition that at times eluded the conscience of its actors. The familiarization during the decade of the twenties with the pedagogical ideas and the educational systems prevailing in Europe, particularly in Germany, the Soviet Union and the United States, prompted him to carry out a rereading of the educational system consolidated in the Argentine Republic, in all its levels and in a historicist key. Responding to the naturalization of appropriateness and nationalism as guiding principles of the pedagogical plan of Western Modernity, the history of education that Taborda articulated enabled him to rehearse a kind of critical archeology of the human spirit, which he conceptualized as an ethnically embodied spirit. For modernizing rationalism, Taborda evaluated, this spirit survived scattered in the historical, geographical and cultural present, as an archipelago of obstacles - habits, ways of inhabiting space, experience of time, architectural materials, forms of community organization - opposed to the strength and the promises of progress, like the weeds that were essential to uproot to definitively consolidate westernization and a capitalist economy; for the present generation, on the other hand, it constituted a call to awaken awareness of its historicity, to retrace the genesis of its intersubjectivity and to deliberately build, through a set of acts of transmission, its bond and that of past generations with future generations. In this perspective, the history of education proceeds for Taborda in the manner of a sweep against the grain of the dominant pedagogy and takes the reader back to the sources of an original cutting off or founding denial in which, contested the native idiosyncrasy - that which, for Argentina, Taborda calls the "genio facúndico" – sought to build a educational, political and economic order copied from Europe. In the context of unleashed crises, Taborda's thinking will ask about the possibilities of a cultural synthesis. This work seeks to reconstruct the relationships between the history of education, pedagogy and ethnopolitics in the thought of Saúl Taborda, showing how this triad synthesizes the historical ontology of a cultural experience.

Abstract (in Language of Presentation)

El ensayista, abogado, pedagogo y filósofo argentino Saúl Alejandro Taborda (1885-1944) desarrolló durante la primera mitad del siglo XX una profunda reflexión filosófico – política que tuvo uno de sus ejes articuladores en la historización y problematización de la acción educativa y la transmisión cultural, con especial referencia a lo acaecido en América del Sur. Destacado protagonista de la Reforma Universitaria, los sucesos desencadenados en Córdoba en 1918 constituyeron para él ocasión de interpretar las fuentes anímicas del movimiento estudiantil que la impulsó y el horizonte estimable de una ambición por momentos esquiva a la conciencia de sus actores. La familiarización durante la década de los años veintes con las ideas pedagógicas y los sistemas educativos imperantes en Europa, particularmente en Alemania, en la Unión Soviética y en Estados Unidos, le impulsaron a efectuar una relectura del sistema educativo consolidado en la República Argentina, en todos sus niveles y en clave historicista. Contestando a la naturalización de la idoneidad y el nacionalismo como principios rectores del plan pedagógico de la modernidad occidental, la historia de la educación que Taborda articuló le facilitó ensayar una suerte de arqueología crítica del espíritu humano, al que conceptualizó como un espíritu étnicamente encarnado. Para el racionalismo modernizador, evaluó Taborda, ese espíritu sobrevivía desperdigado en el presente histórico, geográfico y cultural, como un archipiélago de obstáculos —hábitos, modos de habitar el espacio, vivencia del tiempo, materiales arquitectónicos, formas de organización comunitaria— contrapuestos a la fuerza y a las promesas del progreso, como la maleza que era imprescindible arrancar para afianzar definitivamente la occidentalización y una economía capitalista; para la generación presente, en cambio, conformaba un llamamiento a despertar la conciencia de su historicidad, a desandar la génesis de su intersubjetividad y a construir deliberadamente, mediante un conjunto de actos de transmisión, su lazo y el de las generaciones pretéritas con las generaciones futuras. En esta perspectiva, la historia de la educación procede para Taborda a la manera de un *barrido a contrapelo* de la pedagogía dominante y remonta al lector a las fuentes de un cercenamiento original o negación fundadora en la que, impugnada la idiosincracia nativa —aquello que, para Argentina, Taborda denomina el "genio facúndico"— se procuró edificar un orden educativo, político y económico *copiado* de Europa. En la coyuntura de las crisis desatadas, el pensamiento de Taborda preguntará por las posibilidades de una síntesis cultural. Este trabajo procura reconstruir las relaciones entre historia de la educación, pedagogía y etnopolítica en el pensamiento de Saúl Taborda, mostrando cómo dicha tríada sintetiza la ontología histórica de una experiencia cultural.

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Women, educators, and travelers: entangled trajectories and the Jean Jacques Rousseau Institute

Mulheres, educadoras e viajantes: trajetórias entrelaçadas e o Instituto Jean Jacques Rousseau

Laís Paula de Medeiros Campos Azevedo, **Olívia Medeiros Neta**
Universidade Federal do Rio Grande do Norte, Brazil

Abstract (in English)

The Jean Jacques Rousseau Institute became a hub of the International New School Movement, attracting students from different countries and through the travels and networks built by its educators. The trajectory of two Brazilian educators who studied at the Institute between the 1920s and 1930s is the subject of this study. We seek to answer the following questions: who were these intellectual travelers? what were their trajectories in the field of education? and what networks were they part of? Laura Jacobina Lacombe, educator, Catholic, member of the elite of Rio de Janeiro society, director of Colégio Jacobina, made several trips to the United States and Europe. Antonia Ribeiro de Castro Lopes, "normalista", pedagogy teacher at the Escola Normal de Campos, member of the feminist movement, founder, and director of schools, traveled to Europe and Brazil in search of innovative experiences in education. The two educators have different trajectories, but they are entangled by their travels, female education, and interest in educational renewal. Adopting the transnational perspective of the history of education in our research contributes to the perception that interactions override a notion of centre and periphery. It considers the various spatial levels, from local to global contexts, and their connections (Roldán Vera, Fuchs, 2021). We emphasized the travels of women intellectuals as important moments in their personal and intellectual itineraries, and as devices for circulation and pedagogical exchanges. Women travelers who began to occupy spaces and legitimize themselves in the educational field. Following the itineraries of these two intellectuals helps us to understand the circulation of ideas and the networks that place Brazil in the International Movement of the New Education.

Abstract (in Language of Presentation)

O Instituto Jean Jacques Rousseau configurou-se como um hub do Movimento Internacional da Escola Nova ao atrair estudantes de diversos países e através das viagens e das redes construídas pelos seus educadores. As travessias de duas educadoras brasileiras que estudaram no Instituto entre as décadas de 1920 e 1930 se constitui enquanto tema desse estudo. Buscamos responder aos seguintes questionamentos: quem eram essas intelectuais viajantes? quais as suas trajetórias no campo educacional? e quais as redes nas quais estavam inseridas? Laura Jacobina Lacombe, educadora, católica, membro da elite da sociedade do Rio de Janeiro, diretora do Colégio Jacobina, empreendeu diversas viagens em direção aos Estados Unidos e a Europa. Antonia Ribeiro de Castro Lopes, normalista, professora de pedagogia da Escola Normal de Campos, integrante do movimento feminista, fundadora e diretora de escolas, viajou para a Europa e pelo Brasil em busca de experiências inovadoras na educação. As duas educadoras apresentam trajetórias diferentes, mas entrelaçadas pelas viagens, pela educação feminina e pelo interesse pela renovação educacional. Adotar a perspectiva transnacional da história da educação em nossa pesquisa contribui para a percepção de que as interações se sobrepõem a uma noção de centro e periferia. Considera-se os vários níveis espaciais, desde contextos locais a globais, e suas conexões (Roldán Vera, Fuchs, 2021). Destacamos as viagens das intelectuais como marcos em seus itinerários pessoais e intelectuais, e enquanto dispositivos de circulação e de intercâmbios pedagógicos. Mulheres viajantes que passaram a ocupar espaços e a legitimar-se no campo educacional. Acompanhar os itinerários dessas duas intelectuais nos auxilia a compreender o movimento de circulação de ideias e das redes que situam o Brasil no Movimento Internacional da Escola Nova.

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German Ethnic Schools in Southern Brazil and the Production of School Cultures: Colonization or Decolonization?

As Escolas étnicas Alemãs no Sul do Brasil e a Produção de Culturas Escolares: Colonização ou Descolonização?

Ademir Valdir dos Santos[1], **Ariclê Vechia**[2]
[1]Universidade Federal de Santa Catarina, Brazil; [2]Universidade Federal do Paraná, Brazil

Abstract (in English)

Since the second decade of the 19th century, the Brazilian government adopted policies for the arrival of German immigrants, aiming to occupy territories in the south of the country. The preference for Germans was because they were considered to have good conduct and workers, ideal for economic development. Part of this population settled in urban centers, but the majority in rural areas, creating so-called colonies. In this environment, immigrants organized small productive properties and founded several social institutions associated with the preservation of ethnic identity. Among them, the type of school inaugurated stood out: ethnic German schools. The objectives of this study are: Discuss characteristics of the processes of creation and operation of German ethnic schools based on the concept of anti-colonialism; Analyze components of school cultures in German ethnic schools. The methodology combines documentary and bibliographical research. The results show that the founding of schools by German immigrants and their descendants was due to the lack of educational provision by the Brazilian State, notably in the most isolated colonies. Regarding organization and methods, especially in the first years of activity, ethnic German schools adopted educational practices from the immigrants' homeland. The German language was central both as an object of study and for teaching, a strategy for maintaining one's own culture. Therefore, we verify that it was not a colonialist attitude, since it was not a method of acculturation or domination of the Brazilian population, nor was it intended to generate predatory dispositions regarding Brazil's cultural roots. Add to this argument the fact that if, initially, German ethnic schools were aimed at childhood descended from immigrants, they soon began to also serve Brazilian children, through a constant and necessary modification of their curriculum, which gradually incorporated the use and the study of the Portuguese language. This fact led to the transformation of primordial ethnic schools, generically called German schools, into German-Brazilian schools. This means that the founding and operation of ethnic schools, over more than a century, was not the result of an attitude of colonization characterized by an alleged superiority of German immigrants, because their institutional purpose was to supply the lack of school education offered by the Brazilian government. Therefore, this is a positive pioneering spirit. We understand that such schools did not act with colonization objectives, although at certain times served to train people considered non-Brazilian and they disputed the public space. We further infer that both the creation and maintenance of a statute of Germanness in some regions of southern Brazil, as well as its permanence or transformation in the face of the various nationalization campaigns that took place in the first decades of the 20th century, can be understood as anti-colonialists resistance to the actions of violence and cultural persecution imposed on ethnic German schools by the Brazilian government with the aim of Brazilianization, notably during the Estado Novo period (1937-1945).

Abstract (in Language of Presentation)

Desde a segunda década do século XIX o governo brasileiro adotou políticas para a vinda de imigrantes alemães, objetivando ocupar territórios no sul do país. A preferência pelos alemães era em virtude de serem considerados como de bons costumes e trabalhadores, ideais para o desenvolvimento econômico. Parte dessa população se estabeleceu em centros urbanos, mas a maioria em zonas rurais, originando as denominadas colônias. Nesse ambiente os imigrantes organizaram pequenas propriedades produtivas e fundaram diversas instituições sociais associadas à preservação da identidade étnica. Dentre elas assumiram destaque o tipo de escola inaugurado: as escolas étnicas alemãs. Os objetivos deste estudo são: Discutir características dos processos de criação e funcionamento de escolas étnicas alemãs com base no conceito de anticolonialismo; Analisar componentes das culturas escolares das escolas étnicas alemãs. A metodologia conjuga a pesquisa documental e a bibliográfica. Os resultados mostram que a fundação de escolas por imigrantes alemães e seus descendentes foi devido à ausência de oferta educacional pelo Estado brasileiro, notadamente nas colônias mais isoladas. Quanto à organização e aos métodos, especialmente nos primeiros anos de atividade, as escolas étnicas alemãs adotaram práticas educativas da terra de origem dos imigrantes. Havia centralidade no idioma alemão tanto enquanto objeto de estudo como para o ensino, uma estratégia para a manutenção da própria cultura. Portanto, verificamos que não se tratava de uma atitude colonialista, já que não foi um método de aculturação ou de domínio da população brasileira, nem pretendeu gerar atitudes predatórias quanto às raízes culturais do Brasil. Some-se a esse argumento o fato de que se, inicialmente, as escolas étnicas alemãs foram destinadas à infância descendente de imigrantes, logo passaram a atender também a crianças brasileiras, mediante uma constante e necessária modificação de seu currículo, que gradativamente incorporou a utilização e o estudo da língua portuguesa. Este fato ocasionou a transformação das escolas étnicas primordiais, genericamente denominadas de escolas alemãs, para escolas teuto-brasileiras. Quer dizer que a fundação e o funcionamento das escolas étnicas, ao longo de mais de um século, não foi resultante de uma atitude de colonização caracterizada por uma pretensa superioridade dos imigrantes alemães, porque sua finalidade institucional foi suprir a ausência de educação escolar oferecida pelo governo brasileiro. Portanto, trata-se de um pioneirismo positivo. Entendemos que tais escolas não atuaram com objetivos de colonização, embora em certos momentos serviram para a formação de pessoas tidas como não-brasileiras e disputaram o espaço público. Inferimos ainda que, tanto a criação como a manutenção de um estatuto de germanidade em algumas regiões do sul do Brasil, assim como a sua permanência ou transformação diante das diversas campanhas de nacionalização que ocorreram nas primeiras décadas do século XX, podem ser compreendidas como resistências anticolonialistas às ações de violência e de perseguição cultural impostas às escolas étnicas alemãs pelo governo do Brasil com finalidade de abrasileiramento, notadamente no período do Estado Novo (1937-1945).

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Speaking to Our Stories, Land and Relationships: Examining the (dis)connections Associated with Conceptions of Indigenization, Reconciliation and Decolonization

Sheila Grantham[1], **Cherylanne James**[2]
[1]Algonquin College, Canada; [2]First Nations Technical Institute, Canada

This research workshop will involve a faculty member from Algonquin College and the Educational Developer and Curriculum Lead from First Nations Technical Institute (FNTI). As Indigenous peoples working within academia our power has been utilized to relay our stories, relationships to the land and our kinship ties. Based on our realities as Indigenous Peoples residingin Ontario, Canada, we propose to discuss conceptions associated to Indigenization, Reconciliation and Decolonization (IRD) through storytelling, academic literature, as well as practices asked of Indigenous staff and faculty within academia. As post-secondary institutions are responding to the Truth and Reconciliation Commission's Calls to Action, Indigenous minds and bodies are increasingly measured and asked to engage in the performativity of certain terms, which is often extractive and harmful. This research workshop will explore how we are sharing our stories, and lived experiences as Indigenous Peoples working within academia while we engage in buzz word terms such as IRD, that are often employed and expected from those working within post-secondary institutions. This dialogue is not intended to solve any current dilemmas associated with these terms, but rather engage in a process that is meant to stimulate collaboration, discussion and disrupt current notions of what it means to be an era of IRD within post-secondary institutions.

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Decolonising the Teaching of the History of Education: Reflections and Critical Orientations from the Ethics of Care and Fragility

Decolonizando la Enseñanza de la Historia de la Educación: Reflexiones Críticas Desde la Ética del Cuidado y la Fragilidad

Laura Fontán de Bedout, Jordi García-Farrero, Amanda Aliende da Matta
Universidad de Barcelona, Spain

Abstract (in English)

This paper is framed within a competitive research project that studies the senses and meanings of reading and humanistic culture in initial teacher training students. Specifically, this paper aims to reflect on the teaching of the history of education from a decolonial perspective. This implies questioning hegemonic and traditional narratives in education, recognising and valuing the diverse voices, experiences and approaches that have been marginalised or underrepresented due to power structures inherited from colonialism (Lander, 2000; Matasci, 2022). We start from the premise that the history of education is marked by movements and authors who, in one way or another, broke the boundaries of education by expanding the field of education, whether through a new way of looking at education, the development of innovative methodologies or the inclusion of new populations or subjects of education (Castro-Gómez and Grosfoguel, 2015; Medina, et al. 2002; Solano-Alpízar, 2015). Although we cannot speak of a decolonial movement until the last decade of the 20th century, we can recognise in some classic authors of the history of education an openness of vision and a proposal to broaden the educational space. Such is the case, for example, of Friedrich Fröbel (1782-1852) who first considered early childhood school education; or the case of Anton Makarenko (1888-1939) when he considered delinquent youth as educable during Soviet Russia; also Lorenzo Milani (1923-1967) who opens the possibility of a decent education to a group of poor peasant students in the school of Barbiana; or the case of Fernand Deligny (1913-1996) with young people with psychiatric problems; and Paulo Freire (1921-1997) with the emancipatory education of adults. It is important to note that most of these authors are not the only ones who have pushed the boundaries, but they are some of those studied and remembered by the history of education today. This is why it is relevant today to consider decolonisation movements, not only because they mark this opening in the present, but also because they guide the recovery and value of forgotten referents, authors and practices. Based on the above, this paper studies the decolonial perspective from the ethics of care and fragility. Consequently, it outlines some orientations for making or teaching the history of education: the exercise of an attentive gaze (Esquirol, 2006; Sennet, 2003; Weil, 1994), the selection of new contents that question the authorised voices (Derridá, 1978; Jonas, 1995; Levinas, 1989), the recognition of the value of fragility and attitudes of care and respect (Balbo, 1987; Gilligan, 2013; Noddings, 2003; and Tronto, 1993). In short, the aim is to promote a critical and reflexive view of the history of education, recognising the importance of critically addressing hegemonic narratives of inequalities, hierarchies and power, and to encourage a diversity of approaches and experiences in this field.

Abstract (in Language of Presentation)

La presente comunicación forma parte de un proyecto de investigación competitivo que estudia los sentidos y significados de la lectura y la cultura humanística en los estudiantes de formación docente inicial. En concreto, esta comunicación tiene como objetivo reflexionar sobre la enseñanza de la historia de la educación desde una perspectiva decolonial. Esto implica cuestionar las narrativas hegemónicas y tradicionales en la educación, reconociendo y valorando las diversas voces, experiencias y enfoques que han sido marginados o subrepresentados debido a estructuras de poder heredadas del colonialismo (Lander, 2000; Matasci, 2022). Partimos de la premisa de que la historia de la educación está marcada por movimientos y autores que, de diversas maneras, supusieron una ruptura de los límites de la educación ampliando el campo de lo educativo, ya sea a través de una nueva forma de ver la educación, del desarrollo de metodologías innovadoras o de la inclusión de nuevas poblaciones o sujetos de educación (Castro-Gómez y Grosfoguel, 2015; Medina, et al. 2002; Solano-Alpízar, 2015). Si bien no se puede hablar de movimiento decolonial hasta la última década del siglo XX, se puede reconocer en algunos autores clásicos de la historia de la educación una apertura de mirada y una propuesta de ampliación del espacio educativo. Tal es el caso, por ejemplo, de Friedrich Fröbel (1782-1852) quien consideró por primera vez la educación escolar de la primera infancia; o el caso de Antón Makarenko (1888-1939) al estimar como educable a la juventud delincuente durante la Rusia soviética; también de Lorenzo Milani (1923-1967) quien abre la posibilidad de una educación digna a un grupo de estudiantes campesinos pobres en la escuela de Barbiana; o el caso de Fernand Deligny (1913-1996) con los jóvenes con problemas psiquiátricos; y de Paulo Freire (1921-1997) con la educación emancipadora de adultos. Es importante notar que la mayoría de estos autores no son los únicos que han ampliado fronteras, pero sí son algunos de los estudiados y recordados por la historia de la educación actual. Es por esto que en la actualidad es pertinente considerar los movimientos de decolonización, no solo porque marcan esta apertura en el presente, sino también porque orientan la recuperación y el valor de los referentes, autores y prácticas olvidadas. En virtud de lo dicho, en esta comunicación se estudia la perspectiva decolonial desde la ética del cuidado y la fragilidad. En consecuencia, se esbozan unas orientaciones para hacer o enseñar historia de la educación: el ejercicio de una mirada atenta (Esquirol, 2006; Sennet, 2003; Weil, 1994), la selección de unos nuevos contenidos que se cuestionan sobre las voces autorizadas (Derridá, 1978; Jonas, 1995; Levinas, 1989), el reconocimiento del valor de la fragilidad y unas actitudes de cuidado y respeto (Balbo, 1987; Gilligan, 2013; Noddings, 2003; y Tronto, 1993). En resumen, se busca promover una visión crítica y reflexiva sobre la historia de la educación, reconociendo la importancia de abordar críticamente las narrativas hegemónicas sobre las desigualdades, las jerarquías y el poder, y fomentar la diversidad de enfoques y experiencias en este ámbito.

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External Resource: https://Esta comunicación se ha realizado en el marco del proyecto de investigación «Mestres i lectura. El compromís docente amb la cultura humanística (+LECT)», de la Agencia de Gestión de Ayudas Universitarias y de Investigación (código 2023 ARMIF 00013). Generalitat de Cataluña. /

The Influence of Eugenic Thinking on Special Needs Assessment Procedures - A Historical and Cross-Cultural Study (ca. 1930-1960)

Till Neuhaus
Bielefeld University, Germany

Almost all school systems utilize assessments to sort students into different academic levels, often determining the kind of instruction and educational placement children receive. Also, numerically speaking, such assessments often times address children with borderline cognitive capabilities – historically, diverging names have been used to characterize this group (i.e. feeble-minded, cretins etc.) – and determine whether a child is still 'normal enough' or 'too divergent' (cf. Neuhaus & Vogt 2024). Needless to say, cognitive ability constitutes itself in relation to external demands, such as economic structures, demands articulated in schools etc. and is thereby a rather fluid factor (cf. Füssel 1987, 24). These state-organized assessment procedures draw from an extensive history of eugenics by either utilizing subtests which have a eugenics background (i.e. IQ-test, cf. Zenderland 2001) or by being influenced on other levels (i.e. Germany's 'Überprüfungsverfahren' originating in 1940, cf. Vogt & Neuhaus 2023). Eugenics can be considered the transfer of biologically minded paradigms, based on hereditary principles, to social circumstances (Garver & Garver 1991, 1110). Francis Galton, the originator of eugenics, explicitly targeted the 'feeble-minded' to be addressed by eugenic measures (Lowe 1998, 648). In the eugenic line of thought, the betterment of the human race (Gejman & Weilbaecher 2002, 217) can be established by hindering certain groups to procreate (negative eugenics) and/or by encouraging the supposedly high-quality people to procreate (positive eugenics). In eugenic terms, the rather contingent group of the 'feeble-minded' falls into the category of the former with schools and/or further educational facilities as one central locus of identification. This symposium will compare the historical relationship between eugenics and assessment practices in schools in four nations located in three continents: Germany, Italy, the USA, and Ecuador. A historical comparison of Eugenics in different countries will demonstrate that this ideology traveled worldwide (Weindling 2012, 487), maintaining some core features but also incorporating local flavors. Such 'local flavors' can be incorporation of race-related issues in certain geographies but also questions of colonial dynamics, gender, and/or political/religious affiliation. In Germany for instance, eugenics gained momentum in the 1930s through totalitarian politics and incorporated the idea of the Aryan race. At roughly the same time, in the United States, eugenic practices were used within a liberal democratic political framework to deny access to schools; here rather addressing issues of race by targeting African Americans. Each paper will contextualize eugenics and its role in educational testing practices in each country's cultural/ historical/ political context, demonstrating how eugenics thinking unfolded in different contexts and how it has affected the realization of assessment procedures. Drawing from a repertoire of qualitative content analysis (Mayring & Fenzl 2019), historical contextualization (Cowen 2014), and international-comparative methodology (Tröhler 2023), the presentations will conclude with a discussion comparing and identifying commonalities and differences between countries.

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(De)colonization Processes in the Praxis of EJA Educators and Researchers in Brazil: Dialogue Between Freire and Bloch

Processos de (Des)colonização na Práxis de Educadores/as e Pesquisadores/as de EJA no Brasil: Diálogo Entre Freire e Bloch

Becky Henriette Gonçalves Milano, Mariana Flauzino, Fernanda Plaza Grespan
UNESP, Brazil

Abstract (in English)

This communication aims to present results of reflections between Freire and Bloch, based on the curricular proposal presented by Gonçalves (2011), developed for the initial training of educators of young people and adults, within the scope of Higher Education, subsidized by Freirean references and referenced in a critical-transformative matrix, assuming commitments to the decolonization of education, to the equity and autonomy of students. The questions that fostered the development of dialogues between Freire and Bloch were based on the gaps in the initial training courses for a Degree in Pedagogy in Brazil, defended by Gonçalves (2011), which little focus on the theoretical and methodological specificity of this minority group: Education of Youth and Adults (EJA) in Brazil. The investigations took a historical approach and were developed using action research procedures in the structuring and development of a specific discipline in the 3rd semester of the Pedagogy course at a University of Greater São Paulo, encompassing the construction and development of a proposal curriculum for critical and reflective initial pedagogical training, constituting educators committed to the equity and specificity of Youth and Adult Education. Using the Freirean framework, concepts stand out, such as the recovery of knowledge from experience, the reading of the world and the word in the teaching and learning process, but, above all, the importance of the pedagogical praxis of the educator in dialogue with Marc Bloch seeks the decolonization of education, looking at groups neglected for decades in their reading of the world and rescuing the historiography of men and women who have been silenced for so long. The student of Youth and Adult Education must be guaranteed the basic right to access and remain in school, but this student must also be guaranteed the right to diversity, as well as respecting their knowledge and their culture, in a pedagogical practice, which Freire (2005) called Pedagogy of the Oppressed, considering the differences of economic and socially minority groups, in the exercise of guaranteeing their rights. And such change begins, in the case of Youth and Adult Education in Brazil, with the commitment to guarantee and exercise equity and with the guarantee of public policies for specific training of educators. Although Youth and Adult Education still persists as a social debt, however, today, it must be treated in Brazil, above all, as a right for men and women, who, for economic and social reasons, were unable to have access to schooling, at regular age. In this sense, and in dialogue with Freire and Bloch, both educators and researchers must believe in and seek education in the action of critical optimism, recognizing its historical political-pedagogical role, therefore, without slide into what Cortella (2006) called naive pessimism, in which education is seen as a mere instrument of power and domination of society.

Abstract (in Language of Presentation)

A presente comunicação tem o objetivo de apresentar resultados de reflexões entre Freire e Bloch, com base na proposta curricular apresentada por Gonçalves (2011), desenvolvida para a formação inicial de educadores/as de jovens e adultos, no âmbito do Ensino Superior, subsidiada por referenciais freireanos e referenciada em uma matriz crítico-transformadora, assumindo compromissos com a descolonização da educação, com a equidade e autonomia dos/as educandos/as. Os questionamentos que fomentaram o desenvolvimento dos diálogos entre Freire e Bloch apoiaram-se nas lacunas dos cursos de formação inicial de Licenciatura em Pedagogia no Brasil, defendidas por Gonçalves (2011), que pouco enfocam a especificidade teórica e metodológica deste grupo minoritário: a Educação de Jovens e Adultos (EJA) no Brasil. As investigações assumiram uma abordagem histórica e foram desenvolvidas, utilizando-se de procedimentos da pesquisa-ação na estruturação e desenvolvimento de uma disciplina específica no 3.º semestre do curso de Pedagogia de uma Universidade da Grande São Paulo, englobando construção e desenvolvimento de proposta curricular para formação pedagógica inicial crítica e reflexiva, constituindo educadores/as comprometidos/as com a equidade e especificidade da Educação de Jovens e Adultos. Mediante o referencial freireano, destacam-se conceitos, como o resgate do saber de experiência feito, a leitura do mundo e da palavra no processo de ensino e de aprendizagem, mas, sobretudo, a importância da práxis pedagógica do/a educador/a em diálogo com Marc Bloch (2001) busca a descolonização da educação, olhando para grupos negligenciados por décadas em sua leitura de mundo e no resgate da historiografia de homens e mulheres por tanto silenciados/as. Deve ser garantido ao educando/a da Educação de Jovens e Adultos o direito básico do acesso à escolarização e nela permanecer, mas a esse/a educando/a, também, deve ser garantido o direito à diversidade, assim como respeitados os seus saberes e sua cultura, numa prática pedagógica, que Freire (2005) chamou de Pedagogia do Oprimido, considerando as diferenças dos grupos econômicos e socialmente minoritários, no exercício da garantia de seus direitos. E tal mudança se inicia, no caso da Educação de Jovens e Adultos no Brasil, com o compromisso da garantia e do exercício da equidade e com a garantia de políticas públicas de formação específica do/a educador/a. Embora a Educação de Jovens e Adultos ainda persista como uma dívida social, no entanto, hoje, deve ser tratada no Brasil, sobretudo, como um direito de homens e mulheres, que, por questões econômico-sociais, não puderam ter acesso à escolarização, na idade regular. Nesse sentido, e em diálogo com Freire e Bloch, tanto o/as educadores/as, quanto o/as pesquisadores/as devem acreditar e buscar a educação na ação de um otimismo crítico, reconhecendo seu papel histórico político-pedagógico, portanto, sem deslizar para o que Cortella (2006) chamou de pessimismo ingênuo, em que a educação é vista como um mero instrumento de poder e dominação da sociedade.

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Summer Camps, an Historical-educational Starting Point for a Collaborative-history Experience

Francisca Comas-Rubí, Carlos Menguiano-Rodríguez
UNIVERSITY OF THE BALEARIC ISLANDS, Spain

The aim of this communication is to present the origin, phases, and results of practice of public history of education, through a collaborative history experience in which the History of Education Study Group (GEDHE) of the University of the Balearic Islands is participating as an "instigator" (Myers & Grosvenor, 2018, p. 26), in the framework of a research project entitled: "Public history of education in Spain (1970-2020). Social perceptions, memories and construction of imaginaries about teachers and their practices". This experience responds to GEDHE's commitment to recovering the social function of the history of education, involving non-academic agents from the local communities, and promoting historical knowledge among broader and non-specialised audiences. The starting point of this experience has been summer camps as a historical-educational practice. The evolution of these camps from the end of the 19th century to the present day has been studied by GEDHE at an academic level (Comas-Rubí, Motilla-Salas & Sureda-Garcia, 2011; Sureda Garcia & Comas-Rubí, 2013; Llinàs-Ferrà & Sureda-Garcia, 2014). But, beyond this academic interest, the history of these camps also seems to arouse social interest. Possibly because they are experiences that the public knows or has experienced, but whose past is unknown to them. They are also of interest to educational communities, because of their relationship with pedagogical renewal movements, and because of the use of natural spaces for educational purposes. In the Balearic Islands, moreover, this is a current issue due to the difficulties implied by the tourist saturation of the coast for the development of this type of activity. The first phase of this experience arose after an offer from the General Archive of the Consell de Mallorca, in order to help them to produce an exhibition on the subject, using the collections of the first summer camps preserved in this institution. The result of this initiative was the exhibition "The summer camps of the Balearic Provincial Government (1893-1936: The documentary legacy", produced between the archive and GEDHE, under the formula of "shared authority" (Sureda-Garcia, 2023). In a second stage, various activities have been carried out in collaboration with the university community: teaching innovation projects with the participation of teachers and students, dissemination conferences aiming general audiences, guided visits for interested groups, etc. Given the interest and the different testimonies about experiences in colonies generated by the exhibition and its activities, GEDHE decided to extend the experience to a third phase, which is currently being developed. This is a crowdsourcing project entitled "I went to summer camps too", (Jo també vaig anar de campaments i colònies, 2023; 2024). The aim is to compile testimonies and materials about the most recent camps in the Balearic Islands, with special emphasis on lesser-known activities, involving the people who participated in these experiences. With this project we intend to build a community of collective memory around the camps, opening the possibility of promoting new activities of conservation, management and dissemination of the legacy of these educational activities.

Funded by: [PID2020-113677GB-I00/MCIN/AEI/10.13039/501100011033] & [FJC2021-046940-I/MCIN/AEI/10.13039/501100011033/NextGenerationEU/PRTR].

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About Polish Colonial Dreams. Selected Aspects of the Educational and Popularization Activities of the Maritime and Colonial League (1930-1939)

Tomasz Maliszewski
POLISH NAVAL ACADEMY / AKADEMIA MARYNARKI WOJENNEJ IM.BOHATERÓW WESTERPLATTE w GDYNI, Poland

The author will attempt to present the phenomenon of Poles' colonial experiences between the First and Second World Wars, i.e. just after the rebirth of an independent Polish state after one hundred and several dozen years of slavery. The aspiration to have its own colonies by the Second Polish Republic after 1918 was caused by the desire to match the position of the Western European powers - especially France, Great Britain and Germany - and was intended, on the one hand, to emphasize the supra-regional superpower aspirations of the state, and, on the other hand, to provide raw materials and income for the modernizing the country's economy and migration areas for the inhabitants of overpopulated Polish villages and minorities. The aim of the paper is a multi-threaded presentation of the activities of the Maritime and Colonial League [Pol.: Liga Morska i Kolonialna (established from the transformation of the Maritime and River League in 1930) established to promote maritime and colonial ideas in Polish society - with particular emphasis on its activities related to the popularization of knowledge about overseas countries, colonies and colonialism. and educational activities for the overseas emigration of Poles. The analysis will include, among others, educational campaigns to disseminate the assumptions of the government's (new) colonial and emigration policy in Polish society, publications of the highly circulated monthly "Morze" ["Morze"] - the League's organ, and various other educational projects of a non-formal and informal nature. The main research problems of the paper could be presented in the form of the following questions: - How were colonial and emigration ideas promoted in Polish society during the interwar period? - What political, social (and economic) functions and tasks did the Maritime and Colonial League perform in this regard and what was the real scope of its impact on society? - What forms did the educational and popularizing activities of the League for colonial and emigration ideas take, and what methods and techniques of social influence were used? The author's investigations will proceed in two ways. On the one hand, it is planned to return to the source materials regarding the Maritime and Colonial League itself, preserved in the Polish state archives, and the printed sources constituting its legacy - especially the monthly "Morze". On the other hand, there will be a critical review of existing scientific and popular science studies on the League and the colonial and emigration experiences of Polish inhabitants in the 1920s and 1930s, which will probably help in deconstructing myths and interpretations that do not always correspond to the contemporary view of the issue. colonialism, taking into account various perspectives - including the important perspective of the countries and societies that were colonized. The implementation of such a designed task/research work will allow us to obtain an in-depth picture of Polish colonial aspirations and emigration plans before 1939 - with particular emphasis on educational activities in this area, conducted among broad layers of society by the largest Polish social organization at that time.

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Colonization and Decolonization in the History of Early Childhood Education in Latin America.

Elida Lucila Campos Alba
Red de Historia de la Educación Preescolar, Mexico

“Coloniality” represents a great variety of phenomena that encompass a whole series of phenomena from the psychological and existential to the economic and military, and that have a common characteristic: the determination and domination of one by another, of a culture, worldview, philosophy, religiosity and a way of living for others of the same type. In an economic and political sense, “coloniality” is the reflection of the domination of the extractive, productive, commercial and financial sector of the “neo-colonized” states and sectors (“South”) by the industrialized countries (“North”).), which leads to dependency and the “development of under-development”, the sub-alternity and marginality of the “neo-colonies” in the face of the dominance of the dominating empires. (Estermann, 2014). At the beginning of the 19th century, when the Latin American countries triumphed in the independence movements, armed or not, the priority in terms of education was literacy or, perhaps, elementary or primary school; However, over the decades, the education of the youngest children begins to appear in “modern” societies with their own conceptions of childhood, as well as with specific methodologies, spaces and teaching materials. This panel proposes to publicize and/or debate the ways in which pedagogical ideas “appropriate for preschoolers” circulated, disseminated and appropriated, educational policies, teaching practices and the training of teachers in Ibero-America in relation to colonization and decolonization processes in the region from the 19th century to the present, through different historical approaches.

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“Foreignizing” Pedagogies And Reforms To Mexicanize The Kindergarten

Pedagogías “Extranjerizantes” Y Reformas Para Mexicanizar El Jardín De Niños

Elida Lucila Campos Alba
Red de Historia de la Educación Preescolar, Mexico

Abstract (in English)

Preschool education in Mexico has its own history, which began more than a century ago. Unfortunately, there is still little research that addresses it either with a traditional perspective or from new historiographical approaches. Having as a framework the interest in describing the different processes of construction of the school culture of this educational level in different countries of the History of Preschool and Early Childhood Education Network, this paper is presented, which aims to carry out an analysis and open Under debate, the question of whether pedagogical methods and systems, mainly European, were constituted as a colonization mechanism in the beginnings and first stages of consolidation of preschool education in Mexico. To do this, a first historical moment is taken from the founding proposal of this type of education, that is, the method or system of Federico Froebel, which is replicated with very few modifications in the first Mexican nursery schools at the end of the 19th century. XIX century. Reflecting on the position of the Mexican Government, the actions for its implementation, the opinions of national educators, as well as the first kindergartens and the press. Subsequently, the reform of 1928 is described - which could be considered a first attempt at pedagogical decolonization -, since the Kindergartens are considered institutions contrary to revolutionary ideals since "because the number of Kindergartens has always been limited, society has always seen them as a privilege of the rich class” (SEP,1988:70), and it was considered that in terms of methodology, they had remained isolated from the rest of education, since the Froebelian influence was applied in a rigid way and the students did not find a continuity of what was practiced when entering primary school. This reform will attempt to “Mexicanize” kindergarten and thereby harmonize it with the nationalist politics of the time, generating tensions and particular forms of adaptation among educators. Carrying out for this, the documentary analysis of primary and secondary sources of the time and from the approach of the new cultural history of education, having school culture as its axis. Finally, a brief account is made of the theories, systems and pedagogical methods that during the 20th century and so far in the 21st century, have based preschool education in order to reflect on the processes of colonization and decolonization in public preschool schools in Mexico.

Abstract (in Language of Presentation)

La educación preescolar en México tiene una historia propia, la cual se inicia hace más de un siglo, desafortunadamente siguen siendo escasos las investigaciones que la aborden ya sea con una mirada tradicional o desde nuevos enfoques historiográficos. Teniendo como marco el interés por describir los distintos procesos de construcción de la cultura escolar de este nivel educativo en distintos países de la Red de Historia de la Educación Preescolar e Infantil, se presenta esta ponencia, la cual tiene como propósito realizar un análisis y abrir a debate, la cuestión de si los métodos y sistemas pedagógicos, principalmente europeos, se constituyeron como un mecanismo de colonización en los inicios y primeras etapas de consolidación de la educación preescolar en México. Para ello, se toma un primer momento histórico a partir de la propuesta fundante de este tipo de educación, es decir, el método o sistema de Federico Froebel, la cual se replica con muy pocas modificaciones en las primeras escuelas de párvulos mexicanas a finales del siglo XIX. Reflexionando sobre la postura del Gobierno mexicano, las acciones para su implementación, las opiniones de los pedagogos nacionales, así como de las primeras kindergartners y la prensa. Posteriormente, se describe la reforma de 1928 – la cual pudiera considerarse un primer intento de descolonización pedagógica-, ya que los Jardines de Niños se consideran instituciones contrarias a los ideales revolucionarios ya que “por haber sido siempre limitado el número de Jardines de Niños, la sociedad los ha mirado siempre como un privilegio de la clase rica” (SEP,1988:70), y se consideraba que en cuanto a la metodología, se habían mantenido en aislamiento respecto al resto de la educación, pues la influencia froebeliana era aplicada en forma rígida y los educandos no encontraban una continuidad de lo practicado al ingresar a la escuela primaria. Esta reforma pretenderá “mexicanizar” el kindergarten y con ello armonizarlo a la política nacionalista de la época, generando tensiones y formas particulares de adaptación entre las educadoras. Realizando para ello, el análisis documental de fuentes primarias y secundarias de la época y desde del enfoque de la nueva historia cultural de la educación, teniendo como como eje la cultura escolar. Finalmente, se hace un somero recuento de las teorías, sistemas y métodos pedagógicos que durante el siglo XX y lo que va del XXI, han fundamentado la educación preescolar a fin de reflexionar sobre los procesos de colonización y descolonización en la escuela preescolar pública en México.

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The training and teaching career of transvestite Letícia Carolina Pereira do Nascimento (2007 - 2018)

Trajetória formativa e atuação docente da travesti Letícia Carolina Pereira do Nascimento (2007 - 2018)

Lia Machado Fiuza Fialho[1], **Maria Aparecida Alves da Costa**[2]
[1]Universidade Estadual do Ceará, Brazil; [2]Instituto Federal de Educação, Ciência e Tecnologia do Ceará

Abstract (in English)

This research is the result of a thesis defended in 2023, which is part of the field of the History of Education and deals with the education and professionalization of women, more specifically of a transvestite educator. We started with the following question: what devices did Letícia Carolina Pereira do Nascimento use in her training and professional career to become the first transvestite university professor in the state of Piauí? The aim was to biographize Letícia Carolina Pereira do Nascimento, with an emphasis on her educational and teaching career. The time frame begins in 2007, when Letícia Nascimento, still in the identity of Romário, began to live her sexuality openly, and continues until 2018, when she becomes a professor at the Federal University of Piauí (UFPI). Theoretically, we draw on the historiographical current of Cultural History (Burke, 1992), as this has made it possible to broaden historical sources, as well as favoring the view of life stories, making them an object of study, which has allowed us to draw up a biographical study (Dosse, 2015; Borges, 2015) of Professor Letícia Carolina. We used the Oral History methodology (Alberti, 2005), with free and thematic interviews as the technique for collecting the narratives of seven interviewees - family members, work colleagues and the biographer - interspersed with documentary sources such as photographs, certificates, letters, memorandums, among others. The results show that Letícia Carolina was born in Parnaíba, on the coast of Piauí, where she lived under the care of her maternal grandmother along with her siblings. While still in the Romário Rawlisson identity, she had the opportunity to be educated in private institutions, with elementary school at the Monteiro Lobato School; elementary school and part of high school at Colégio São Luís Gonzaga - Diocesano, and the last years of basic education at Colégio Apoio. Letícia Carolina graduated in Pedagogy in 2011 from UFPI; she completed her master's degree in 2016 and her doctorate in 2023, both in Education, also at UFPI. Letícia Carolina is currently a full professor at UFPI and is known for being a reference in transfeminist studies in Brazil, with her work also published in France and Italy. Letícia Carolina has always had family support in relation to her sexuality and gender identity. However, she has faced countless prejudices and discrimination throughout her student and professional career because of her gender identity and feminist activism as a transvestite woman. In fact, she had recourse to devices such as: support from her family in relation to her sexuality, which is uncommon for most transvestite and transsexual women (Andrade, 2012); access to quality education; and her resilience to face prejudice (Butler, 2002); all of which helped her overcome the barriers of violence and resiliently occupy spaces that are uncommon for transvestite women.

Abstract (in Language of Presentation)

A pesquisa em tela é resultado de uma tese defendida em 2023, que se insere no campo da História da Educação e trata acerca da educação e da profissionalização de mulheres, mais especificamente de uma educadora travesti. Partimos do seguinte questionamento: quais dispositivos Letícia Carolina Pereira do Nascimento recorreu em sua trajetória de formação e atuação profissional para se constituir a primeira travesti professora universitária do estado do Piauí? O objetivo foi biografar a professora Letícia Carolina Pereira do Nascimento com ênfase em sua trajetória formativa e docente. O recorte temporal delimitado inicia-se em 2007, época em que Letícia Nascimento, ainda na identidade de Romário, começou a viver assumidamente sua sexualidade, e vai até 2018, período em que ela se efetiva na Universidade Federal do Piauí (UFPI). Amparamo-nos teoricamente na corrente historiográfica da História Cultural (Burke, 1992), pois esta possibilitou a ampliação das fontes históricas, assim como favoreceu a visão sobre as histórias de vida, tornando-as objeto de estudo, o que nos oportunizou traçar um estudo biográfico (Dosse, 2015; Borges, 2015) da professora Letícia Carolina. Utilizamos a metodologia da História Oral (Alberti, 2005), com entrevistas livres e temáticas como técnica de coleta das narrativas de sete entrevistados - familiares, colegas de trabalho e a biografada-, entrecruzada com fontes documentais, tais como fotografias, certificados, cartas, memorando de lotação, dentre outras. Os resultados apontam que Letícia Carolina nasceu em Parnaíba, litoral do Piauí, onde viveu aos cuidados da avó materna juntamente com seus irmãos. Ainda na identidade Romário Rawlisson, teve a oportunidade de ser escolarizada em instituições particulares, com o ensino primário na Escola Monteiro Lobato; o ensino fundamental e parte do ensino médio no Colégio São Luís Gonzaga – Diocesano, e os últimos anos da educação básica no Colégio Apoio. Letícia Carolina graduou-se em Pedagogia em 2011 na UFPI; concluiu o mestrado em 2016 e o doutorado em 2023, ambos em Educação, também na UFPI. Atualmente, Letícia Carolina é professora efetiva da UFPI e é conhecida por ser uma referência sobre os estudos transfeministas no Brasil, como obra publicada também na França e na Itália. Podemos destacar que Letícia Carolina sempre teve o apoio familiar em relação à sua sexualidade e à sua identidade de gênero, no entanto, enfrentou inúmeros preconceitos e discriminações ao longo de sua trajetória estudantil e profissional por sua identidade de gênero e militância feminista na condição de mulher travesti. Com efeito, ela recorreu a dispositivos, como: o apoio por parte de sua família em relação à sua sexualidade, pouco comum a maioria das mulheres travestis e transexuais (Andrade, 2012); o acesso à educação de qualidade; e a sua capacidade de resiliência para enfrentar os preconceitos (Butler, 2002); os quais contribuíram para que ela superasse as barreiras das violências e de maneira resistente ocupasse espaços pouco comuns às mulheres travestis.

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Historical Reflections of the Quest for Social Justice in the United States: Race and Identity in Educational Settings

M. Christopher Brown II
Thurgood Marshall College Fund, United States of America

This session examines the historical evolution of the quest for social justice in the United States with a specific focus on the intersection of race, identity, and educational settings. Through a critical analysis of historical events, policies, and societal shifts, this study aims to provide insights into the multifaceted journey towards social justice within the educational landscape. The narrative unfolds through pivotal moments in American history, delving into the struggles, triumphs, and ongoing challenges related to race and identity within educational institutions. Beginning with the legacy of slavery and the long-standing impact of segregation, the session explores the arduous path towards equity and inclusivity within schools and universities. It investigates landmark cases such as Brown v. Board of Education, highlighting the legal battles that have shaped educational policies and practices. Furthermore, the session scrutinizes the Civil Rights Movement and its profound influence on reshaping educational opportunities for marginalized communities, emphasizing the enduring significance of this era in the ongoing quest for social justice. Moreover, the symposium investigates the complexities of identity within educational settings, addressing the interplay of race, ethnicity, gender, and socio-economic factors. It delves into the struggles faced by minority groups in accessing quality education and the persistent disparities in academic outcomes. By examining the evolution of affirmative action, the session underscores the contentious debates surrounding educational policies and the pursuit of diversity within educational institutions. The individual papers in this session underscores the intricate tapestry of historical events and societal dynamics that have shaped the quest for social justice within educational settings in the United States. It underscores the need for continued dialogue, introspection, and proactive measures to address persistent inequities and foster inclusive learning environments. By reflecting on the past, this session aims to provide valuable insights for understanding educational histories.

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Intercultural Training: Challenge and Opportunity for Educators

Formación Intercultural: Reto y Oportunidad para los Educadores

Valentín Martínez-Otero Pérez
Universidad Complutense de Madrid, Spain

Abstract (in English)

This work addresses the training of educators in the field of cultural diversity and what is the perception of professionals about the everyday multicultural reality in the institutions where they work. In this regard, different models of educator training (academic, technical, personalized, hermeneutic-reflexive and critical) and pedagogical approach to cultural diversity (assimilationist, compensatory, multicultural and intercultural) are presented. An approach study allows us to affirm that attention to cultural diversity plays an important role in the daily educational activity of professionals. Educators, as a whole, are sensitive to cultural diversity and its promotion in institutions; however, the intercultural training received is insufficient. The results also reveal that the participation of families is not encouraged, that the available resources are scarce and that the intercultural and inclusive dimension in the curriculum lacks pedagogical systematization.

Abstract (in Language of Presentation)

En este trabajo se aborda la formación de educadores en el ámbito de la diversidad cultural y cuál es la percepción de los profesionales sobre la realidad multicultural cotidiana en las instituciones en que trabajan. Al respecto, se exponen distintos modelos de formación de educadores (académico, técnico, personalizado, hermenéutico-reflexivo y crítico) y de abordaje pedagógico de la diversidad cultural (asimilacionista, compensatorio, multicultural e intercultural). Un estudio de aproximación nos permite afirmar que la atención a la diversidad cultural ocupa un papel importante en la actividad educativa cotidiana de los profesionales. Los educadores son sensibles a la diversidad cultural y a su fomento en las instituciones; sin embargo, la formación intercultural recibida es insuficiente. Además, se fomenta poco la participación de las familias, los recursos disponibles escasean y la dimensión intercultural e inclusiva en el currículum carece, en general, de sistematización pedagógica.

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Discourses on Education and their Refractions in North-South relations (19th and 20th Centuries)

Bernard Schneuwly
University of Geneva, Switzerland

This panel aims to analyze and compare several "circulatory regimes" (Saunier, 2008) that operate in relations between North and (global - Haug et al., 2021) South. In particular, we will highlight the phenomena of fabrications and refractions of discourses on education through their appropriation by "transfer" and "resemantization" (Spain, 2013; Joyeux, 2002), in order to identify the different modes of agentivity of actors, particularly from the South. In so doing, we are part of the "transnational and global turn" (Clavin, 2015; Fuchs & Roldán, 2019) in historical research, which has enabled us to broaden the fields of investigation and avoid certain pitfalls of methodological and epistemological nationalism (Dumitru, 2014). To observe and compare circulatory regimes, the panel deliberately brings together four contributions with similar questioning and references - North-South relation, dependence, or even colonial relations, reapproriation and agentivity - but purposely contrasted chronologically and methodologically. The first deals with the appropriation and transfer of a concept widely used in Europe in the early 19th century, that of mutual education; it shows, through a qualitative analysis of the treatment of the concept in a local magazine in Rio de Janeiro by an influential pedagogical actor, how the concept was taken up to combat idleness and crime. The second takes a broad focus to examine the discourses on the countries of the South in the three German, English and French journals of the New Education Fellowship during the interwar period, on educational systems and practices in the countries of the South, including many colonies. These discourses were held by both Northern actors, recognized pedagogues, and Southern actors, often colonialists. The analysis reveals dominant, colonial and often racist relationships. The third deals with a more recent period, the 1980s, and highlights an inverse, decolonial tendency. Based on an analysis of the personal archives of a Brazilian researcher in the didactics of mathematics, it shows the importance of a world congress on mathematics education as a fundamental site for the dissemination of a new conception of mathematics teaching, promoting a counterpoint to the mathematical disciplinary rationality that had colonized the way of thinking about the school curriculum, in particular the mathematics curriculum in elementary school. The final, more methodological contribution adopts a broad chronological span (1919-1980) to analyze, in comparative terms, the complex and interactive relationships between the many international educational institutions and organizations of "International Geneva" and four emblematic countries (Vietnam, Cameroon, Turkey, Brazil) through a history of "equal parts" (Bertrand, 2011), giving a voice to the pedagogical actors of these countries to observe the process of reappropriation and production of educational knowledge.

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Public History for the Educational Professions: Theory and Case Studies

Gianfranco Bandini
University of Florence, Italy

The aim of this paper is to present some insights, both theoretical and operative, about the use of public history for training in the educational professions (initial or in-service training). Although there are not many examples, even in the long tradition in the United States, this is an area of great interest because it highlights the usefulness and importance of historical knowledge for improving awareness of professional roles. Through a series of experiences, I have been able to verify the actual development of transformative learning that makes education professionals able to reorganise their work priorities and better understand the challenges and difficulties of the present. Public history has thus been an part of master's courses promoted by the Department of Education, Languages, Interculture, Literature and Psychology (University of Florence): Educational Management of Infants' Centres 0-6 years (2016 to present); Methodologies of autobiographical research, storytelling and adult education: for the educational, cultural and care professions (2021-2022); Organisation and Management of Educational Institutions in multicultural contexts (2021-2022). In these learning experiences, specific publics were engaged: school heads, teachers, museum workers, librarians, and coordinators of educational services. Historical knowledge was used as a powerful tool for reflexivity, carefully matching historical sources of macro history and micro history (up to personal history). Thanks to this intense dialectic between past and present, the hidden (and historical) roots of professional behaviour became evident and many observations, ideas and proposals for improving educational roles were born.

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The Marginalia of João Falchi Trinca's Library

As Marginálias da biblioteca de João Falchi Trinca

Munir Abboud Pompeo de Camargo
Unicamp, Brazil

Abstract (in English)

The present research aims to analyze the marginalia of the bibliophile João Falchi Trinca. Born in the city of Campinas, in the interior of the state of São Paulo, Brazil, Trinca started his collection of printed materials at the age of 16, initially with newspaper clippings. Later, he began collecting books, periodicals, maps, and other printed materials. Through this endeavor, the bibliophile then established a Brazilian library with approximately 15 thousand books. Within this collection, Trinca created a section dedicated solely to the city of Campinas, which he nicknamed the Campiniana collection. Subsequently, Trinca donated this collection to the Centro de Memória – Unicamp (CMU/UNICAMP). The collection, comprising an archive with over 18 thousand newspaper clippings, 2,218 cataloged books and pamphlets, 461 uncataloged bound volumes, 17 maps, and 23 sheet music pieces, features a series of Trinca's marginal notes. These notes were used by him to record the location of various information about Campinas. In total, there are 201 books and pamphlets with such annotations, which are problematized in this research from the perspective of New Cultural History. It is understood, according to Chartier (1998, p. 72-73), that the analysis of personal libraries allows for the understanding of reader and intellectual profiles. Furthermore, through marginalia, the processes of book appropriation are comprehended, along with how they contribute to the formation of the collection. In this perspective, it is understood that Trinca developed a unique cognitive process focused on the organization and search for information in his collection. This contributed to the bibliophile's ability to locate additional materials, keeping his library continually expanding.

Abstract (in Language of Presentation)

A presente pesquisa objetiva analisar as anotações marginais do bibliófilo João Falchi Trinca. Natural da cidade de Campinas, interior do estado de São Paulo, Brasil, Trinca iniciou sua coleção de impressos aos 16 anos de idade, a partir de recortes de jornais. Posteriormente, passou a colecionar livros, periódicos, mapas e outros impressos. A partir deste movimento, o bibliófilo constituiu então uma biblioteca brasiliana com aproximadamente 15 mil livros. Dentro dela, Trinca criou uma partição apenas sobre a cidade de Campinas, apelidada por ele de coleção Campiniana, que, posteriormente, foi doada pelo bibliófilo ao Centro de Memória – Unicamp (CMU/UNICAMP). Composta por uma hemeroteca com mais de 18 mil recortes de jornais, 2218 livros e folhetos, 461 encadernados, 17 mapas e 23 partituras, a coleção apresenta uma série de marginálias do bibliófilo, utilizadas por ele para registrar a localização das mais diversas informações sobre Campinas. Ao todo, são 201 livros e folhetos com tais anotações, problematizadas nesta pesquisa a partir da perspectiva da Nova História Cultural. Compreende-se, conforme Chartier (1998, p. 72-73), que a análise de bibliotecas pessoais permite o entendimento de perfis de leitores e intelectuais. Ainda, através da marginália, compreendem-se os processos de apropriação dos livros e como eles contribuem para a formação da coleção. Nessa perspectiva, entende-se que Trinca desenvolveu um processo cognitivo singular voltado para a organização e busca da informação em sua coleção. Isso contribuía para que o bibliófilo conseguisse localizar outros materiais, mantendo sua biblioteca sempre em expansão.

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Il Primo Passo Dell'aritmetica è Contare: Textbooks in Italian Produced in Brazil by Professor Erielo (São Paulo, 1906-1907)

"Il Primo Passo Dell'aritmetica é Contare": Livros Escolares em Italiano Produzidos no Brasil pelo Professor Erielo (São Paulo, 1906-1907)

Terciane Ângela Luchese[1], **Delma Tania Bertholdo**[2]
[1]Universidade de Caxias do Sul, Brazil; [2]Instituto Federal do Rio Grande do Sul / Universidade de Caxias do Sul

Abstract (in English)

The sending of textbooks to Italian schools was part of the policy undertaken by the Italian government for schools abroad. At different times, the policies varied and the mapping of the books sent, how they were produced, the geography of their distribution and some indications of their consumption, can be scrutinized. The book, as a cultural asset, is thought of in its double condition: as a material object and as a discourse addressed to the public (Chartier, 2014). Thinking about these conditions of production and appropriation of school books, it makes sense to undertake a search for books that were produced and published in Brazil, in addition to those that were sent from Italy. In São Paulo, the Brazilian state that received the largest flow of immigrants from the Italian peninsula, schooling developed considerably, and some events are marked by particularities and specificities, many of them still to be investigated. The state had numerous school initiatives by Italian teachers, but also those linked to the *Società di Mutuo Soccorso*, private teachers, and Italian schools on the coffee plantations and in the colonies. Between 1906 and 1907, a set of four booklets authored by Professor L. V. Erielo was published, which referred to them as deriving from "*tutto l'amore che nutro per l'infanzia e tutto quel poco di esperienza che ho acquistato in piú di vent'anni d'insegnamento".* The first book, a syllabary, contains a letter from the author stating that the production of the books results from the appointment of the author by the consul general of São Paulo, Cav. Gherardo Pio of Savoy. The booklet *"Lezioncine d'Aritmetica",* the object of this analysis, published by the São Paulo publisher N. Falcone in 1907 for the first and second elementary classes, is divided into two parts: those of the four fundamental operations and that of the monetary system and the numbers up to one thousand. It presents proposals for oral and written exercises, stimulates the performance of mental calculations and the resolution of problem situations, evidencing the intuitive method. In the preface, the author recommends that part one be used as a manual for the teacher and two, for the students. The author's intention to have the two parts published together is justified by the need to revise the contents at the beginning of the second school year, so that the student already had the necessary material in hand for this purpose. The historical documentary analysis of the book in its materiality and content, as well as the mapping of its context of production, distribution and circulation, are the contributions of this analysis.

Abstract (in Language of Presentation)

O envio de livros escolares para as escolas italianas foi parte da política empreendida pelo governo italiano para as escolas no exterior. Em diferentes momentos, as políticas variaram e o mapeamento dos livros enviados, como foram produzidos, a geografia de sua distribuição e alguns indícios de seu consumo, podem ser perscrutados. O livro, como bem cultural, é pensado em sua dupla condição: como objeto material e como discurso endereçado ao público (Chartier, 2014). Pensando nestas condições de produção e de apropriação do livro escolar, faz sentido empreender uma busca pelos livros que foram produzidos e publicados no Brasil, para além daqueles que foram enviados da Itália. Em São Paulo, estado brasileiro que recebeu o maior fluxo de imigrantes da península itálica, a escolarização desenvolveu-se consideravelmente, sendo que alguns eventos são marcados por particularidades e especificidades, muitos deles ainda a serem investigados. O estado contava com inúmeras iniciativas escolares de professores italianos, mas também aquelas ligadas às Sociedades de Mútuo Socorro, professores particulares, e escolas italianas nas fazendas de café e nas colônias. Nesse contexto de escolarização foi publicado, entre 1906 e 1907, um conjunto de quatro livretos de autoria do professor L. V. Erielo, que se referia a eles como decorrentes de "*tutto l'amore che nutro per l'infanzia e tutto quel poco di esperienza che ho acquistato in piú di vent'anni d'insegnamento".* O primeiro livro, um silabário, contém uma carta do autor afirmando que a produção dos livros resulta da nomeação do autor pelo cônsul geral de São Paulo, Cav. Gherardo Pio de Savoia. O livreto *"Lezioncine d'Aritmetica"*, objeto dessa análise, publicado pela editora paulista N. Falcone em 1907 para a primeira e segunda classe elementar, divide-se em duas partes: as das quatro operações fundamentais e a do sistema monetário e os números até um mil. Apresenta propostas para exercícios orais e escritos, estimula a realização de cálculos mentais e a resolução de situações problemas, evidenciando o método intuitivo. No prefácio, o autor recomenda que a parte um seja usada como manual para o professor e a dois, pelos alunos. A intenção do autor em ter as duas partes publicadas juntas é justificada pela necessidade de fazer revisão dos conteúdos no início do segundo ano letivo, de modo que o aluno já tivesse em mãos o material necessário para esse fim. A análise documental histórica do livro em sua materialidade e conteúdo, bem como o mapeamento de seu contexto de produção, distribuição e circulação, são as contribuições da presente análise.

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Gendered Automation? The Swedish Civil Servants' Debates, Organization, and Education About Computers 1950–1970.

Lina Klara Rahm[1], **Jörgen Peder Behrendtz**[2]
[1]KTH Royal Institute of Technology, Sweden; [2]Stockholm University

A word that meets newspaper readers daily and is on everyone's lips these days is >automation<. You can say that it has become something of a slogan that everyone talks about and behind which one glimpses vague notions of a future society - not too distant - where machines of various kinds do the work, while people's biggest concerns are how to use their free time. (TCO-Tidningen, 1956) The first and largest groups to be laid off due to computerized automation in Sweden are female office workers. This was already happening during the first half of the 1950s when computers made their way into insurance companies and banks. Despite this, there is no union struggle for them at this point, but instead massive debates and engagement about the future of jobs in industry (e.g., Rahm, 2021). A survey on the adaptation of different occupational groups, commissioned by Center for Business and Policy Studies [Studieförbundet Näringsliv och Samhälle] in 1955, which was deployed to examine both feelings of well-being in the workplace as well as suitability for positions, shows that male white-collar workers thrived best in their work, while their female colleagues experienced exclusion and alienation (Höök, 1955). This is explained by the fact that female white-collar workers had equally high demands on themselves as their male co-workers, but fewer opportunities for promotion than their male colleagues, and therefore felt left out. While the first two decades of digitization are centered around men in industry, during the 1970s massive educational campaigns started to strengthen digital competence, especially for women (e.g., Guerrero et al, 2023). This presentation therefore aims to investigate, explain, and understand how the debates about early digitization, from the perspective of civil servants, interact with notions of gender, class, and education. The material consists of the union member newspaper TCO Tidningen during the years 1950-1970.

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Enacting Chinese Coloniality in Postwar Taiwan: National Language Experiments in the 1950s

Hsuan-Yi Huang
National Taipei University of Education, Taiwan

Through the lens of *enactment* in Actor-Network Theory (Latour, 2005; Law, 2009), this paper examines the enactment of the Chinese national language experiments in Taiwan's elementary schools in the 1950s. It focuses on how and what elements participated together in enacting a series of experimental practices that constitued Chinese coloniality. In the first half of the twentieth century, the Chinese national language was a spiritual symbol and nation-building panacea for the Chinese nation. After China's defeat in the first Sino-Japanese War in 1894, unifying languages to be a national language was proposed as a crucial way to rejuvenate the Chinese nation (the Qing dynasty) and build a new country (the then Republic of China, ROC). A series of language reforms were thus promoted and enacted, including specifying key linguistic elements and standards, formulating plans and policies, editing language materials, stipulating language teacher training courses, training language teachers, and revising elementary and secondary Mandarin Chinese curricula. These practices constituted the National Language Movement in China, which lasted around fifty years. In 1945, with the arrival of the ROC, the Chinese national language as a primary means of *re-Sinicizing* Taiwan was promoted in Taiwanese society and schools. After being colonized by Japan for fifty years, Taiwan, in terms of its linguistic background, was very different from the provinces in China. For Taiwanese children whose spoken languages were Japanese and Taiwanese languages (Minnan, Hakka, or indigenous languages), the national language could be seen as a foreign language. In addition, due to outdated national language textbooks and teaching methods and a lack of qualified language teachers and resources, such as copper molds for printing Chinese characters with phonetic annotations, the national language education at elementary schools was not satisfactory. In other words, these elements did not facilitate the national language project. However, with the groundwork of the Chinese National Language Movement in China, the National Language Promotion Committee in Taiwan reformulated the National Language Movement's goals and guidelines for Taiwan. Also, with the support of elementary schools, it conducted experiments on national language teaching and materials in the early 1950s. The experiment gained positive results, enacting the reforms of materials, teaching, and curriculum, including teaching phonetic symbols (i.e., *Bopomofo* or *Zhuyin*) through speaking in the first 12 weeks in the first grade with correspondent textbooks, formulating curriculum standards for phonetic symbols, and revamping textbooks. These reforms laid the foundation for Taiwanese children's learning in the higher grades, such as Mandarin Chinese language and literature, Chinese history, geography, and citizenship, which constituted the Sinicization project and enacted Chinese coloniality.

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Cultural Decolonization and the Process of Epistemic Resignification in Curricular Discourse

Carlos Mometti[1], Tanja Tajmel[2]
[1]University of São Paulo, Brazil; [2]Concordia University, Canada

The process of colonization of Latin America and the Caribbean by European nations brought to history some inventions that permeate the formation it individuals to this day. Among these, we can highlight the invention of the idea of race, the invention of historicization based on Eurocentric events, the invention of knowledge, and the invention of what characterizes, or not, a people as civilized. Thus, from the 15th century of the common era, the existence of two worlds (the civilized and the yet-to-be civilized) reconfigures not only global geopolitics but also the need to redefine the search for and accumulation of wealth. To question the modus operandi and modus vivendi that colonization processes left in Latin American countries, a discussion group was organized at the Central University of Venezuela and promoted by CLACSO (Latin American Council of Social Sciences). This group brought together names that headed the so-called Modernity/Coloniality group, which aimed to discuss the new social, economic, and epistemological paradigms necessary for a "redemocratized" Latin America. In this context we take two areas that will have the function of deconstructing or that a Eurocentric episteme had been constructed until then: decoloniality and decolonial ontology. The first takes as its theoretical basis the thought of the Peruvian economist Aníbal Quijano, who laid the first foundations of this discussion in an article published in 1992 in the review Perú Indigena. The second, guided by Enrique Dussel, adopted hermeneutics as its principle, in addition to essential points arising from his theological studies. For Dussel, one of the emerging tasks that Latin Americans need to carry out is the process of rescuing their autochthonous ontology. Thus, in the last three decades, the so-called decolonial theory began to play a fundamental role in discussions of social movements, and issues linked to gender, race, and ethnicity, as well as in educational research. So, the scope of this paper is to present and discuss from a decolonial perspective the process of epistemic resignification that occurred in the curriculum of the State of São Paulo from the 1990s onwards. To this, we used the Discourse Analysis methodology in the French approach to extract and interpret the ideological aspects that guided what we defend here. As a result, we obtained that: i. The São Paulo curriculum maintains in its discourse the Eurocentric perspective of knowledge, i.e, sui generis knowledge considered valid must follow European assumptions; ii. Cultural production and erasure were the two guiding lines of the curricular guidelines and curricula of the State of São Paulo in the last thirty years; iii. There is no explicit movement in the documents aimed at rescuing São Paulo's autochthonous cultures. Thus, we conclude that the process of epistemic resignification in the curricular documents considered is almost null, and a degree of urgency is indicated when we consider the aspects of cultural diversity that Brazil presents, that is, there is still a considerable nullification of cultures manifested by the documents curriculum to the detriment of a Eurocentric epistemology.

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Public History and school archives in the Municipality of Pontal do Paraná (Brasil).

História Pública e arquivos escolares no Município de Pontal do Paraná (Brasil).

Federico José Alvez Cavanna
Universidade Estadual do Paraná, Brazil

Abstract (in English)

Thinking together with Lila Caimari (2020. p. 222), we affirm that at present we live in a so-called "archive moment" which is broadly characterized by: (a) a process of becoming aware of the need for care and preservation of archives (b) a reflection on our connection with the archive as researchers. (c), various disciplinary, intellectual, and even artistic practices to think about the archive as a theoretical tool, category, in addition to an object. (CAIMARI, 2020, p. 223-224). From the perspective of Public History, we propose to think of the school archives of educational institutions in the municipality of Pontal do Paraná (PR) not as "something given", but in their genesis, structure and mainly in their public dimension, looking at their construction, preservation and use beyond a merely administrative conception. "Archives" are defined as a set of records whose function is to preserve and transmit memory in "spaces for storing documents linked to human activity or institutions" (BUSTAMANTE VISMARA, 2019, p. 31). Schools have archives, they keep papers, they store objects, some even have a large collection, but they are usually neglected: "by decision otherwise, all schools have «papers», but sometimes they have not taken into account their document preservation policies. historical documentation" (BUSTAMANTE VISMARA, 2019). More like accumulation deposits or with a primarily bureaucratic and administrative purpose, archives are far from allowing a public construction full of interpellations and knowledge together with communities. Because, in Catela's words, this last possibility is in direct relation with the construction of an archive that "will depend on the degree of public opening of the receiving or accumulating institution, according to the interests of a community, restricted to expanded to a general public". (CATELA, 2002, p. 384-385). Based on this conception, we initially carried out a survey on the situation of school archives in the Municipality with the aim of deepening a collective and participatory construction of historical knowledge. By rescuing and valuing sub-archived memories from school archives, Public History feeds socially alive issues in the present time with the proposal of surveying narratives of school memories in the Municipality with a "shared attention" of objects linked to the school world that allow expand the relationship with time, space, knowledge and intersubjective and emotional relationships with school. Finally, the work consisted of rescuing and organizing a collection of school documents stored both within educational institutions and in family archives and thus preserving the school's historical heritage, cooperating to raise awareness and guide leaders and the community in safeguarding documentary memory and objects that evoke school history.

Abstract (in Language of Presentation)

Pensando junto com Lila Caimari (2020. p. 222) afirmamos que no presente vivemos um denominado "momento arquivos" que de forma ampla caracteriza-se por: (a) um processo de tomada de consciência em relação à necessidade de cuidado e preservação de arquivos (b) uma reflexão sobre nosso vínculo com o arquivo enquanto pesquisadores. (c), diversas práticas disciplinares, intelectuais, e incluso artísticas para pensar o arquivo como ferramenta teórica, categoria, além de objeto. (CAIMARI, 2020, p. 223-224). Na perspectiva da História Pública propomos pensar os arquivos escolares das instituições de ensino do município de Pontal do Paraná (PR) não como "algo dado", mas na sua gênese, estrutura e principalmente na sua dimensão pública, olhando a sua construção, preservação e uso para além de uma concepção meramente administrativa. Os "arquivos" são definidos como um conjunto de registros que tem como função a preservação e transmissão da memória em "espacios de resguardo de documentos ligados a una actividad humana o institución" (BUSTAMANTE VISMARA, 2019, p. 31). As escolas possuem arquivos, guardam papéis, guardam objetos, algumas até possuem um grande acervo, mas, usualmente, descuidado: "por decirlo de otra manera, todas las escuelas tienen «papeles», pero pocas han llevado adelante políticas de preservación documental de la documentación histórica" (BUSTAMANTE VISMARA, 2019). Mais como depósitos de acumulação ou com uma finalidade prioritariamente burocrática e administrativa, os arquivos ficam distantes de permitir uma construção pública carregada de interpelações e conhecimentos junto com as comunidades. Porque, no dizer de Catela, esta última possibilidade está em relação direta com a construção de arquivo que "dependerán del grado de apertura pública de la institución receptora ou acumuladora, según los intereses de una comunidad, restringida a expandida hacia un público general". (CATELA, 2002, p. 384-385). A partir desta concepção, inicialmente realizamos um levantamento sobre a situação dos arquivos escolares no Município com o intuito de aprofundar uma construção coletiva e participativa do conhecimento histórico. Ao resgatar e valorizar as memórias sub-arquivizadas dos arquivos escolares, a História Pública alimenta questões socialmente vivas no tempo presente tendo como proposta o levantamento de narrativas das memorias escolares no Município com uma "atenção compartilhada" de objetos vinculados com o mundo escolar que permitam ampliar a relação com o tempo, com o espaço, com o conhecimento e as relações intersubjetivas e emocionais com a escola. Por fim, o trabalho consistiu em resgatar e organizar um acervo de documentos escolares guardados tanto dentro das instituições de ensino quanto nos arquivos familiares e assim preservar o patrimônio histórico escolar cooperando para sensibilizar e orientar os dirigentes e a comunidade na guarda da memória documental e de objetos que evocam a história escolar.

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Josef Brozek and the History of Psychology: Scientific Communications between the USSR and the Western World.

Josef Brozek e a História da Psicologia: comunicações científicas entre a URSS e o Mundo Ocidental.

Armando Magno de Abreu Leopoldino
Universidade Federal de Minas Gerais, Brazil

Abstract (in English)

The present work aims to investigate the contributions of Josef Brozek (1913-2004) to the dialogue between the Soviet psychology and the Western world in the second half of the 20th century and how this presence manifested in the university educational scenario. Brozek was a Slavic professor and researcher who emigrated to the United States in 1939, amidst the context of World War II, where he established himself as a researcher in the History of Psychology. In this country, he played an important role in institutionalizing the subject as an autonomous area of research, as evidenced by the creation of Division 26 of the American Psychological Association (APA) and the founding of the Journal of the History of the Behavioral Sciences, both in 1965. In the 1960s, as a delegate of the APA, Brozek participated in the second congress of the Psychological Society of the Soviet Union, in Leningrad. At that time, Brozek was heading the Department of Psychology and Education at Lehigh University in Pennsylvania. The interest in Soviet production, the prominent institutional positions Brozek held and the funding provided by the National Science Foundation were relevant both for the dissemination of Soviet production in Psychology within the United States and for scientific exchange between those countries involved in the Cold War. This had an impact on the educational field of Psychology in some regions, such as Brazil, due to the author's classes and lectures, through which Brozek promoted the research undertaken on Soviet production. Thus, the connection between education and scientific dissemination is seen from a transnational perspective. Moreover, this is a representative case of the importance of ethnic immigrants for the consolidation of scientific research and higher education in the United States.

Abstract (in Language of Presentation)

O presente trabalho tem como objetivo investigar as contribuições de Josef Brozek (1913-2004) para o diálogo da Psicologia soviética com o Mundo Ocidental, na segunda metade do século XX, e de que forma isso se fez presente no cenário educacional universitário. Brozek foi um professor e pesquisador eslavo que emigrou para os Estados Unidos em 1939, no contexto da Segunda Guerra Mundial, onde se firmou como pesquisador em História da Psicologia. Neste país, ele desempenhou um importante papel na institucionalização do tema como área de pesquisa autônoma, como pode ser visto na criação da Divisão 26 da American Psychological Association (APA) e na fundação do Journal of the History of the Behavioral Sciences, ambos em 1965. Na década de 1960, como delegado da APA, Brozek participou do segundo congresso da Sociedade Psicológica da União Soviética, em Leningrado. Nessa época, Brozek esteve na direção do Departamento da Psicologia e Ensino na Universidade de Lehigh, na Pensilvânia. O interesse pela produção soviética, os importantes postos institucionais que Brozek ocupou e os financiamentos dados pela National Science Foundation foram relevantes tanto para a divulgação da produção soviética em Psicologia dentro dos Estados Unidos quanto para o intercâmbio científico entre esses países, envolvidos pela Guerra Fria. Isso repercutiu na área educacional de Psicologia em algumas regiões, como no Brasil, por conta das aulas e palestras do autor, pelas quais Brozek propagava a pesquisa empreendida sobre a produção soviética. Vê-se, portanto, a ligação entre a educação e a divulgação científica em uma perspectiva transnacional. Além disso, esse é um caso representativo da importância de imigrantes étnicos para a consolidação da pesquisa científica e da educação de nível superior nos Estados Unidos.

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Research on the Assessment and Promotion System of Teachers in Qing Dynasty Official Schools Under the Imperial Examination System

Chunyu Cheng, Kecan SHI
Beijing Normal University, China, People's Republic of

During the Qing Dynasty, the imperial examination thrived, attracting scholars to pursue official careers. It was commonly believed that teachers in official schools prioritized their official positions over their educational responsibilities. This paper discusses this issue from the perspective of the assessment and promotion system closely related to the professional development in the Qing Dynasty. Firstly, the assessment of official school teachers had to be in line with the unified standard of civil officials and the professional requirements, which promoted the professional development of teachers in the Qing Dynasty to a certain extent. Secondly, due to the influence of the imperial examination system on promotions, most teachers sought advancement outside of teaching positions. Consequently, limited opportunities for promotion hindered long-term development within the teaching profession. Thirdly, the promotion system of official school teachers was unfair and lagging, indirectly undermining teachers' enthusiasm for career development. Lastly, the official school teachers' appraisal and promotion system in the Qing Dynasty lacked sufficient independence and extensibility, which was why the career development channels were not smooth. The assessment and promotion system of official school teachers in the Qing Dynasty holds significant implications for contemporary teacher assessment.

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Scrutinizing The "Dark '50s": Reform, Democratization, and a New Youth in Secondary Education in Chile (c. 1953- c. 1962)

Pablo Toro Blanco
Universidad Alberto Hurtado, Chile

The 1950s are a kind of "middle ages" in the contemporary history of Chile as a whole, overshadowed by the spectacular nature of the radical long '60s, a period marked by the acceleration of historical change, political and social conflict and the traditionally called "global planifications" (the Revolution in Freedom of the Christian Democratic governments led by Eduardo Frei Montalva, between 1964 and 1970, predecessor of the Chilean path to socialism, 1970-73, headed by Salvador Allende). In the field of the history of education, this perception also seems to be obvious: the Educational Planning of 1962, the Educational Reform of 1965, and the unfinished plans of the Unified National School in 1973 are initiatives of massive diagnosis and comprehensive change of the educational system which included proposals to transform secondary education into a democratizing and modernizing, moving it away from its criticized elitist tone inherited from the 19th century.
Against this backdrop, the purpose of this paper is to provide a perspective on the changes in Chilean secondary education during the 1950s, having three issues as analytical axes. Firstly, the reform called Liceo Único carried out in 1953 and its links, synchronization and divergences concerning the transformations that secondary education systems were experiencing in other parts of the world and Latin America. A second issue is the state promotion of student forms of organization through the installation and recognition of Student Centers and the encouragement of associative forms, a process that was not free of tensions regarding the risk of adult tutoring over young secondary students. In close connection with this issue, the third problem analyzed in this paper is the change of the student subject, based on transformations of both a quantitative order (among them, the significant increase in the participation of women in enrollment) and also regarding the new conception of adolescence and youth expanded in the post-war scenario.

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Addressing Coloniality in Socialist Educational Spaces: Socialism and (De)Coloniality in Transnational Perspective (Mozambique/Tanzania & German Democratic Republic & Nicaragua)

Kerrin von Engelhardt
Humboldt Universty Berlin, Germany

Although the process of decolonization in the Global South from the 1950s onwards positioned socialist countries firmly on the side of liberation movements, the links between socialism, an inherently European ideology, and colonialism have been more ambivalent throughout history. The panel explores how colonialism and coloniality became relevant to education in different socialist countries. Following the historiographical interpretative frame of a "red globalization", the contributions deal with discussions about coloniality and slavery in very diverse socialist contexts. With developments and controversies in the German Democratic Republic (GDR) and (post-)colonial world, the panel includes a core socialist country and recently liberated countries with more or less socialist orientations. In all cases, education was an important strategy of socialist politicization and anti-imperialist nation-building. The self-image of socialist countries as agents of liberation led to a distancing from the colonial past in each of these cases. This colonial past could be immediate or a legacy of older imperial times, hence this distancing could have different objectives and contents in each case. In addition, socialist countries often referred to an issue related to colonial conditions when condemning colonial regimes: slavery. Both slavery in the sense of economy and property and slavery as a political condition inherent to colonialism were a central theme. Lastly, socialist discussions about colonialism also centred on diversity issues. This was not only evident in the relations between various socialist countries. It is also visible in the tension between different social realities and actors as well as in the striving for a politically desired standardisation of political life and educational projects. To explore how socialist countries addressed problems associated with colonialism and coloniality in the field of education, the panel combines contributions on specific schools and educational media dealing with diversity and colonialism. First, in chronological order, a paper deals with the school in Bagamoyo (Tanzania) in Eastern Africa, which was set up as an extraterritorial school for the Liberation Front of Mozambique (FRELIMO). It was not only a place of education with changing national affiliations as a colonial school and later as a Frelimo school, but also a decidedly anti-colonial development solidarity project of the GDR. Second, in the case of the GDR, efforts to distance itself from the inherited history of imperialist Germany and to present itself as the better Germany were evident. Did a blind spot emerge in the field of tension between politically claimed "international solidarity", barely practised integration and only infrequent confrontation with intercultural differences in everyday life? Third, the concepts of international solidarity and anti-imperialism were not only anchored in the school curricula but also in the children's magazines of the GDR. From the 1970s onwards, international topics were increasingly addressed and directly integrated into education on international solidarity in the GDR's magazines. Last, the Nicaraguan Ministry of Education was also inspired by the GDR education system in its efforts to strengthen the Sandinista revolution and position itself as an anti-colonial and, above all, anti-imperialist nation. This education reflected the Sandinista's eclectic ideological fundaments: it took inspiration both from Paulo Freire's model of *educación popular* as an emancipatory an anti-authoritarian approach, and from the Eastern Block's highly centralized education handbooks. In all four cases, discourses about liberation, slavery and diversity circulated and their meaning were negotiated in each of these constellations. (De-)coloniality was thus negotiated and addressed – or, eventually, not addressed at all – in the 'socialist' educational experiences described above, each with their own overlapping lines of tradition and in different national and transnational framings. It will be possible to discuss questions in English, Portuguese, and Spanish.

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Gender, Sexualities and Intersectional Studies in the Social History of Education

Fernanda Sosa
CFE-ANEP, Uruguay

This panel proposes to put into dialogue studies that allow analyzing convergences and divergences regarding the forms of inclusion or exclusion of the different educational actors. It is proposed to think about the links between sexuality and education, gender and education, analyzing the signs and facts that show continuities and resistance. The notion of intersectionality developed by feminisms implies thinking theoretically and methodologically about the markers of differences. The presentations address various perspectives on these social constructions. The Tietê River is the main river that runs through the city of São Paulo. Since São Paulo was a town, it was used to transport people and supply food. In addition to these uses, the river was also a place of sociability for the city's inhabitants. Starting in 1899, the promotion of new entertainment in its waters became evident: water sports. Swimming and rowing began to become institutionalized with the installation of regatta clubs on its banks, transforming bodily relationships with water. This work aims to analyze how these new meanings attributed to the river waters educated women's bodies between 1899, when the first sports club was created, until the 1940s. The representations of healthy childhood in school textbooks were the reference models of hygiene and health. This paper proposes to analyze the medical and hygienist paradigm of the time through the study of images. Specifically, the performative precepts that are deduced and represented in the written and visual stories are identified from the categories of society/healthy, progress/health and morality/healthy, hygienic emotions, play and morality that is inscribed in the body. Another of the works addresses the modes of production of visual discourse in the Third Pan American Congress of Physical Education held in the city of Montevideo, Uruguay between October 9 and 19, 1950. This international event - the first of its kind in the Uruguay - is problematized from the education of the sex-gender perspective through the analysis of more than one hundred photographs present in the photographic archive of the National Commission of Physical Education held at the Montevideo Photography Center. The ways in which official visual discourses exhibited certain heteronormatively gendered bodies and, at the same time, omitted and excluded other sexualities are investigated. Using conceptual tools from visual history and gender studies, the sex-gender visual discourse will be analyzed along with the abjections produced in the event. Finally, the intersection between gender and race is reviewed in the case of Margarita Ubarne, an Afro-descendant Uruguayan normal school teacher (1909-1936). Ubarne, subverting stereotypes and prejudices, dedicated himself to teaching and writing in the “black press.” This Afro-descendant woman had a prominent place in her community, as a “black lawyer” while she faced racial prejudice for having dedicated herself to teaching. Different meanings of femininities that come into play when the intersection with racial origin is made will be analyzed.

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Gender Images in Early Childhood Education Textbooks (Brazil - 2018-2022): Unveiling Representations

Imagens de gênero em livros didáticos da Educação Infantil (Brasil - 2018-2022): desvelando representações

Francielly de Lima Oliveira, Vivian Batista da Silva
Universidade de São Paulo, Brazil

Abstract (in English)

This study examines gender representations in Brazilian textbooks intended for Early Childhood Education in schools. These books began to be used at this educational level recently, starting in 2018. The communication presented here focuses on fifteen core titles used by children aged four to five years and eleven months. Examples include "Adoletá" (Cruz; Silva, 2020), "Iniciando o Aprender" (Sgroglia, 2020), "Mundo das Coisas" (Valle, 2020), and "Desafios - Educação Infantil" (Bianco, 2020). These titles were approved by the National Textbook Program (Programa Nacional do Livro Didático - PNLD) in 2022, the primary avenue for purchasing educational materials in Brazil, justified by a discourse promising greater equity in access to schooling. The study aims to identify, systematize, and analyze gender-related images (illustrations and photos) within the pages of these books designed for young students. The objective is to examine how these representations are constructed and conveyed. How do they contribute to the formation and consolidation of gender symbols, norms, and identities among young readers of this material? The theoretical and methodological framework of this communication is based on Thompson's Depth Hermeneutics (1995), Bardin's content analysis (2016), and Gaskell's image analysis (2002). It also draws on gender theories, particularly those developed by historian Joan W. Scott (1995; 2005; 2012). This study can contribute to decolonial studies by understanding how gender relations are constructed and how they engender power dynamics. Textbooks for Early Childhood Education are part of a long history of this educational artifact, a powerful tool used by the state in shaping personal and national identity perceptions, categorizations, memories, and interpretations (Choppin, 2002; 2004; Peled-Elhanan, 2019). Amidst the gender controversies sparked by the far-right Bolsonaro government (2019-2022) and educators' concerns about the use of textbooks in Early Childhood Education, examining how these materials circulate gender images helps map how they convey different identities and (re)produce historically established social roles. Gender analyses of textbooks have been a research focus in Brazil, signaling concerns about existing prejudices and stereotypes (Silva, 2003; Moura, 2020; Oliveira, 2020). This communication aims to highlight gender configurations in the book images, understand their social production, and explore how our society can oppose, hierarchize, and naturalize differences between sexes, reducing them to strictly biological and physical characteristics (Vianna; Finco, 2009). This allows for direct reflection on gender asymmetries established by power relations and how they can produce and reproduce gender stereotypes and prejudices that reinforce inequalities, limiting child development. This research is part of an ongoing doctoral thesis at the Faculty of Education at USP (University of São Paulo) and can contribute to the debate on public policies for gender equity, diversity, and inclusion in Early Childhood Education.

Abstract (in Language of Presentation)

Este estudo examina imagens de gênero veiculadas em livros didáticos brasileiros destinados as escolas da Educação Infantil. Esses livros passaram a ser usados nesse nível de ensino recentemente, a partir de 2018, e a comunicação aqui proposta toma como fontes nucleares quinze títulos utilizados por crianças de quatro a cinco anos e onze meses, como por exemplo: Adoletá (Cruz; Silva, 2020), Iniciando o Aprender (Sgroglia, 2020), Mundo das Coisas (Valle, 2020), Desafios - Educação Infantil (Bianco, 2020). Eles foram aprovados pelo Programa Nacional do Livro Didático (PNLD) de 2022, que é a principal via de compra de material educacional no Brasil, justificado por um discurso que promete maior equidade no acesso à formação escolar. Ao identificar, sistematizar e analisar imagens (entre ilustrações e fotos) ligadas ao gênero nas páginas dos livros destinados aos alunos pequenos, objetiva-se verificar como as representações são construídas e dadas a ler. De que modo elas contribuem para a construção e consolidação de símbolos, normas e identidades de gênero junto às crianças-leitoras desse material? Em termos teóricos e metodológicos, esta comunicação parte da Hermenêutica de Profundidade de Thompson (1995), da análise de conteúdo de Bardin (2016) e da análise de imagens de Gaskell (2002). Também recorre às teorias de gênero, especialmente as que são elaboradas pela historiadora Joan W. Scott (1995; 2005; 2012). Assim, esta comunicação pode contribuir com os estudos decoloniais, pois permite compreender como relações de gênero são construídas e de que modo engendram relações de poder. Os livros didáticos da Educação Infantil integram uma longa história desse artefato escolar (Choppin, 2002; 2004), instrumento poderoso e utilizado pelo Estado na percepção, categorização, memória e interpretação para a determinação de identidade pessoais e nacionais (Peled-Elhanan, 2019). Em meio às polêmicas de gênero provocadas pelo Governo Bolsonaro (2019-2022), de extrema direita, e das críticas e preocupações de educadores acerca do o uso do livro didático na Educação Infantil, o seu uso com os alunos pequenos e o modo como eles fazem circular imagens de gênero permite mapear como esses materiais veiculam diferentes identidades e se (re)produzem lugares sociais historicamente consolidados. As análises dos livros didáticos na perspectiva de gênero têm sido interesse de pesquisa no Brasil, sinalizando alertas no que diz respeito a preconceitos e estereótipos existentes (Silva, 2003; Moura, 2020; Oliveira, 2020). E esta comunicação pretende evidenciar as as configurações de gênero nas imagens dos livros, compreender o caráter social de produção, a maneira como a nossa sociedade pode se opôr, hierarquizar e naturalizar as diferenças entre os sexos, reduzindo-a a características estritamente biológicas e físicas (Vianna; Finco, 2009). Com isso, possibilita refletir diretamente sobre as assimetrias de gênero que são estabelecidas pelas relações de poder e, elucidar como ele pode produzir e reproduzir estereótipos e preconceitos de gênero que reforçam desigualdades limitando o desenvolvimento da criança. Esta pesquisa integra uma tese de doutorado, ainda em desenvolvimento, junto à Faculdade de Educação da USP, e pode contribuir para o debate sobre políticas públicas de equidade de gênero, diversidade e inclusão na Educação Infantil.

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The Teaching Of Natural Sciences And The (De)naturalization Of The Center-periphery Idea In Education

Wiara Rosa Alcantara
UNIFESP, Brazil

In the 19th century, the modern model of school, supported by the state, spread throughout the Western world (Nóvoa & Schriewer, 2000; Schriewer, 2004; 2006). Along with it, new forms, objects and materials for teaching natural sciences circulate around the world, associating progress with a certain pedagogy and a certain materiality. Considering the materiality for teaching natural sciences, the research presented in this Panel operates from three movements. The first consists of problematizing the circulation of scientific-educational objects and the commercial relationship between countries, in the 19th century, asking about education and (de)coloniality. The second consists of demonstrating the polycentric directions of circulation of scientific-educational objects, going beyond the traditional idea of center and periphery (Vidal, 2024; Fuchs, 2014). The third highlights the inventive and creative ways in which scientific objects are used by teachers and students (Certeau, 1982). From a theoretical-methodological point of view, we proceeded with a varied comparison of sources that allowed us to cast different perspectives on the commercial relationship between countries around objects for teaching natural sciences. In addition to the objects themselves, the research considers sources such as catalogs from manufacturing companies, purchase notes, reports on the uses of objects, trade and navigation maps, reports from natural science teachers. As a result, the Panel contributes to rethinking the historical role of education in the naturalization of models of coloniality. However, it also highlights the potential of the school, through the inventiveness of its subjects, for the construction of (de)coloniality movements.

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The Russian Language In The Ideological And Power Expansion During The Communist Dictatorship

Vincze Beatrix
ELTE Eötvös Loránd University, Hungary

This lecture aims to show the role of the Russian language in the Sovietization of Hungary and other Eastern European countries, and how the Russian language, which is compulsory in school education, became a medium for the ideological and authoritarian purposes of power. The study shows how the Russian language became a quasi-colonial tool in Hungary. The author seeks to contextualise forty years of Russian language teaching in education within a domestic discourse that seeks answers to the question: how can postcolonial and decolonial critique be applied in the post-socialist Eastern European region (Ginelli 2017)? Is there a postcolonial Hungary? The research has its origins in the study of changes in the content and form of Russian language textbooks (2022) and the impact of teaching tools (2023). The research uses a mixed-method approach, which uses the linguistic semantics of political words, expressions and symbols that have determined language teaching to show how they have served ideological integration and orientation. The sources are based on laws (1949, 1961), party decisions (1972), curricula (1950-1989), textbooks and statistics (1948-1989), which determined the teaching of the Russian language. The results of the study show that the Russian language, which aims to unite peoples, despite its changing (decreasing ideological) content, has made little or no contribution to the foreign language skills of Hungarians, and has failed to strengthen internationalism and promote friendly cooperation through language. The theoretical background to this research is new research on the postcolonial character of the region. The findings are controversial, with researchers searching for the specificities of coloniality in Central and Eastern Europe. The former Soviet sphere of interest is described as a "filtered coloniality", a "mutant coloniality", a "post-dependency state". The conceptual approaches of exclusion and inclusion structures, the centre-periphery model, liminality and in-betweenness are used by the authors (Kołodziejczyk, Sandru 2015). The starting point for most of the conceptualizations is I. Wallerstein's interpretation of centre-periphery modernization. Wallerstein sees the historical role of the two great superpowers in the integration of the peripheries into the centre. Wilsonianism envisages the integration of the peripheries in a constitutional form, and Leninism in a revolutionary way (Wallerstein 1972). Hungary, before WWII, colonialist-imperialist aspirations followed nationalist and global racial-civilisational aspirations, but also an East-West betweenness and a critique of the imperialist West. Peripheralization, underdevelopment and emigration developed sympathies with colonial subjects. But also present were alternative colonialisms of semi-peripheral expansionism and racial supremacy (e.g. Balkanism, Orientalism, Turanism). After WWII, state socialist anti-colonial solidarity confronted geopolitical fracturing lines and Western European protectionism. From the 1960s onwards, Hungarian policy tried to compensate for the 'double dependence' of the Soviet Union and the West by opening to Afro-Asian decolonisation (Böröcz 1992). There exists a Hungarian semi-peripheral postcolonial identity politics that sees the country's foreign rulership (Ottoman, Habsburg, Soviet) as a colonial historical experience. Countries in the Eastern European region have a different understanding of decolonization, and a renewed discourse provides new perspectives for interpreting the educational and cultural policies of the former state communist period.

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Modernization – Westernization – Colonization – Recolonization? Entangled Histories in the Memories on the First School of Erbil (Kurdistan Region/Iraq)

Wilfried Goettlicher[1], Barbara Henning[2], Heike Wendt[1]
[1]University of Graz, Austria; [2]Johannes Gutenberg Universität Mainz, Germany

Founded in 1928 upon request of the citizens, the first school of Erbil (Kurdistan Region/Iraq) nowadays is a museum. The author became acquainted with this school museum through a smaller project funded by the German Academic Exchange Service. Part of a symposium held in Erbil in May 2023 was the visit of this school museum. Later, a group of scholars, both from Iraq, and from Germany and Austria worked on the creation of a website for this museum together with the museum's administrators. The history of Erbil's first school – as presented in this school museum – is the story of a school that, within the given social context, was outstanding for its modernity. Its curriculum was informed by modern science, however, art education and sports played important roles as well. In terms of teaching methods, the school can be regarded as an example of progressive pedagogy. Much of what is on display in the School Museum, reminds the European visitor of reform pedagogy in European schools. In my talk, I will discuss the history of this school as a history of modernisation/westernisation/colonisation. In doing so, I will address three layers. First, I want to explore to what extent the history of Erbil's first school as a modern school – as showcased in its museum – can also be read as the history of the adoption of Western concepts of progressive schooling. My hypothesis is that in its striving to be modern, the school largely adopted Western pedagogical ideas, and that this was facilitated by its principals and teachers and their contact to Western intellectual discourses. Drawing on material from the school's archive, the paper reconstructs professional trajectories of teachers in different time periods, highlighting regional networks and connections to both Western and (post-)Ottoman institutions and discourses. Second, I argue that this part of the story then could be interpreted as a story of modernization by westernization. Whether it also can be understood as a story of colonization, however, is more difficult to determine. On the one hand, it could be argued that it were local actors who shaped this school, and they acted in the interest of local constituencies. There is no evidence to suggest that colonial powers had any interest in this school at all. On the other hand, one could argue that it was the global supremacy of Western culture that made the adoption of Western concepts attractive in the first place. The story, however, has a third layer: The idea to see this school's history as a history of westernization or even colonization is the idea of the author, a European scholar. The Iraqi actors understand the modernity of this school as an achievement of their predecessors, and they are still proud on it. Under these circumstances, wouldn't the deconstruction of the history of their achievement as history of adopting Western ideas represent a paradox way of re-colonization – the theft of their success story by a Western scholar informed by theories of postcolonialism?

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A black intellectual: José Ezelino and seridoense photography

Um intelectual negro: José Ezelino e a fotografia seridoense

Arthur Cassio De Oliveira Vieira[1], Jammerson Yuri Da Silva[2]

[1]UNIVERSIDADE FEDERAL DO RIO GRANDE DO NORTE, Brazil; [2]UNIVERSIDADE FEDERAL DO RIO GRANDE DO NORTE, Brazil

Abstract (in English)

This work falls within the field of History of Education, articulating the domains of Intellectual, cultural and Political History. We start here with the following questions: Who was José Ezelino and what is the importance of his works for the history of Seridó in Rio Grande do Norte? How did your works circulate among society and the intelligentsia of the period? In this research we seek to investigate the life and work of the black photographer José Ezelino da Costa, who was born on the outskirts of Caicó – Seridó region of Rio Grande do Norte – and lived during the transition from the 19th to the 20th century. We understand Ezelino here as an intellectual creator and cultural mediator in his context. Therefore, we take Jean-François Sirinelli as a theoretical reference, based on the tripod of generation, itineraries and sociability. We thus identify who the subject was, what places and spaces he occupied, as well as the subjects with whom he established a network of relationships. We also use Roger Chartier's work as a reference, regarding the concepts of production, circulation, appropriation and representation, in order to understand his photographic work in a contextualized way and how it circulated in cultural, educational spaces and scientific societies in Rio Grande do Norte of the period. We took as sources biographies, official documents from institutions, newspaper clippings and the author's own photographs. These were submitted to analysis using the historiographic method of heuristics and hermeneutics, in which we sough to contextualize speeches, documents and images, understanding the subject-society relationship. Finally, Ezelino and his work have considerable relevance for understanding the place of black people in Seridó society after the abolition of slavery.

Abstract (in Language of Presentation)

Este trabalho se insere no campo da História da Educação, articulando os domínios da História Intelectual, cultural e Política. Partimos aqui dos seguintes questionamentos: Quem foi José Ezelino e qual a importância de suas obras para a história do Seridó potiguar? Como se deu a circulação de seus trabalhos entre a sociedade e a intelectualidade do período? Nesta pesquisa buscamos investigar a vida e a obra do fotógrafo negro José Ezelino da Costa, que nasceu nos arredores de Caicó – região Seridó do Rio Grande do Norte – e viveu durante a passagem do século XIX para o XX. Entendemos aqui Ezelino como um intelectual criador e mediador cultural em seu contexto. De tal modo, tomamos como referencial teórico Jean-François Sirinelli, a partir do tripé geração, itinerários e sociabilidades. Identificamos assim quem foi o sujeito, que lugares e espaços ele ocupou, bem como os sujeitos com os quais este estabeleceu uma rede de relações. Utilizamos também como referencial o trabalho de Roger Chartier, no tocante aos conceitos de produção, circulação, apropriação e representação, a fim de compreender sua obra fotográfica de maneira contextualizada e como esta circulou em espaços culturais, educacionais e sociedades científicas do Rio Grande do Norte do período. Tomamos como fontes biografias, documentos oficiais de instituições, recortes de jornais e as próprias fotografias do autor. Estas foram submetidas a análise do método historiográfico da heurística e da hermenêutica, em que buscamos contextualizar falas, documentos e imagens, compreendendo a relação sujeito-sociedade. Por fim, temos que Ezelino e sua obra possuem considerável relevância para o entendimento do lugar do negro na sociedade potiguar e seridoense no pós-abolição da escravatura.

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Circulation of Ideas About Education for the Blind in Brazil in the 19th Century: José Alvares de Azevedo and Institutions

Circulação de Ideias Sobre a Educação Para Cegos no Brasil do Século XIX: José Alvares de Azevedo e as Instituições

Jammerson Yuri da Silva, Arthur Cassio de Oliveira Vieira, Olívia Medeiros Neta
Universidade Federal do Rio Grande do Norte, Brazil

Abstract (in English)

This work falls within the field of History of Education, articulating the domains of Intellectual and Political History, under a culturalist approach. We take the following questions as a starting point: Who was Alvares de Azevedo and what is the relevance of his work for the education of the blind in Brazil? How did the circulation of ideas occur between the Institute for Blind Young People in Paris and the Imperial Institute for Blind Children in Brazil? What is the role of the intellectual in this process? We therefore aim to investigate the role of José Alvares de Azevedo in the process of circulating ideas about education for the blind in Brazil, emphasizing the dialogue between the two institutions mentioned above, both historically offering education for the blind, thinking about their access and permanence in the school space, with the educator studying as one of their interlocutors. To this end, we took the following authors as a theoretical reference: Jean-François Sirinelli, in order to understand José Alvares de Azevedo as an intellectual creator and mediator of knowledge and practices based on the tripod of generation, itineraries and sociability; Justino Magalhães, to understand institutions as spaces that go beyond their material conformation, but that also permeate relationships of power and affectivity; Finally, we will also use Roger Chartier's concept of circulation. As sources for this study, we considered texts by José Alvares de Azevedo, biographies about the intellectual and official documents from the institutions. They were operationalized by the historiographic method of heuristics and hermeneutics, as well as by discourse analysis from a Foucauldian perspective, understanding it as an element for the construction and legitimization of a place of speech for Azevedo about the education of the blind. Therefore, in this work we highlight the relationships between institutions and intellectuals, identifying the sociopolitical actions of both in the process of circulating ideas about the formation of blind subjects in Brazil.

Abstract (in Language of Presentation)

Este trabalho se insere no campo da História da Educação, articulando os domínios da História Intelectual e Política, sob uma abordagem culturalista. Tomamos como ponto de partida os seguintes questionamentos: Quem foi Alvares de Azevedo e qual a relevância de sua atuação para a educação de cegos no Brasil? Como se deu a circulação de ideias entre o Instituto dos Jovens Cegos de Paris e o Imperial Instituto dos Meninos Cegos do Brasil? Qual o papel do intelectual neste processo? Temos, portanto, como objetivo investigar a atuação de José Alvares de Azevedo no processo de circulação de ideias acerca da educação para cegos no Brasil, dando ênfase ao diálogo entre as duas instituições supracitadas, ambas historicamente ofertantes de educação para cegos, pensando em seu acesso e permanência no espaço escolar, tendo o educador estudado como um dos seus interlocutores. Para tanto, tomamos como referencial teórico os seguintes autores: Jean-François Sirinelli, a fim de compreender José Alvares de Azevedo como um intelectual criador e mediador de saberes e práticas a partir do tripé geração, itinerários e sociabilidades; Justino Magalhães, para compreender as instituições como espaços que vão além de sua conformação material, mas que também perpassa relações de poder e afetividade; por fim, utilizaremos também o conceito de circulação de Roger Chartier. Como fontes para este estudo, consideramos textos de José Alvares de Azevedo, biografias sobre o intelectual e documentos oficiais das instituições. As mesmas foram operacionalizadas pelo método historiográfico da heurística e da hermenêutica, bem como pela análise do discurso em uma perspectiva foucaultiana, compreendendo-o como um elemento para construção e legitimação de um lugar de fala para Azevedo acerca da educação de cegos. Sendo assim, evidenciamos neste trabalho as relações entre instituições e intelectual, identificando a atuação sociopolítica de ambos no processo de circulação das ideias acerca da formação de sujeitos cegos no Brasil.

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Mario Alighiero Manacorda and Social Class Differences in the History of Education: Method and Sources

Luca Silvestri
Università degli Studi Roma Tre, Italy

The purpose of this contribution is to analyse Mario Alighiero Manacorda's contribution to educational historiography regarding the category of "diversity", particularly the educational diversity between social classes. Franco Cambi (2003, pp. 3-6) argued that in Italy, the dominant historiographical model from the 19th century until the first decades after the Second World War was the "history of pedagogy", which was characterised by a philosophical perspective that overlooked the differences that existed in educational reality. In the 1970s and 1980s, various Italian scholars used different methodologies, including the Marxist and Annalist school approaches, to introduce a new historiographical perspective known as the "social history of education", which had the merit of focusing on the real history of education, characterised by the many class, gender and ethnic differences. Manacorda is a key figure in this historiographical turn, and his work is based on Marxist methodology, according to which every superstructural phenomenon should always be considered in relation to the socio-economic structure, that is the productive forces and relations of production (Marx 1987/1859). Exploring the relations of production, which are based on the division of labour, Manacorda finds that this division creates not only social classes, but also different types of education for each social class (Manacorda 1977, p. 148). In this way, Manacorda's Marxist perspective shifts the focus of the history of education from the generic or abstract human being, typical of the history of pedagogy, to individuals differentiated by social class. However, the education of these individuals is not easily reconstructed in the same way. For example, the traditional written sources have always discussed the ruling classes, but they have said too little about the education of the subordinate classes. For this reason, the reconstruction of the history of education based on class distinctions requires the expansion of historical sources. Therefore, this contribution aims to illustrate the various sources used by Manacorda to reconstruct the different histories of education according to different social classes, focusing in particular on iconographic sources (Manacorda 1992).

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Reforms Of Secondary Education In Hungary During The Communist Period

Vincze Beatrix
ELTE Eötvös Loránd University, Hungary

The presentation aims to describe the changes in Hungarian secondary education in the communist period (1945-1990) about the educational laws and the party decisions containing the political guidelines of the one-party dictatorship. The following questions are addressed: what internal and external factors shaped the educational decrees? How did the place and role of secondary education change during the communist period? What are the specific features of these changes? The analysis is intended to highlight the specificities of the country's geopolitical nature, partly because of its semi-periphery (periphery) and partly as a result of its being part of the Soviet sphere of interest after World War II. Hungarian education after 1945 was fundamentally determined by the one-party, communist dictatorship of 1948, the ideological basis of which was Marxism-Leninism. In the field of education, while copying the Soviet model, the reform process was influenced by the cultural traditions and school system of the past and the educational needs of the country (illiteracy, vocational training, new elite) (Romsics, 1999). Among the factors that determined education policy after 1945, the following were given special attention: a) ideological and economic, socio-political goals; b) the reference of education policy to the ideological (propaganda) sphere; c) the playing field that emerged in the relationship between the ministries and the party; d) the relationship between the political field outside the party and the development of education policy (Halász, 1988). Four specific forms of reform can be distinguished: The period between 1945 and 1948, which created a period of nationalisation and secularisation, is an era of interrupted and expropriated reform. The Education Law of 1961 can be interpreted as a pseudo-reform in the spirit of consolidation. The 1972 Party decision is more of a counter-reform in nature, aimed at curbing the reform efforts. The Education Act in 1985 can be considered as an attempt to break out of the system in a reformist way (Kelemen 2003). The sources of the study are the laws, decrees and party resolutions defining education policy, as well as a comparative analysis of secondary literature which analyses the education policy of the period from a political, historical, and sociological point of view, comparing it with the changes in the education policy of the countries of the region. The analysis of this discourse shows that in Hungary the expansion of secondary education is taking place, although it is not becoming general. In Hungary, the prestige of the school-leaving certificate remained until the change of regime. From the 1970s there were significant curricular modernisation and methodological and technical improvements in teaching. National and international narratives focus on the contradictory nature of the modernisation process in the post-Soviet space, highlighting reformist steps alongside systemic efforts (Mincu 2016).

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Traps in the Neoliberal Transitions: Conflicts of Memories in Popular Education in the 1990s

Armadilhas Nas Transições Neoliberais: Conflitos de Memórias na Educação Popular Dos Anos 1990

Ian Gabriel Schlindwein
Universidade Estadual de Campinas, Brazil

Abstract (in English)

Notably, the field of Popular Education was historically constituted as part of a Latin American network of generating theories, proposals and repertoires of critical and insurgent social action aimed at rethinking education in practice, linking it to projects of accumulation and articulation of popular power through knowledge (Brandão, 2017; Viezzer, 1989). When we talk about Popular Education here, we are referring to one of the possible meanings of this term, that related to a tradition linked to Popular Culture movements that had substantial growth between the 1960s and mid-1980s, in a period of deepening imperialism and the subservience of the vast majority of Latin American states to the metropolises of capital, especially with the implementation of dictatorships and violent cuts in the social fabric of many countries in the region. This Popular Education was established especially through underground communication networks as a set of references capable of building a very rich field of debates related to the problems of Latin America and distancing itself from the great axes of power and even cultural production at the center of capitalism. We are talking about a pedagogical field that made serious criticisms of class inequalities and exploitations and that, little by little and with increasing force, worked directly into its *praxis* on issues related to the environmental field, territory, gender, race, sexuality, decoloniality, youth, human rights, etc. (Brandão, 2018).

Based on the interview with popular educators and the analysis of productions in this field, especially in the contexts of the metropolises of São Paulo and Santiago do Chile, I propose to think about the impacts of the neoliberal policies of the 1990s on the processes of dynamizing memories of counterhegemonic struggles linked to social movements and revolutionary processes based on Popular Education practices that dialogue with a Freirean tradition. Our focus is to understand how activists of this historical moment understand the forms of conversion and assimilation of Popular Education struggles and practices by neoliberal management devices, especially when it comes to conflicts related to collective memories in the "transitions to democracy". During this period, opportunities to emerge from clandestinity led to the search for institutionalization and also the formulation of models with different models and agents. The "democratic openings" in several countries on the continent also caused many educators – and even entire organizations – to readapt their references with a view to operating within the State, the professionalization of their services and the formalization of processes (Carrillo, 2011). Often in these, there was little concern about co-optation attacks from the state form or even from other forms of civil society organization (Lopes, 2013). Following this change in the political scenario, many organizations and individuals who had been acting in opposition to the authoritarian State distanced themselves from – or even abandoned – the struggles against hegemonic forces led by popular sectors, commonly adapting to the "new democratic order", acting within the official and hegemonic frameworks foreseen by the established law (Carrillo, 2011; Jara, 2012).

Abstract (in Language of Presentation)

Destacadamente, o campo da Educação Popular se constituiu historicamente como parte de uma rede latino-americana de geração de teorias, propostas e repertórios de ação social críticos e insurgentes voltados a repensar na prática a educação, a vinculando a projetos de acumulação e articulação de poder popular através do conhecimento (Brandão, 2017; Viezzer, 1989). Quando falamos de Educação Popular aqui, nos referimos a um dos possíveis sentidos desse termo, aquele relacionado a uma tradição vinculada aos movimentos de Cultura Popular que tiveram um crescimento substantivo entre a década de 1960 e meados da de 1980, em um período de aprofundamento do imperialismo e da subserviência da grande maioria dos Estados latino-americanos às metrópoles do capital, especialmente com a implantação de ditaduras e de violentos cortes no tecido social de muitos países da região. Essa Educação Popular foi se firmando especialmente através de redes subterrâneas de comunicação enquanto um conjunto de referências capazes de construir um campo riquíssimo de debates relacionados aos problemas da América Latina e com distanciamento dos grandes eixos de poder e mesmo de produção cultural no centro do capitalismo. Falamos de um campo pedagógico que fez sérias críticas às desigualdades e explorações de classe e que, aos poucos e cada vez com mais força, foi trabalhando diretamente em sua *práxis* questões relacionadas ao campo ambiental, de território, gênero, raça, sexualidade, decolonialidade, juventude, direitos humanos etc. (Brandão, 2018).

A partir da entrevista com educadoras e educadores populares e da análise de produções sobre esse campo, especialmente nos contextos das metrópoles de São Paulo e Santiago do Chile, proponho pensarmos nos impactos das políticas neoliberais da década de 1990 nos processos de dinamização das memórias de lutas contra hegemônicas ligados aos movimentos sociais e processos revolucionários alicerçados por práticas de Educação Popular que dialogam com uma tradição freiriana. Nosso foco é entender como militantes desse momento histórico compreendem as formas de conversão e assimilação das lutas e práticas da Educação Popular pelos dispositivos de gestão neoliberais, especialmente no que toca os conflitos relacionados às memórias coletivas nas "transições à democracia". Nesse período, as oportunidades de sair da clandestinidade vão levando à busca pela institucionalização e também pela formulação de modelos com distintos moldes e agentes. As "aberturas democráticas" em vários países do continente também fizeram com que muitos educadores – e inclusive organizações inteiras – readequassem seus referenciais tendo em vista a atuação no interior do Estado, a profissionalização de seus serviços e a formalização dos processos (Carrillo, 2011). Frequentemente nestes houve pouca preocupação com as investidas de cooptação oriundas da forma estatal ou mesmo de outros modos de organização da sociedade civil (Lopes, 2013). A partir dessa mudança de cenário político, muitas organizações e indivíduos que estiveram atuando em oposição ao Estado autoritário se distanciaram – ou mesmo abandonaram – as lutas contra hegemônicas protagonizadas pelos setores populares, comumente se adaptando a "nova ordem democrática", atuando dentro dos marcos oficiais e hegemônicos previstos pelo direito estabelecido (Carrillo, 2011; Jara, 2012).

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The Reception Of Friedrich Froebel's Educational Method In Italy: From Nationalistic Prejudices To Acknowledgment Of Its Applicability «Under Any Sky»

Renata Bressanelli
Catholic University of the Sacred Heart of Milan, Italy, Italy

This paper examines the assimilation of the Froebel method in Italy across the nineteenth and twentieth centuries. Specifically, it outlines the process whereby this model of early childhood education went from being unpopular in many quarters, amongst other reasons because of its German origins, to being widely applied in Italian infant schools. Froebelism and *kindergartens* began to feature in the education debate in Italy in the second half of the nineteenth century. Prior to that, infant schools either functioned as basic care facilities ("custody rooms") or applied the educational method of the Italian priest Ferrante Aporti, who had founded the first Italian preschool ("asilo d'infanzia") in 1828. For decades, these two methods – from different countries, and with different philosophical roots (Idealist and Romantic in the case of Froebel and Catholic in the case of Aporti) and purposes (naturalistic-educational for the former and scholastic-instructional for the latter) – were compared and set in opposition to one another. Froebel's approach was generally well received by exponents of positivism, who however tended to reduce it a method, stripping it of the philosophical ideas that inspired it to use it in their battle against older-style education, especially that with Catholic underpinnings. The pedagogical debate on Froebelism was also conditioned by nationalistic prejudices and suspicion of Germanic culture, whose inspiring principles (of idealism and immanentism) were seen as incompatible with those of the Italian cultural tradition. This resistance based on preconceptions, which slowed down the assimilation of Froebelism in Italy, was only set aside at the turn of the twentieth century. The vision of childhood that came to the fore in this period invited respect for children's characteristic spontaneity. It was recognized that Froebel's method (which was more suited to this purpose than Aporti's) was intrinsically valid and deserved to be rediscovered. It was against this backdrop that Pietro Pasquale and Rosa and Carolina Agazzi initiated an educational experiment in Brescia that was destined to change Italian early childhood education. The method that they developed drew on Froebel's ideas about the spontaneity of children, but with an emphasis on adapting these insights to the educational needs of contemporary rural society. The Agazzis and Pasquale's work informed the first ministerial programs for infant schools issued in Italy (1914), which recognized that the Froebelian principles of children's freedom and activeness were not «German, but universal, that is to say, human» and were, therefore, suitable for application «under any sky» (Lombardi, p. 190). To shed fresh light on this realization that advancements in Italian early childhood education could not overlook transnational input, the paper presents a methodological approach that goes beyond the institutional history of education to analyse contemporary educational practices. The analysis encompasses official documents (ministerial programmes and surveys) but is especially focused on a source that has previously only been partially engaged in history of education research, namely some of the leading contemporary Italian periodicals on early childhood education («L'Educazione dei bambini», «La Voce delle maestre d'asilo» and «Pro Infantia»).

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Revisiting the Expansion of Secondary Education in Argentina: between National and International Trends (1945-1965)

Felicitas Maria Acosta
Universidad Nacional de General Sarmiento/Universidad Nacional de La Plata, Argentine Republic

This paper aims to analyse the development of Argentine secondary education during a time of expansion and intense change. Indeed, between 1950 and 1960, the general enrollment in secondary education expanded by 76.65%, going from 317,551 students to 560,961 students (Acosta, 2023). To do so, the paper locates the national trends concerning international changes towards secondary education, particularly in Western countries. The postwar reconstruction in Europe included the expansion of secondary education. The proposals for change in secondary education took place in a tension between the continuity of the selective nature of the provision and the extension of these types of studies to the entire population. The growing influence of the United States in international organisations such as the United Nations, consolidating in this period, constituted a promising framework for disseminating educational principles of American roots, such as educational equity or the expansion of education through High Schools. The historical transformation of secondary education in Europe involved at least three interrelated changes: i) the extension of the functions of the secondary school; ii) the establishment of new selection mechanisms or the discontinuity of existing ones to facilitate the transition between primary and secondary; iii) the development of diversified study programs differentiated curricular offerings, and/or types of schools according to the interests and needs of the growing educational population (Benavot, Renik and Corrales, 2006). This process adopted a different pace in European countries concerning economic development and the previous extension of secondary education. International organisations such as the United Nations Educational, Scientific and Cultural Organization (UNESCO) increasingly promoted changes. In the case of the southern European countries, the Organization for Economic Development (OECD) launched the Mediterranean Regional Project in 1961 to foster educational development and transformation in secondary education. This program extended to Latin American countries such as Argentina and Colombia (Delgado Gómez-Escalonilla, 2022; Fernández Lamarra, 2023). In this scenario, the paper seeks to i) describe the ideas circulating in the production of international organisations concerning the expansion of secondary education; ii) characterise the proposals for the reorganisation of this level of education related to the predominant trends of change at the time; iii) describe the extent and form of expansion of secondary education in Argentina related to the international trends. The paper argues that the ideas circulating about changes in secondary education oscillated in a tension between the search to move towards more integrated structures that would mitigate the elitist and selective origin of secondary education and the proposals to extend technical education, in line with the agenda of educational developmentalism promoted by the international organisations. The paper considers primary and secondary sources. The former are national official statistical reports and documents from UNESCO and OECD connected to secondary education. The latter considers previous publications on the subject.

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Well-Educated And Instructed: Origin And Socio-Professional Destination Of Female High School Students From Minho (1895-1947)

Bem Educadas E Com Instrução: Origem E Destino Socioprofissional Das Alunas Liceais Minhotas (1895-1947)

Rodrigo Martins Pinto de Azevedo
Faculdade de Letras da Universidade do Porto, Portugal

Abstract (in English)

Portuguese secondary education was created by Passos Manuel in 1836, with the 22 planned lyceums becoming operational by 1853. Attendance at lyceums was predominantly male during its early decades of operation, although nothing in the legislation prohibited young women from attending as students. Only in the 1890s, primarily starting with the Jaime Moniz Reform, did a steady influx of female enrollments begin, leading, with various hesitations in percentage growth, to them becoming the majority in some of the mixed-gender lyceums by the mid-20th century. Drawing from deep research conducted in the enrollment books of the three Minho lyceums, whose series are presented practically without gaps, as well as in electoral registration notebooks and fiscal documents, in addition to using local informants, this work is grounded in long-term analysis - from 1895 to 1947. That is, between the Jaime Moniz Secondary Education Reform and that of Pires de Lima, spanning much of the last two decades of the Constitutional Monarchy, the entire First Republic, and the first phase of the Estado Novo. It was possible to ascertain the profession of just over 90% of the parents of the students attending the lyceums in question, who were natives and/or residents of the 23 municipalities that then composed Minho. This allows understanding the socioeconomic distribution of those who sought secondary education for their sons and daughters, as well as its evolution over the approximately 50 years under analysis. Regarding adult-aged female students, the percentage of profession identification was, for the entire period, around 60% out of a total universe of 1951, contrasting with approximately 80% for male students, but justified by their underrepresentation in electoral registers, an essential source for knowing their profession in adulthood. Throughout the presentation, it will be demonstrated that the majority of these students were daughters of individuals belonging to various strata of the Minho bourgeoisie, particularly those linked to commercial or industrial property, work in the Civil Service, with particular emphasis on teachers, or in the service sectors, as well as in the Armed Forces or Security, predominantly born in cities and towns. Their background was more elitist than that of their male counterparts, and unlike them, rural areas were underrepresented among them. Their professional profile, after completing their studies and reaching adulthood, evolved over the period in question, initially emphasizing domestic workers and later teachers and public servants. This professional range was quite different from that assumed by their male peers, as could only be expected in a country where socioeconomic elites predominantly shifted from conservatism to adherence to fascist ideology, and where women were relegated, under the guise of the importance of motherhood and returning to the home, to a place of eternal minority.

Abstract (in Language of Presentation)

O Ensino Liceal português foi criado por Passos Manuel em 1836, tendo os 22 liceus previstos entrado em funcionamento até 1853. A frequência dos liceus foi, durante as suas primeiras décadas de funcionamento, praticamente só masculina, embora nada na legislação proibísse que as jovens franqueassem, enquanto alunas, as suas portas. Apenas na década de 1890, essencialmente a partir da Reforma Jaime Moniz, se iniciou um fluxo constante de matrículas de jovens do sexo feminino que, com várias hesitações no crescimento percentual, conduziu a que, em meados do século XX, elas se tornassem maioritárias em alguns dos então liceus mistos. Partindo de uma profunda pesquisa realizada nos livros de matrícula dos três liceus do Minho, cujas séries se apresentam praticamente sem lacunas, bem como nos cadernos de recenseamento eleitoral e em documentos fiscais, para além do recurso a informantes locais, apresenta-se aqui um trabalho que se firma na longa duração - de 1895 a 1947. Ou seja, entre a Reforma do Ensino Liceal de Jaime Moniz e a de Pires de Lima e compreendendo boa parte das duas últimas décadas da Monarquia Constitucional, toda a Primeira República, e a a primeira fase do Estado Novo. Foi possível apurar a profissão de um pouco mais de 90% dos pais das alunas e dos alunos dos liceus em causa, naturais e/ou residentes nos 23 concelhos que, então, compunham o Minho. Tal possibilita conhecer a distribuição socioeconómica daqueles que procuraram o Ensino Liceal para os seus filhos e filhas, bem como a sua evolução ao longo dos cerca de 50 anos em análise. Quanto às alunas na idade adulta, a percentagem de identificação da profissão foi, para a totalidade do período, de cerca de 60% num universo total de 1951, o que contrasta com os aproximadamente 80% relativamente aos alunos, mas justificado pela sua subrepresentação nos cadernos eleitorais, fonte essencial para se saber a sua profissão na idade adulta. Ao longo da comunicação será demonstrado que a generalidade destas estudantes era composta por filhas de indivíduos pertencentes aos vários estratos da burguesia minhota, muito particularmente a ligada à propriedade comercial ou industrial, ao trabalho na Função Pública, com particular destaque para os professores, ou nos setores de serviços, bem como nas Forças Armadas, ou de Segurança, tendo elas nascido dominantemente nas cidades e vilas. A sua proveniência era mais elitista que a dos seus colegas e, ao contrário destes, entre elas o mundo rural estava subrepresentado. O seu perfil profissional, terminados os estudos e chegadas à idade adulta, foi evoluíndo ao longo do período em equação, salientando-se primeiro as domésticas e, depois, as professoras e as funcionárias públicas. Este leque profissional foi bem diferente do assumido pelos seus colegas de liceu, não podendo ter sido de outra forma num País onde as elites socioeconómicas passaram dominantemente do conservadorismo à adesão à ideologia fascista e em que para a mulher estava reservado, sob a capa da relevância da maternidade e do regresso ao lar, um lugar de eterna menoridade.

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Reflections On The Historiographic Operation In Children's Books By Erico Veríssimo

Reflexões Sobre a Operação Historiográfica em Livros Infantojuvenis de Erico Veríssimo

Michele Ribeiro de Carvalho
Universiade Federal de São Paulo, Brazil

Abstract (in English)

The objective of this study is to analyze, in the light of the History of Books, Reading, Publishing and Cultural History, relevant elements for the construction of a historiographical operation about children's books written by Erico Veríssimo, a renowned author from Rio Grande do Sul. Therefore, the methodology, choice and use of sources, as well as the materiality of the printed matter highlighted, are of great importance. The four books selected for the research, developed during the post-doctoral internship carried out at the Federal University of São Paulo throughout the year 2023, are: *A vida de Joana d'Arc* (1935), *Aventuras de Tibicuera* (1937), *Viagem à aurora do mundo* (1939) e *Aventuras no mundo da higiene* (1939), all published by Livraria e Editora Globo (LEG), in Porto Alegre (RS), between 1935 and 1939. At least three of these books were part of collections multi-authors, a strategy used by the publishing house to reduce costs and retain readers, according to Hallewell (2012). An example of a book published outside the collection and which later became part of the Burrinho Azul collection was the biography *A vida de Joana d'Arc* (1935); The hygiene manual *Aventuras no mundo da higiene* (1939) was also part of this collection. The book As Aventuras de Tibicuera (1937), which tells the history of Brazil, was part of the Aventura collection. In a critical look at these works, it is possible to identify representations of characters, such as the poor boy, who is sick and ugly, or the indigenous man, who in order to become a "civilized" man takes on the characteristics of the white man; on the other hand, in his books, knowledge is defended as a form of resistance to adversity. The time frame is due to the year of publication of the first work, 1935, and the launch, in 1939, of *Aventuras no mundo da higiene*, the last youth book written by the author, who would go on to dedicate himself to his short stories and novels, in addition to from other areas of activity, such as collaborations with magazines and newspapers (Carvalho, 2016 and 2021). As already explained, the theoretical analyzes and methodological approach of this study are anchored in assumptions extracted from the History of Books, Reading and Publishing and Cultural History, notably in research carried out by Chartier (1990, 1996), with emphasis on the materiality of the printed materials. Aspects relating to the life and performance of the writer are debated based on studies by Chaves (1972) and Carvalho (2016, 2021), while the research carried out by Ramos (2016) contributes to the deepening of analyzes on the graphic characteristics of the works studied here. The memoirs of Veríssimo (1935; 1937; 1939; 1939; 2005a; 2005b; 2011) were used in this study, as they offer clues about the process of creation and publication of the highlighted books. From reading the 4 selected books and the reading protocols located, it is possible to think of an educational project, both by Veríssimo and LEG.

Abstract (in Language of Presentation)

O objetivo deste estudo é analisar, à luz da História do Livro, da Leitura e da Edição e da História Cultural, elementos relevantes para a construção de uma operação historiográfica acerca dos livros infantojuvenis escritos pelo gaúcho Erico Veríssimo, reconhecido autor brasileiro. Deste modo, a metodologia, a escolha e o uso das fontes, assim como a materialidade dos impressos em destaque, são de grande importância. Os quatro livros selecionados para a pesquisa, desenvolvida ao longo do estágio pós-doutoral realizado na Universidade Federal de São Paulo ao longo do ano de 2023, são: *A vida de Joana d'Arc* (1935), *Aventuras de Tibicuera* (1937), *Viagem à aurora do mundo* (1939) e *Aventuras no mundo da higiene* (1939), todos publicados pela Livraria e Editora Globo, de Porto Alegre (RS), entre os anos de 1935 e 1939. Pelo menos três desses livros fizeram parte de coleções multiautorais, estratégia utilizada pela casa-editora para baratear os custos e fidelizar os leitores, conforme Hallewell (2012). Um exemplo de livro publicado fora de coleção e que mais tarde passou a integrar a coleção *Burrinho Azul* foi a biografia *A Vida de Joana D'Arc* (1935); o manual de higiene *Aventuras no mundo da higiene* (1939) também fez parte desta coleção. Já o livro *As aventuras de Tibicuera* (1937), que narra a história do Brasil, fez parte da coleção *Aventura.* Em uma visada crítica acerca destas obras, é possível identificar representações de personagens, como o menino pobre, que é doente e feio, ou o indígena, que para se tornar um homem "civilizado" assume características do homem branco; em contrapartida, em seus livros, o conhecimento é defendido como forma de resistência às adversidades. O recorte temporal se deve ao ano de publicação da primeira obra, 1935, e ao lançamento, em 1939, de *Aventuras no mundo da higiene*, último livro juvenil escrito pelo autor, que passaria a se dedicar aos seus contos, romances e novelas, além de outras frentes de atuação, como colaborações com revistas e jornais (Carvalho, 2016 e 2021). Conforme já exposto, as análises teóricas e a abordagem metodológica desse estudo ancoram-se em pressupostos extraídos da História do Livro, da Leitura e da Edição e da História Cultural, notadamente, nas pesquisas realizadas por Chartier (1990, 1996), com destaque para a materialidade dos impressos. Aspectos relativos à vida e atuação do escritor são debatidos com base nos estudos de Chaves (1972) e Carvalho (2016 e 2021), já a pesquisa realizada por Ramos (2016) contribui para o aprofundamento das análises sobre as características gráficas das obras ora estudadas. Os livros de memórias de Erico Veríssimo (1935; 1937; 1939; 1939; 2005a; 2005b; 2011) foram acionados neste estudo, na medida em que oferecem indícios sobre o processo de criação e publicação dos livros em destaque. A partir da leitura dos 4 livros selecionados e dos protocolos de leitura localizados, é possível pensar em um projeto educativo, tanto de Erico Veríssimo quanto da Livraria e Editora do Globo.

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Translations as a Strategy for Circulating Ideas About New Education: the Education Library Collection

Traduções Como Estratégia Para a Circulação de Ideias Sobre a Educação Nova: a Coleção Biblioteca da Educação

Laís Paula de Medeiros Campos Azevedo[1], **Nara Lidiana Silva Dias Carlos**[1], **Olívia Morais de Medeiros Neta**[1,2]
[1]Universidade Federal do Rio Grande do Norte, Brazil; [2]Conselho Nacional de Desenvolvimento Científico e Tecnológico

Abstract (in English)

The "Education Library Collection" of the Companhia Melhoramentos of São Paulo, under the direction of Lourenço Filho, published several works between 1927 and 1941. In addition to works by Brazilian authors, the collection published translations of books by foreign authors such as Henry Piéron, Édouard Claparède, Emily Durkheim, Adolphe Ferrière, Alfred Binet, Theodore Simon and John Dewey. In this work, we attempt to analyze the collection based on the books that were selected and translated. We have constructed our object of study from the perspective of the Transnational History of Education, which includes themes underlying our research such as international relations, networks of educators, and the dissemination of pedagogical knowledge. We understand that pedagogical discourses and models are transformed when they are mobilized in different places (VERA, FUCHS, 2021). In particular, the translation of books demonstrates the constitution of networks, the connections between authors, translators, publishers and institutions. From this perspective, we highlight the construction of the Educational Library Collection as a propaganda device for the new education in Brazil, as a cartography of knowledge that should circulate, be materialized, transformed, deterritorialized and (re)territorialized.

Abstract (in Language of Presentation)

A “Coleção Biblioteca de Educação” da Companhia Melhoramentos de São Paulo, sob a supervisão de Lourenço Filho, publicou diversas obras entre 1927 e 1941. Além de trabalhos de autores brasileiros, a Coleção publicou traduções de livros de autores estrangeiros, a exemplo de Henry Piéron, Édouard Claparède, Emily Durkheim, Adolphe Ferrière, Alfred Binet, Theodore Simon e John Dewey. Neste trabalho, buscamos analisar a Coleção a partir dos livros selecionados e traduzidos. Construímos o nosso objeto de estudo a partir da perspectiva da História Transnacional da Educação que contempla temáticas subjacentes ao nosso estudo como as relações internacionais, as redes de educadores e a difusão do conhecimento pedagógico. Compreendemos que discursos e modelos pedagógicos transformam-se quando se mobilizam por diferentes lugares (VERA, FUCHS, 2021). Notadamente, a tradução de livros demonstra a constituição de redes, as conexões entre autores, tradutores, editoras e instituições. A partir dessa perspectiva, destacamos a construção da Coleção Biblioteca da Educação como um dispositivo de propaganda em prol da educação nova no Brasil, como uma cartografia de saberes que deveriam circular, ser materializados, transformados, desterritorializados e (re) territorializados.

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The International Networking of Conservative Education Activists in 1970s-1980s Australia

Helen Proctor[1], Jessica Gerrard[2], Susan Goodwin[1]
[1]University of Sydney, Australia; [2]University of Melbourne, Australia

In recent years scholarly and public interest has turned to the apparent resurgence internationally of conservative or 'right wing' voices in public discussions of school education (e.g. Gerrard, 2021; Hussain & Yunus, 2021; Pappano, 2024). Conservative voices have been raised in opposition to an array of what can be described as 'progressive' schooling practices and teaching materials, such as those addressing inequalities of gender and race, and histories of colonialism. In this paper about Australia, we examine conservative education debate from the 1970s and 1980s, proposing that these decades were important formation periods for later expressions of conservative advocacy. We focus on interactions between the 'local' production of knowledge, and the international circulation of ideas and influencers, highlighting a number of sponsored visits to Australia of famous conservative thought leaders from the northern hemisphere over the twenty year period. Travel to Australia is always a big logistical undertaking and such visits tended to attract notice. We describe how conservative networking had its roots in older Anglo-colonial connections and was aimed at reinforcing Australia's membership of the global north. We further examine how, in contrast to the embrace of international visitors such as morals campaigners Norma Gabler from the US and Mary Whitehouse from the UK, conservative education activists rejected contemporary internationalist decolonising agendas. Two examples of the latter include conservative opposition to school curriculum initiatives developed by UNESCO, and to the collection of teaching materials known as MACOS (Man, a Course of Study) (see Gerrard & Proctor 2022, 2023). The paper comes from our larger Australian Research Council project, 'Community organising in Australian education policy, 1970s-1980s'. This larger project is predicated on understanding the period as one in which Australia experienced a boom in community-based political activity, as an array of new organisations and associations appeared on the educational policy landscape (eg see Burgmann, 2020). Part of the work of the project is to call into question a sometimes nostalgic over-identification of the democratic-participatory activity of the period with progressive political aims and outcomes. A central preoccupation of our thinking and writing is the political, social and cultural right. We are mainly using the term 'conservative' to identify these people and groups, while acknowledging that none of the available terms that are used to broadly categorise people's politics are ever entirely adequate or uncontested. Our investigation of conservative activity encompasses such varied individuals and groups as religious figures, morals crusaders, censorship advocates, curriculum traditionalists and anti-feminist groups, as well as others who described themselves as occupying a neutral middle ground, and some who held a mix of positions. In responding to the ISCHE conference theme of decoloniality and diversity we attend to Australia's status as a settler colony whose governments bookended the decades in question with large, expensive national celebrations of the bicentenaries of its British 'discovery' (1770-1970) and seizure (1788-1988). Such public events uneasily shared public airtime with counter-discussions about Indigenous knowledges and histories (eg see Nakata, 2007) and with significant reconsiderations of the country's new and old international connections and alliances.

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(Hi)stories of Cocoa, Schools, and People: the Making of Postcolonial Curricula in Public/private/civic Networks 1950-2024

Lisa Rosén Rasmussen
Aarhus Universitet, Denmark

In 2007 a Danish chocolate company entered a partnership with the Danish NGO IBIS to fight child labour especially within the cocoa industry in Ghana. The focus was on local school projects in Ghana helping children out of hard work in the cocoa production and into education, but a small textbook 'Glimpses of Ghana. Stories about people, schools, and cocoa' (Vestergaard et al., 2009) was also produced and was to be used for free in Danish public schools. The book consists of short contributions, spinning together themes of (de)colonialisation, cocoa production, football, local school projects and good eating habits.The Danish chocolate company has a history of producing teaching materials and offering teaching activities to public schools. In the newer textbook the question of (de)colonialisation is upfront. However, it is an element present in most of the company's teaching materials and activities (films, factory visits, workshops, educational boxes) on offer to Danish school children in the period from 1950 to 2024. This paper sets out to explore how matters of (de)colonization is directly and indirectly addressed in the company's engagement in the educational field. Drawing on on actor network theory and specifically on the notions of problematizaton'/'intressement'/'enrolment'/'mobilization' (Callon, 1986; Fenwick & Edwards, 2010; Latour, 2005), it asks the question of how the postcolonial is framed and translated into school curricula through the private company's shifting relations with diverse actors such as professional producers of films and commercials, textbooks and their authors, national ministries of education and NGOs. Viewing the company's material teaching objects and practices as part of broader networks makes it possible to consider the situated complexity and translation of how the stories of (de) colonialisation are told and also how they take shape through the various networks the individual actors drags into the new constellations, e.g. connecting to industrial production, school projects in Ghana but also including relations to the commercial world as well as to health education and more classical curricular expectations on the other. Through this lens, the paper takes up how the actors involved lean into the question of (de)colonialisation differently and yet shapes the performance of each other as to how to tell and relate to the postcolonial stories told. Finally, the analysis will make use of Tim Ingold's work (Ingold, 2011, 2015) as to discuss how the postcolonial stories are potentially weaved into the Danish school curricula creating specific openings and lines of connection.

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Decolonizing Processes in Educational History: the Experience of Sindillar

Decolonizando Processos na História da Educação: a Experiência do Sindillar

Amanda Aliende da Matta, Antonio Sagrado Lovato
Universitat de Barcelona, Spain

Abstract (in English)

In this communication, we will present the development of Sindillar's decolonial pedagogy and its connection to the history of the syndicate and of migrant women's struggles and movements. Sindillar-Sindihogar is the first independent union of migrant women care workers and domestics in Spain, born in 2011 in Barcelona. They build networks with other feminist and migrant organizations and generate joint projects such as Migròctones and Madremanya, besides socio-labor training and free legal advisory. Their decolonizing practices are clear in the way they work: creating self-training spaces that employ dynamics such as the Theater of the Oppressed and textile Artivism. It is a constant laboratory of experimentation, where the main chemistry is the relationship between diverse women through autonomy, dignity and care. Throughout the years and because of their unique way of organizing and creating innovative pedagogies in the area of housework and care, they have been awarded the City of Barcelona Award (2015) in the Education area. This has reinforced the indisputable task and responsibility they have as an organization to continue strengthening and creating spaces for all women, migrants, with or without papers, in the sector. In their practices, Sindillar embodies what is a decolonial pedagogy, that is (...) a praxis based on educational insurgency - therefore, not just a denunciatory one - in which the term insurgency represents the creation and construction of new social, political, cultural and thinking conditions. In other words, the construction of a pedagogical notion and vision that extends far beyond the processes of teaching and transmitting knowledge, which conceives of pedagogy as a cultural policy. (Oliveira and Candau, 2010, p. 28) Decolonial pedagogy aims at a de-construction that builds new subjectivities and objectivities. It aims to open up radically different ways of thinking and building, which question and challenge the single reason of Western modernity (Walsh, ?). Freire (1970) explains how conventional education is a form of cultural reproduction, of inculcating, for example, passivity through a 'banking' method. For him, the only way to create a transgressive, humanizing and emancipating education is by drastically altering the relationships established in the educational context: the person who educates, educates with, and never for; they carry out their mission when the person being educated critically interprets the world and even their own educational process.This means that it is not possible to transform the coloniality of education just by changing the prescribed curriculum, the subjects covered in class; it is also necessary to change the hidden curriculum, the values taught and inculcated. And this therefore requires working on otherness and care. Sindillar also embodies a womanistic care that challenges colonial care ethics theory. The sindis, women who participate at the syndicate, incorporate a womanist care ethics (Beauboeuf-Lafontant, 2002): through othermothering, political clarity and an ethics of risk.

Abstract (in Language of Presentation)

Nesta comunicação, apresentaremos o desenvolvimento da pedagogia decolonial do Sindillar e sua conexão com a história do sindicato e das lutas e movimentos das mulheres migrantes. O Sindillar-Sindihogar é o primeiro sindicato independente de mulheres migrantes trabalhadoras dos cuidados e domésticas na Espanha, nascido em 2011 em Barcelona. Elas constroem redes com outras organizações feministas e de migrantes e geram projetos conjuntos, como Migròctones e Madremanya, além de oferecer treinamento sociolaboral e assessoria jurídica gratuita. Suas práticas descolonizadoras são claras na forma como trabalham: criando espaços de autoformação que empregam dinâmicas como o Teatro do Oprimido e o Artivismo têxtil. É um laboratório constante de experimentação, onde a química principal é a relação entre diversas mulheres por meio da autonomia, da dignidade e do cuidado. Ao longo dos anos, e devido à sua maneira única de organizar e criar pedagogias inovadoras na área de trabalho doméstico e cuidados, elas receberam o Prêmio Cidade de Barcelona (2015) na área de Educação. Isso reforçou a tarefa e a responsabilidade indiscutíveis que elas têm como organização de continuar fortalecendo e criando espaços para todas as mulheres, migrantes, com ou sem documentos, no setor. Em suas práticas, o Sindillar incorpora o que é uma pedagogia decolonial, ou seja (...) uma práxis baseada numa insurgência educativa propositiva – portanto, não somente denunciativa – em que o termo insurgir representa a criação e a construção de novas condições sociais, políticas, culturais e de pensamento. Em outros termos, a construção de uma noção e visão pedagógica que se projeta muito além dos processos de ensino e de transmissão de saber, que concebe a pedagogia como política cultural. (Oliveira e Candau, 2010, p. 28). A pedagogia decolonial visa a uma desconstrução que constrói novas subjetividades e objetividades. Seu objetivo é abrir formas radicalmente diferentes de pensar e construir, que questionem e desafiem a razão única da modernidade ocidental (Walsh, ?).. Freire (1970) explica como a educação convencional é uma forma de reprodução cultural, de inculcar, por exemplo, a passividade por meio de um método "bancário". Para ele, a única maneira de criar uma educação transgressora, humanizadora e emancipadora é alterando drasticamente as relações estabelecidas no contexto educacional: quem educa, educa com, e nunca para; cumprem sua missão quando a/o educanda/o interpreta criticamente o mundo e até mesmo seu próprio processo educacional. Isso significa que não é possível transformar a colonialidade da educação apenas mudando o currículo prescrito, as matérias abordadas em sala de aula; também é necessário mudar o currículo oculto, os valores ensinados e inculcados. E isso, portanto, exige que se trabalhe com a alteridade e o cuidado. O Sindillar também incorpora um cuidado feminista que desafia a teoria da ética do cuidado colonial. As sindis, mulheres que participam do sindicato, incorporam uma ética de cuidado feminista (Beauboeuf-Lafontant, 2002): por meio de outras mães, clareza política e uma ética de risco.

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Deconstructing coloniality in the history of the Guarani Gwyrá Pepó Indigenous State School

Desconstruindo a colonialidade na história da Escola Estadual Indígena Guarani Gwyrá Pepó

Amanda Aliende da Matta
Universitat de Barcelona, Spain

Abstract (in English)

The main protagonist in official history is typically a white European man. In Brazilian indigenous historiography, this express colonialism has not been well regarded for decades, but the colonial epistemic bias is still present. This was also the case in the historiography of the creation of the Guarani Gwyrá Pepó State Indigenous School, on the Tenondé Porã indigenous land in São Paulo. According to the official version, the school was founded in 1997, in an alliance between the local community and FUNAI, and soon became a state school (in 2001). However, the memory and oral history of the village community tell a different version of this process. This work is the result of the author's master's research in Education. The aim of this article is to tell the invisible story of the creation of the Guarani Gwyrá Pepó Indigenous State School, revealed in oral accounts and also in documents found from these accounts. We will present the reconstruction of this process, which includes the participation of several women hitherto forgotten by official history. The starting point for this work was the stories told by the indigenous people themselves. The research fieldwork was carried out between 2017 and 2018. There were several visits to the Tenondé Porã village, observation of primary and secondary school classes, informal conversations with students and teaching staff, open-ended interviews, and the researcher was allowed to take part in meetings to build the school's differentiated Pedagogical Political Project. A field notebook was kept with records of these visits. We conclude that the contradiction between the school that was originally intended to be built in the village and the one that exists there today is great, and the ideas that were mostly discussed in the meetings that the researcher attended between the indigenous people and the Juruá representatives of the state don't seem to address them. For someone from outside the village, it can be difficult to understand why Tenondé Porã wants the school, which school it wants and why it "allows" the advancement of Juruá interests. Perhaps one of the keys to this understanding lies precisely in understanding the Juruá's expectations of the Guarani and the relationship that is established between these two peoples. There is no unified voice throughout the village about the school. It's not possible to generalize that they reject school or that they don't want certain aspects of Jurua life, for example. What is generalized is the concealment, by official history, of the main moments in the schooling process in Gwyrá Pepó, led by indigenous people and especially indigenous women. This is part of the same process that recognizes the creation of the differentiated indigenous school in Brazil as a great multicultural achievement without taking into account the effects it had on the villages and the enormous multiplicity of indigenous peoples, voices and perspectives on the school. A story is told based on a white, institutionalized episteme, which we will dismantle based on the oral accounts collected.

Abstract (in Language of Presentation)

O protagonista principal na História oficial é tipicamente um homem branco europeu. Na historiografia indígena brasileira, há décadas este colonialismo expresso já não é bem visto, mas o viés epistêmico colonial ainda se vê presente. Este era o caso, também, da historiografia da criação da Escola Estadual Indígena Guarani Gwyrá Pepó, na terra indígena Tenondé Porã, São Paulo capital. Segundo a versão oficial, a escola foi fundada em 1997, em uma aliança entre a comunidade local e a FUNAI, e logo se tornou uma escola estadual (em 2001). Entretanto, a memória e história oral da comunidade da aldeia contam uma versão diferente deste processo. O presente trabalho é fruto da pesquisa de mestrado em Educação realizada pela autora. O objetivo deste artigo é relatar a história invisibilizada da criação da Escola Estadual Indígena Guarani Gwyrá Pepó, revelada em relatos orais e também em documentos encontrados a partir destes relatos. Apresentaremos a reconstrução deste processo, que inclui a participação de diversas mulheres até agora esquecidas pela história oficial. O ponto de partida do presente trabalho foram as histórias contadas pelos próprios indígenas. O trabalho de campo da pesquisa foi realizado entre 2017 e 2018. Foram realizadas diversas visitas à aldeia Tenondé Porã, observação de aulas do Ensino Fundamental e Médio, conversas informais com estudantes e com o corpo docente, entrevistas abertas, e foi permitida a participação da pesquisadora em reuniões para a construção do Projeto Político Pedagógico diferenciado da escola. Foi feito um caderno de campo com registros de tais visitas. Concluimos que a contradição entre a escola que se queria construir originalmente na aldeia e a que hoje lá existe é grande, e as ideias majoritariamente discutidas nas reuniões a que a pesquisadora deste trabalho assistiu entre os indígenas e os juruá representantes do Estado não parecem endereçá-las. Para alguém de fora da aldeia, pode ser difícil compreender por que a Tenondé Porã quer a escola, qual é a escola que quer e por que “permite” a avançada dos interesses juruá. Talvez uma das chaves para essa compreensão esteja exatamente em entender as expectativas dos juruá sobre os Guarani e o relacionamento que se estabelece entre esses dois povos. Não há uma voz uníssona em toda a aldeia sobre a escola. Não é possível generalizar que eles rejeitam a escola ou que não desejam certos aspectos da vida juruá, por exemplo. O que é generalizado é o ocultamento, por parte da história oficial, dos principais momentos do processo de escolarização da Gwyrá Pepó, encabezados por indígenas e principalmente por indígenas mulheres. Isso é parte do mesmo processo que reconhece a criação da escola indígena diferenciada no Brasil como uma grande conquista multicultural sem levar em consideração os efeitos que ela provocou nas aldeias e a multiplicidade enorme de povos, vozes e perspectivas indígenas sobre a escola. Conta-se uma história a partir de uma episteme branca e institucionalizada, a qual desmontaremos a partir dos relatos orais coletados.

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Montessori Institutions and Emancipatory Possibilities: a Digital Historical Map at the Service of Research

Emma Perrone[1], **Gabriele Brancaleoni**[2]
[1]LUMSA University, Italy; [2]University of Bologna, Italy

In 1909, after the establishment of the first Children's House and the publication of *Il Metodo della pedagogia scientifica applicato all'educazione infantile nelle case dei Bambini* - defined as the "birth certificate" of the Method - Maria Montessori laid the foundations of her psycho-pedagogical proposal, which from its very beginnings proved to be an emancipatory instrument for the children and the society they are members of. "In the Montessori doctrine, above all its pedagogical requirements, there is a highly humanitarian and Christian social content" (Marcucci, "Una verità sul metodo Montessori", 7). Maria Montessori did not casually formulate the definition of the Children's House as "an element of direct civilization for the people" (Montessori, *Il metodo della pedagogia scientifica, 135)*. As a matter of fact, the institution - a pioneer in solving social and pedagogical problems – had a dual nature that made it a milestone in the educational landscape: its social nature, embodied by its "home school" characteristic, and its pedagogical nature, focused on methodological aspects. The first Children's House, an integral part of the civilization project in Rome's San Lorenzo district, played a fundamental role in the transformation of the most disadvantaged and troubled family environments. Introduced into the daily lives of families, the school took on a character of collective ownership and responsibility, with parents being called upon to fulfil unavoidable obligations, to reflect on a new way of thinking childhood and education. The crucial element of the presence of the teacher, who lived and operated in the same building, contributed to making the school a fundamental reference point for families' lives. This article aims to explore the crucial role of the Children's House in activating emancipatory processes and directing civilization in the different social and cultural contexts in which they were operative. To support the argumentation, we will display a historical mapping of the Montessori method schools (nurseries, Children's House, primary or secondary schools), still existing or past, that have been established from 1907 to the present day in Italy. The map is the result of in-depth archival research made to collect the data necessary to reconstruct the history (foundation, years of operation, closure, directors/directors, teachers, children accommodated) of these institutions. This tool - created to visualise the dissemination and reception of Montessori's pedagogy in Italy - is one of the results of the Prin "*Maria Montessori from the past to the present. Reception and implementation of her educational method in Italy on the 150th anniversary of her birth*". This contribution aims to provide a representation of how the presence of Montessori institutions has influenced the society of an area in specific historical periods. Underlining the importance of Montessori thought in the history of education and pedagogy in Italy, the data collected in the map cross-referenced with the histories of the contexts will allow us to draw conclusions on the role played by these institutions in the development of individual and collective emancipatory processes, together with the construction of more equal, democratic, and inclusive social contexts.

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Cowboys And Indians Through The Lens Of Children's Literature. Pacifico Fiori's "La storia del Far West" In English Translation

Claudia Alborghetti
Università Cattolica del Sacro Cuore, Italy

In the 1950s Italy was living a historical turn in society. The economic miracle led to improvements in people's habits, with television, cinema, and radio that revolutionized free time. The need for general knowledge in a wide variety of subjects is reflected in the distribution of encyclopedias for both adults and children (Boero, De Luca 2012). Pacifico Fiori worked along these publishing lines to produce books that helped young readers discover new worlds beyond their own. *La storia del Far West* (1951) was published in the book series *Ragazzi d'oggi*, with stories to be read outside the spaces of formal education. According to the paratext, the series was meant to challenge the growing presence of movies and comics considered "bad literature" for younger generations. It seamlessly educated young readers' "brain" and "heart", but still from the point of view of an Italian society that maintained the conquering ideology of the Fascist regime. Fiori's book was translated into English as *Far West* in 1969 by Susan Cannata for Rylee, a small British publishing company, when a new wave of investments reached books for children. *Far West* cannot be considered a standard translation from source text to target text. Firstly, the book concept is different: if the source presented few black-and-white illustrations with a preponderance of textual material, the target is an oversize volume with splendid colour illustrations telling a story on their own, surrounded by chunks of text. Secondly, the chapter division of the source was cut and reorganised in a chronological narration in the target that covered part of American history from Columbus to Buffalo Bill, eliminating large sections of Fiori's text in favour of a different concept of entertainment through reading. Historical facts involving Indigenous peoples and the European colonizers show a different approach to the topics of gender (women ancillary to men's enterprises vs. men as settlers, warriors, and conquerors), race (natives vs. settlers), power (Indian chiefs vs. notable European colonizers). Education is not part of the narrative, emphasizing the aim of source and target text to mix knowledge and pleasure avoiding didacticism. This approach seems to support Chartier's vision of children's literature as a primary source of entertainment in view of more complex readings. Nevertheless, the translation theory by Venuti on "domestication" provides the basis to read Fiori's case study as an example of the colonization of language that – from an education point of view – manipulates the information to appease the target culture of British readers. Upon first reading, the source text is unbalanced towards the colonizers, and even when there is a vivid description of the Natives' habits and traditions, the colonial view triumphs in the conclusion with the 'natural' inclusion of Natives in the new white people society. The target text, on the other hand, seems to maintain a descriptive character that reorganizes and even integrates the knowledge on the Natives presented in the source text, constraining the colonizing view of Fiori's text towards a seemingly more objective approach to Otherness.

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Archives and Cultural Practices in the History of Education: Testimonies of Diversities, Continuities, and Ruptures.

Dóris Bittencourt Almeida
Universidade Federal do Rio Grande do Sul, Brazil

The panel brings together communications that problematize archiving practices in the present time, bringing to the fore ego-documents that constitute a "diversity of forms of written expression of feelings and personal experiences" (Amelang, 2015, p.17). Valuing this documentation is a way to carry out a theoretical-methodological investment that allows contact with less serial and more qualitative sources from two notions of temporality, namely, the time that has passed and the time in which one lives. The emergence of research on personal archives is tributary to the interest in their testimonies: both what has been kept by individuals and preserved by families outside institutional boundaries, and what is safeguarded in custodian institutions. Thus, the papers discuss the theme from different perspectives. The first one, entitled "Little saints" and their communion garments: images kept in female personal archives" analyzes female personal archives, in which, commonly, photographs and memorabilia from the first communion are present, referring to a frozen moment in women's childhood as a rite of passage among Catholic families. Next, "Between the minutiae and intensities of a life for teaching: Alice Gasperin (1906 - 2002)" invests in the itineraries of this teacher, through the examination of the private archive, which allowed access to representations she produced of herself, her practices, the institutions, in the case of the school, and also the experiences lived. The third communication, "Personal archives and the preservation of historical-educational heritage: the case of a primary school teacher (1990-2015)," discusses the personal archive of a teacher who, after retirement, donated her materials for safekeeping at the Federal University of Pelotas (UFPEL), in a specialized institutional archive on literacy, reading, writing, and school books. Finally, "Autobiographical writings for the selection of the Casa do Estudante Universitário Aparício Cora de Almeida (Porto Alegre/RS, 1987-2009)" is the communication that deals with autobiographical writings of candidates for housing vacancies at the Aparício Cora de Almeida University Student House (Ceuaca), an autonomous institution founded in the city of Porto Alegre in 1934. In these studies, the production of these archiving practices was examined, considering the personal documentary sets, despite their specificities, cultural testimonies, representations of different temporalities. Each of the works took as references the conceptions of preservation of personal memories, as historical-educational heritage that, through historiographical operation, promote the expansion of the historiographical repertoire of education, as discursive production of a certain time and place. As guardians of memory, personal archives represent individual singularities, but also reveal indications of collective memory. Finally, the relevance of these paper materialities produced in the private sphere is reinforced, which, if collected, transformed into documents, organized, and socialized, constitute an increment in the production in the History of Education.

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A History of the Liceo de Batlle y Ordoñez, Uruguay (1940-1970).

Una Historia Del Liceo de Batlle y Ordoñez, Uruguay (1940-1970).

Antonio Romano
Facultad de Humanidades y Ciencias de la Educación. Universidad de la República., Uruguay

Abstract (in English)

This work attempts to put different scales of analysis in dialogue, resuming the journey that arose from a research project that sought to highlight the influence of developmental ideas in the reform of the secondary education curriculum in 1963. The influence of International Organizations could be demonstrated from the use of the bibliography that accompanied the Reform document, which made it possible to identify not only extensive quotes on topics such as evaluation, but, above all, from the new meaning that was given. to this educational cycle. However, there is a distance that needs to be explained between how these discourses operate from educational policy documents and how actors use these discourses. In this work, we are going to analyze how the change that occurs with the expansion of enrollment is questioning the decisions of the directors of an educational center located in the interior of the country, which became the scene of a bitter confrontation between local forces. and how these local actors articulate the speeches of International Organizations such as UNESCO and the OAS, the official documents of the Reform and the Doctrine of the Educational Reform that began to be developed in the areas of the Teachers' Assemblies. An attempt is made to show how the decisions of the directors seek to find answers to the new reality of massification, at the same time that they attempt to redefine the meaning of secondary education in a context of strong political polarization. For this presentation, we use the personal archive of Director Salvador Fernández Correa, the personal archive of Inspector Arturo Rodríguez Zorrilla, and the Archive of the Teachers' Assemblies, among others.

Abstract (in Language of Presentation)

Este trabajo intenta poner en diálogo diferentes escalas de análisis, retomando el recorrido que surgió a partir de un proyecto de investigación en el cual se buscaba poner en evidencia la influencia de las ideas desarrollistas en la reforma del plan de estudios de enseñanza secundaria de 1963. La influencia de los Organismos Internacionales se pudo demostrar a partir del uso de la bibliografía que acompañó el documento de la Reforma, que permitió identificar no solo citas extensas sobre temas como evaluación, sino que, sobre todo, a partir del nuevo sentido que se otorgaba a este ciclo educativo. Sin embargo, existe una distancia que es necesario explicar entre el modo en que estos discursos operan desde los documentos de política educativa y el modo en que los actores hacen uso de estos discursos. En este trabajo vamos a analizar como el cambio que se produce con la expansión de la matrícula va interpelando las decisiones de los directores de un centro educativo ubicado en el interior del país, el cual se transformó en el escenario de un enconado enfrentamiento entre fuerzas locales y como estos actores locales articulan los discursos de los Organismos Internacionales como UNESCO y la OEA, los documentos oficiales de la Reforma y las Doctrina de la Reforma Educativa que comenzaba a desarrollarse en los ámbitos de las Asambleas de Profesores. Se intenta mostrar como las decisiones de los directores buscan encontrar respuestas a la nueva realidad de la masificación, al mismo tiempo que pretenden redefinir el sentido de la enseñanza secundaria en un contexto de fuerte polarización política. Para este ponencia se recurre al Archivo personal del Director Salvador Fernández Correa, el Archivo personal del Inspector Arturo Rodríguez Zorrilla, Archivo de las Asambleas de Profesores entre otros.

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Economic Enlightenment and its Others: Knowledge Conflicts Over US Economic Education after 1945

Francesco Carloni[1,2]
[1]Universität Trier, Germany; [2]Università di Modena e Reggio, Italy

The paper utilises the Sociology of Knowledge Approach to Discourse (Keller, 2019) to explore the history of US economic education between 1945 and the 1980s. During this period, the discursive field of economic education was marked by internal competition and friction with adjacent areas of expertise. The paper examines the bodies of knowledge mobilised by different claim-makers in the discursive formation and historical trajectory of an educational project. Economic education involves the dissemination of knowledge about capitalist society. Unsurprisingly, initiatives in this field have frequently been coupled with endeavours of economic stakeholders, primarily corporate management, at political persuasion (Leccese, 2021). The early Cold War witnessed a surge in such activities (Fones-Wolf, 1994; 2000). Simultaneously, however, the vision of an economically-literate enlightenment emerged. Stemming from the diagnosis that "the great majority of current political issues hinge on questions of finance and economic policy" (Baker, 1950: 391), economic literacy was presented as an indispensable resource for enabling citizens to engage more intelligently in political decision-making (Williams, 1949). Embodied institutionally in the Joint Council on Economic Education, this vision inspired economics and education scholars to engage in curriculum development and the professionalisation of economics instruction in US high schools. What would later be called the *economic education movement* (Habib, 1964) sought to demarcate itself simultaneously from a) the knowledge production practices of corporate communications and advertising (Melby, 1950: 381), and b) established traditions of citizenship education. These traditions prioritized different stocks of knowledge, pertaining to national history, constitutional law, and moral instruction. Proponents of economic enlightenment shared a non-partisan ethos and a commitment to scientific objectivity (Hancock, 1950). From the 1970s onwards, however, shifts in political culture and the discourse of the social sciences contributed to weakening the tenability of these commitments. *The Plausibilisation of Societal Influence on Education*. Resonant with the spread of 'neoliberal' ideas, corporate interference in curriculum design increasingly came to be viewed as inherent to the (desirable) self-governance of civil society. Concomitantly, the notion that societal forces impact education transitioned from a tried-and-true heuristic device of critical education research to a mundane theorem. If all of this diminished the urgency of pursuing impartiality, the adoption of standpoint epistemologies in radical studies of education (Gottesmann, 2016) contributed to casting objectivity *as such* as a suspicious notion. Faith in the emancipatory potential of economic enlightenment waned. *Paradigm Wars and Re-Ethicalisation.* While progressive interventions shifted from minute curriculum design to advocating theoretical/disciplinary pluralism as a counterweight to the predominance of neoclassical economics, civic empowerment once again became primarily associated with the elevation of ethical literacy. Using monographic issues of pedagogical journals and 'popular economics' magazines devoted to economic education as privileged sources (JES, 1950; Challenge, 1964; PJE, 1980), episodes of knowledge conflicts over US economic education will be presented to highlight dimensions of historical continuity and change.

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Biography of poor, black and peripheral educator Karla Kamille Costa de Oliveira Fonteles: Memories of Overcoming and Present Challenges

Biografia da educadora pobre, negra e periférica Karla Kamille Costa de Oliveira Fonteles: Memórias de Superação e Desafios Presentes

Aurinete Alves Nogueira[1], Lidiane da Silva Pereira[2], Francisa Luzia Araujo de Souza[3], Roberta Lucia Santos de Oliveira[4], Maria Aparecida Alves da Costa[5], Lia Machado Fiuza Fialho[6]

[1]Secretaria Municipal de Educação, Brazil; [2]Universidade Estadual do Ceará; [3]Universidade Estadual do Ceará; [4]UNIVERSIDADE ESTADUAL DO CEARÁ; [5]Instituto Federal de Educação, Ciência e Tecnologia do Ceará; [6]Universidade Estadual do Ceará

Abstract (in English)

This research is part of the field of the history of education, of the present time (Ferreiro, 2002), and deals with the biography of a poor black woman who faced adversity in order to get an education and become a teacher. However, she collapsed emotionally in the context of the pandemic caused by the SARS-CoV-2 virus, which required social isolation, the closure of schools, the adoption of emergency remote teaching and the use of Digital Information and Communication Technologies (Fialho; Freire; Sousa, 2022). The study aims to biograph Karla Kamille Costa de Oliveira Fonteles, emphasizing her educational and professional career and the impact caused by the pandemic on her social life. The research adopted the theoretical assumptions of cultural history (Burke, 2005; Barros, 2005), considering the openness of sources provided by the Annales School movement to portray and narrate the life of Karla Fonteles. Methodologically, oral history was selected because it allows us to use oral sources as an investigative epicenter (Alberti, 2013), through free interviews, which were recorded, transcribed and validated, intertwined with documentary sources, personal archives and images. The results of the research show that Karla Fonteles - a black, poor and peripheral woman - lived in a situation of social vulnerability during her childhood when she was sponsored by an American Non-Governmental Organization (NGO) called Compassion, which brought together people from the United States who were well-off to help with the survival and education of underprivileged children. As a result, she was able to study at a philanthropic and religious community school called Bethesda, after which she entered state schools in the outlying Henrique Jorge neighborhood where she lived. When she finished her basic education, her godfather paid for a preparatory course for the university entrance exams at a private school, and for her Pedagogy course at Faculdade Cearense. Karla Fonteles considers herself privileged because she got a higher education while her colleagues did not have the same opportunity, since they did not rely on the charity of foreigners, even though quality, multicultural and situated education should be everyone's right (Adichie, 2019). Currently a permanent teacher in the municipality of Fortaleza, working at the Bergson Gurjão Farias Municipal School, she once again found herself in a vulnerable situation in the context of the Covid-19 pandemic, as she was forced to turn her home into a work environment, take on multitasking, have resources she didn't have to acquire technological resources, which led to previously non-existent health problems, such as anxiety and Burnout Syndrome. This situation, which has claimed thousands of lives, has also led to an increase in social, economic and educational inequalities (Nóvoa; Alvim, 2021), especially for black women (Agência Brasil, 2020), as experienced by the biographer. There is an urgent need to invest in policies that strengthen the valorization of diversity and intersectionality, considering inequalities of race and class (Davis, 2016; Gonzaléz, 1982).

Abstract (in Language of Presentation)

A presente pesquisa se insere no campo da história da educação, do tempo presente (Ferreiro, 2002), e trata da biografia de uma mulher negra e pobre que enfrentou adversidades para conseguir formação educacional e tornar-se professora. Todavia, colapsando emocionalmente no contexto da pandemia causada pelo vírus SARS-CoV-2, que exigiu o isolamento social, o fechamento das escolas, a adoção do ensino remoto emergencial e a utilização das Tecnologias Digitais de Informação e Comunicação (Fialho; Freire; Sousa, 2022). O estudo tem como objetivo biografar Karla Kamille Costa de Oliveira Fonteles enfatizando seu percurso educacional, profissional e o impacto causado pela pandemia na sua vida social. A pesquisa adotou os pressupostos teóricos da história cultural (Burke, 2005; Barros, 2005), por considerar a abertura de fontes proporcionada pelo movimento da Escola de Annales para retratar e narrar a vida de Karla Fonteles. Metodologicamente, a história oral foi selecionada por permitir utilizar a fonte oral como epicentro investigativo (Alberti, 2013), mediante entrevistas livres, gravadas, transcritas e validadas, no entrecruzamento com fontes documentais, arquivo pessoal e imagéticas. Os resultados da pesquisa apontam que Karla Fonteles - mulher negra, pobre e periférica - vivia em situação de vulnerabilidade social na infância quando foi apadrinhada por uma Organização Não Governamental (ONG) americana, denominada Compassion, que articulava uma pessoa de boas condições financeiras dos Estados Unidos da América, para ajudar na sobrevivência e educação de crianças carentes. Com isso, ela pôde estudar em uma escola comunitária filantrópica e religiosa chamada Betesda, em seguida, ingressando em escolas públicas estaduais do bairro periférico Henrique Jorge, onde morava. Ao finalizar a educação básica, seu padrinho custeou um cursinho preparatório para o vestibular, em escola privada, e o curso de Pedagogia na Faculdade Cearense. Karla Fonteles considera-se privilegiada porque conseguiu educação de nível superior enquanto suas colegas não tiveram a mesma oportunidade, já que não contaram com a caridade de estrangeiros, ainda que a educação de qualidade, multicultural e situada deveria ser direito de todos (Adichie, 2019). Atualmente, professora efetiva do município de Fortaleza, com lotação na Escola Municipal Bergson Gurjão Farias, viu-se novamente em situação de vulnerabilidade no contexto da pandemia de Covid-19 por ser obrigada a transformar sua residência em ambiente de trabalho, assumir multitarefas, dispor de recursos que não possuía para adquirir recursos tecnológicos, o que acarretou problemas de saúde antes não existentes, como a ansiedade e Síndrome de Burnout. Essa conjuntura que ceifou milhares de vidas, também trouxe como consequências o aumento das desigualdades sociais, econômicas e educacionais (Nóvoa; Alvim, 2021), principalmente para as mulheres negras (Agência Brasil, 2020), como vivenciadas pela biografada. Assevera-se a necessidade urgente em investir em políticas que fortaleçam a valorização da diversidade e interseccionalidade considerando as desigualdades de raça e classe (Davis, 2016; Gonzaléz,1982).

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School Archives as a Source for Historical Research, Local Memory, and Social and Public History. A Case Study

Beatrice Partouche
Università degli Studi Roma Tre, Italy

School archives are a highly varied reality and difficult to fit into a single framework. Some are kept in schools, others in municipal archives or other local government offices, much documentation has been dispersed and much has suffered the damage of time and poor preservation. School archives are given the status of cultural heritage by law and as such must be preserved and managed according to specific regulations, leaving, however, the burden of observance to each institution, although the financial reality of schools does not allow for full compliance. The awareness of the school administration of the irregularities in the management of the historical archives generates a certain distrust of outside researchers who are often denied access, effectively tying up important historical sources. In the schools of Rome, a census of archives was started in the early 2000s with a special focus on upper secondary schools. For economic and practical reasons, however, the condition of the school archives of elementary school was neglected, remaining to this day not fully known, lacking an organic census and, unfortunately, lacking the resources to maintain the archives properly. Often the management is left to the goodwill of school staff who "tidy up" without the necessary professional expertise.In addition, it is not uncommon to find that the obligation to preserve the documentation is not fulfilled. Recently to solve these problems, schools have organized networks, especially historical upper secondary schools. In this context, therefore, the importance of elementary schools, which constitute our main research interest remains neglected. During a period of study, we came across a school archive rich in sources for not only local but also national history. Thanks to these sources, two workshops with school children were also offered. The aim of this presentation is to provide an example of the kind of documentation and historical sources that can be found in elementary school archives.The exactitude required, for many years, in the compilation of certain documents such as, for example, class registers, allows for very accurate reconstructions not only of class composition and teaching approaches but also of daily activities complemented by the teachers' reflections.The school Umberto I in Rome was one of the seven schools to host special classes for Jewish children, excluded because of the anti-Semitic laws from 1938 to 1943 and only admitted to some public schools in separate settings, of which the archives offer valuable evidence. It was also attended for a year by Enzo Camerino, one of the very few survivors of deportation to the death camps, by the son of a victim of the Ardeatine Caves and the son of the Afghan king in exile in Rome. Alongside exceptional war-related events, the pattern of dropping out, the history of special education, the history of didactics, and everyday school practices such as teacher-pupil or teacher-family relations can be reconstructed.

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Curriculum History and in Service Teacher Education: Analysing the Notion of Practice in Profissional Master Course in Brazil.

Rosilaine de Fátima Wardenski[1], Mariana Lima Vilela[2], Marcia Serra Ferreira[1]
[1]Universidade Federal do Rio de Janeiro, Brazil; [2]Universidade Federal Fluminense, Brazil

In this work, we explore, from a historical perspective, how the notion of practice became a core component in the stricto sensu graduate level studies of teachers of elementary education in Brazil. This tells us who we are and what we must know as teachers of Sciences and Biology. The work articulates research projects funded by the CNPq and Faperj, all of which were developed within the confines of the History of the Curriculum Study Group. It is especially interesting to us to perceive how practice, when included in the conceptual and institutional infrastructures of school education, became 'naturalized', with its meanings disputed, but its presence unmistakable. In the undertaking of this task, our research files included academic productions that focus on Professional Master's Degrees in the field of the teaching of Sciences and Mathematics. These courses emerged in 2000 amid the creation of the field of teaching Science and Mathematics, an initiative of seven graduate programs previously allocated to the field of Education, replete with disputes within a heterogeneous disciplinary community. Using the descriptors 'professional master's degree in science teaching' or 'professional master's degree in biology teaching' in various databases (Google Scholar, Scielo and CAPES journals), we selected one hundred and sixty-two productions from 2001 to 2023 that address the topic in question. In specific terms, we chose to analyze the eight works (seven articles and one master's thesis) that focus on the nature of the educational products developed within the courses rather than the products themselves. In dialogue with Michel Foucault, historians (Reinhart Koselleck) and curriculum experts (Kathryn Kirchgasler; Thomas Popkewitz), we adopted a discursive approach to the History of the Curriculum as History of the Present, perceiving history as a relationship of power, a science that is produced in (and of) the present, and in which experience and knowledge are mutually constituted. In the analysis, we focused on the goals of educational products and their relationship with the notion of research that has historically regulated stricto sensu graduate studies, as well as the rules for their production. We found that professional Master's Degree courses are considered powerful both in terms of strengthening the field of Education as a field of knowledge and for producing social and economic effects through education. In both cases, it is the notion of practice that articulates academic and professional demands, with the educational product (which is a course requirement, alongside the dissertation) being the device that operates and produces relationships and strategies between discourses, institutions and measures. It therefore regulates the knowledge to be taught and the teachers suited to this task through ongoing training at the stricto sensu graduate level. In this scenario, it helps to constitute the 'truths' of Science and Biology teaching, reorganizing past experiences and possible futures amidst knowledge and power games.

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Education in civil-military dictatorships in Latin American in 20th century. Part 1

Pablo Luis Pineau
Universidad de Buenos Aires, Argentine Republic

At the beginning of the 21st century, studies on the civil-military dictatorships in the Latin American Southern Cone and in the subsequent processes of transitions towards democracy. New perspectives were developed in dialogue with the political history and the pedagogy of memory, in relation to theoretical approaches and frameworks emerging from history, sociology, anthropology, pedagogy and psychology. Citizen formation, the history of the different national States and the history world and regional teachings taught in the classrooms were permeated by disputes between historiographic currents, due to the struggles for memory about authoritarian regimes, and by the related policies adopted in each country. Particularly in history of education, investigations have expanded into to the ways in which dictatorships have affected the lives of teachers, students and school communities, in curricular proposals, in classroom practices, and in text productions and institutional developments. It also delved into the Historical inscriptions made possible its location in the processes of recovery of the democracies, and in the memory policies carried out since then. These new contributions enabled reflections and practices both in relation to their teaching as well as research on the topic. This was also possible due to the realization of archival works linked to the recovery and valorization of varied sources such as oral testimonies, "minor" documents, objects and material culture, and replacement tasks of experiences and assigning prominence to voices and subjects not always considered.
In 2017, in the context of ISCHE39 held in Buenos Aires, it began its actions the group "Authoritarianisms and Education in Ibero-America in the 20th century", which carried out different in-person and virtual meetings since then. From the successive work sessions, presentations at events and publications involve more than forty colleagues from various countries focused on the topic. Its formation has been an opportunity for exchange, learning and fundamentally for the construction of a corpus of information that follows acting as a trigger towards new projects. The symposium proposed here is located in that series. The presence of researchers interested parties from various countries will allow cross-fertilizing perspectives and reflections, and review the pedagogical and didactic plots that imply the complexity of the topics depending on their teaching and new research processes. Accordingly, the debate will be organized in two groups of questions linked to a set of educational experiences that reveal marks of dictatorships: those that have to do with conceptualizations and reconceptualizations of concepts such as authoritarianism, resistance and transitions, and those that come to review the perspectives on their forms of memory.

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Education in civil-military dictatorships in Latin American in 20th century. Part 2

Pablo Luis Pineau
Universidad de Buenos Aires, Argentine Republic

At the beginning of the 21st century, studies on the civil-military dictatorships in the Latin American Southern Cone and in the subsequent processes of transitions towards democracy. New perspectives were developed in dialogue with the political history and the pedagogy of memory, in relation to theoretical approaches and frameworks emerging from history, sociology, anthropology, pedagogy and psychology. Citizen formation, the history of the different national States and the history world and regional teachings taught in the classrooms were permeated by disputes between historiographic currents, due to the struggles for memory about authoritarian regimes, and by the related policies adopted in each country. Particularly in the history of education, investigations have expanded into to the ways in which dictatorships have affected the lives of teachers, students and school communities, in curricular proposals, in classroom practices, and in text productions and institutional developments. It also delved into the Historical inscriptions made possible its location in the processes of recovery of the democracies, and in the memory policies carried out since then. These new contributions enabled reflections and practices both in relation to their teaching as well as research on the topic. This was also possible due to the realization of archival works linked to the recovery and valorization of varied sources such as oral testimonies, "minor" documents, objects and material culture, and replacement tasks of experiences and assigning prominence to voices and subjects not always considered.
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Entre O Guardar E O Doar: Arquivos Pessoais De Professores Da UFRGS E A Pesquisa Em História da Educação

Between Keeping And Giving: Personal Archives Of Professors At The UFRGS And The Research In History Of Education

Dóris Bittencourt Almeida
Universidade Federal do Rio Grande do Sul, Brazil

Abstract (in English)

Taking as reference the concepts of educational heritage (Escolano, 2017) and desire for memory (Nora, 1993), this article seeks to reflect on the processes of institutional safeguarding of professors' personal archives, by considering them important documentary typologies for fostering research in History of Education. Based on the experience of gathering these archives promoted by the UFRGS, the aim of this study is also to discuss the possible meanings of keeping and donating these documents, discussing the archiving and donation practices undertaken by their owners or their relatives. The Education Memory Centers are places where educational heritage is constituted. They contemplate certain *desires* and preserve, on paper or other supports, the experiences of women and men from different temporalities. Thus, at the Faculty of Education, there has been a growing effort to house the personal archives of teachers, which are endowed with singularities, complexities and sensitivities. To date, there have been fifteen sets of documents from female professors and five from male ones. The institution receives them according to its methodology, and respects their original organizational methods; they are sanitized, catalogued and prepared for public consultation. It is possible to hypothesize that the gesture of donation may be a way, whether or not intentional, of preserving an image of oneself, by expressing a desire for recognition, as these testimonies, given to a memory space, build a public image of their owners. Cox (2017) explains that building a personal archive is a practice aimed at resisting oblivion. However, it should be borne in mind that discarding is part of these practices; it is impossible to preserve everything (Artières, 1998). Another remarkable aspect of these gestures of saving/donating is the gender markers. The fact that there are significantly more collections belonging to women is not surprising, given that what is being discussed is a Faculty of Education, a place historically filled by female professors. It can be said that these archives show greater organization and that they contain documents of an intimate nature, such as diaries, daily notebooks, personal diaries, memory albums and school notebooks. Regarding the teaching career, it is clear that the donors are careful to preserve lesson plans, student work and assessment records. Nonetheless, other interests go beyond the realm of privacy. Michelle Perrot (1989), when historicizing archiving practices from the 19th century onwards, noted that women in certain social positions were the producers of these private archives. The question arises as to what extent schools and universities are aware of the meanings of *other methods of keeping* records, beyond the official duty to keep them. Magalhães (2004) explains that there are still few traces of education's past, due to the difficulties institutions have in establishing a policy for their memories. Therefore, the importance of Memory Centers is highlighted from the perspective of paying attention to the old roles of their teaching staff, undertaking a founding commitment to the right to memory, to citizenship and promoting conditions for increasing scientific production, especially in the field of the History of Education.

Abstract (in Language of Presentation)

Tomando como referência os conceitos de patrimônio educativo (Escolano, 2017; Magalhães, 2004) e vontade de memória (Nora, 1993), a comunicação busca refletir sobre os processos de salvaguarda institucional de arquivos pessoais de professores, considerando-os importantes tipologias documentais para o fomento da pesquisa em História da Educação. A partir da experiência de captação desses arquivos promovida pela UFRGS, também configura-se como objetivo da comunicação discutir possíveis significados da guarda e doação desses documentos, problematizando as práticas de arquivamento e de doação desenvolvidas pelos seus titulares ou familiares. Os Centros de Memória da Educação são lugares de constituição do patrimônio educativo, contemplam determinados *quereres,* preservam, em papéis ou outros suportes, experiências de mulheres e homens, de diferentes temporalidades. Assim, na Faculdade de Educação da UFRGS vem se ampliando um trabalho de acolhimento de arquivos pessoais de docentes, materialidades dotadas de singularidades, complexidades e sensibilidades. Tem-se, até o momento, quinze conjuntos documentais de professoras e cinco de professores. Metodologicamente, são recebidos pela instituição, respeitando os modos originais de organização, higienizados, catalogados e preparados para a consulta pública. Especula-se que o gesto da doação pode ser uma forma, mais ou menos intencional, de preservar uma imagem de si, expressando um desejo de reconhecimento, pois esses testemunhos, cedidos a um espaço de memória, constroem uma imagem pública dos seus titulares (Ribeiro, 1998). Cox (2017) explica que a construção do arquivo pessoal é uma prática com vistas a resistir ao esquecimento. Entretanto, pondera-se que o descarte faz parte dessas práticas, não há como conservar tudo (Artières, 1998). Outro aspecto notável nestes gestos de guardar/doar são as marcas de gênero. O fato de ter-se um número significativamente maior de acervos de mulheres, não chega a ser surpreendente, tendo em vista que estamos a falar de uma Faculdade de Educação, lugar historicamente ocupado por professoras. Pode-se dizer que esses arquivos evidenciam uma maior organização e observa-se a presença de documentos de caráter íntimo, como diários, cadernos de anotações cotidianas, agendas pessoais, álbuns de recordação e cadernos escolares. Sobre os percursos docentes, vê-se o cuidado das doadoras em preservarem planos de aulas, trabalhos de alunos com registros da avaliação. Não obstante, comparecem nesses guardados outros interesses que ultrapassam a esfera da intimidade. Michelle Perrot (1989), ao historicizar as práticas de arquivamento a partir do século XIX, constata que as mulheres, de determinadas posições sociais, são as produtoras desses arquivos privados. Pondera-se se em que medida escolas e universidades atentam para os significados de *outros modos de guardar,* para além da conservação da sua documentação por dever oficial. Magalhães (2004) explica que ainda são poucos os vestígios do passado da Educação, pelas dificuldades das instituições terem uma política para suas memórias, portanto, aqui se postula a relevância dos Centros de Memória na perspectiva da atenção aos *velhos papéis* de seus docentes, assumindo um compromisso fundante, de direito à memória, à cidadania e promovendo condições para um incremento da produção científica, sobretudo no campo da História da Educação.

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“The Punishment is Perfectly Justifiable”: Analysis of the Criminal Case Involving Child in the City of Santa Maria, RS (1928)

“É Perfeitamente Justificável o Castigo”: Análise de Uma Queixa-crime de Espancamento de Menor na Cidade de Santa Maria, RS (1928

Marcelo Marin Alves, Laryssa Celestino Serralheiro, Fernando Ripe
Universidade Federal de Pelotas, Brazil

Abstract (in English)

Inserted within the field of History of Education, with a theoretical and methodological basis in historiography concerning Childhood and Youth, this presentation aims to analyze a criminal case involving a minor in the city of Santa Maria, in the state of Rio Grande do Sul, in the year 1928. The study indicates that in a certain context, corrective practice, characterized by forms of symbolic violence and corporal punishment, was conceived as an educational method aimed at suppressing minor offenses and promoting social conformity among deviant individuals, making them docile and obedient. The criminal process is the main source of investigation, composed of sixty-one pages that are under the custody of the Public Archive of the State of Rio Grande do Sul (APERS). Reflection on police processes and inquiries as historical sources for investigating educability within a specific temporal and spatial context highlights the capacity of such documents to analyze socially established norms of behavior, as well as potential resistances and violations of legislation and public order. In criminal proceedings, the narratives of defendants, victims, police officers, lawyers, and witnesses reveal a multitude of accounts addressing the sensitivities and sufferings of those who, in some way, seek justice and reparation for violations of the law. In the case at hand, the plot begins with a report from Antonio Rizzato, an Italian citizen, married, and a pharmacist, who alleged the theft of several fine dresses belonging to his wife. He attributed the theft to his "little maid," a 9-year-old girl named Maria Alves dos Santos, who was under his guardianship and was also his goddaughter. The Police Chief, Dr. João Bonuma, upon interrogating the accused, noticed signs of physical abuse. It was at this moment that the minor reported that she had been suffering daily assaults from her godfather as a consequence of the offense. The records indicate that the pharmacist was liable for bodily harm (Article 303 of the Penal Code of 1890) with the aggravating factor of the crime being committed against a minor and by her guardian (Article 39 § 9 of the Penal Code of 1890). In the defense, Rizzato's attorney argued that the defendant's conduct was not motivated by criminal intentions but rather aimed at correcting the defendant, stating that "punishment is perfectly justifiable, provided there has not been an excess that would reveal the wickedness of the one executing it," considering that the minor was acquiring harmful habits of idleness, "the most fertile ground for crime." Through a descriptive-analytical approach grounded in a Foucauldian perspective, we observe that the analysis of criminal complaint processes reveals the existence of patterns of criminality and violence involving children and young people. When considered in light of the penal codes of the time, such occurrences emerge as phenomena resulting from various social factors marked by regularities that do not always consider the needs of care and protection of children and young people, thus making them subject to historical investigation and potentially fruitful for study in the fields of History of Education, Childhood, and Youth.

Abstract (in Language of Presentation)

Inserido no campo da História da Educação, tendo como base teórica e metodológica a historiográfica concernente à Infância e à juventude, a presente comunicação tem como proposta a análise de um processo criminal envolvendo uma menor na cidade de Santa Maria, no estado do Rio Grande no Sul, no ano de 1928. O estudo indica que em um determinado contexto, a prática corretiva, marcada por formas de violência simbólica e castigos corporais, foi concebida como um método educativo, visando reprimir pequenos delitos e promover a conformidade social entre os indivíduos desviantes, tornando-os dóceis e obedientes. O processo crime é a fonte principal de investigação, composto por sessenta e uma páginas que se encontra sob a guarda do Arquivo Público do Estado do Rio Grande do Sul (APERS). A reflexão acerca dos processos e inquéritos policiais como fontes históricas para a investigação da educabilidade em um determinado contexto temporal e espacial, evidencia a capacidade que tais documentos possuem para a análise das normas de comportamento socialmente estabelecidas, assim como para as potenciais resistências e violações à legislação e à ordem pública. Nos processos criminais, as narrativas dos réus, vítimas, agentes policiais, advogados e testemunhas revelam uma multiplicidade de relatos que abordam sensibilidades, sofrimentos daqueles que, de alguma maneira, buscam justiça e reparação diante das transgressões à lei. No caso em tela, a trama se inicia com uma denúncia de Antonio Rizzato, cidadão italiano, casado, farmacêutico, o qual alegou o furto de diversos vestidos finos pertencentes à sua esposa. Furto que atribuiu a sua “empregadinha” uma menina de 9 anos de idade, chamada Maria Alves dos Santos, a qual era sua tutelada e afilhada. O delegado de Polícia, Dr. João Bonuma, ao interrogar a acusada, notou indícios de espancamento. Foi neste momento que a menor relatou que vinha sofrendo agressões diárias por parte de seu padrinho, como consequência do delito. Nos autos, consta que o farmacêutico estava incurso nas penas de lesão corporal (Art. 303 do código penal de 1890) com o agravante de o crime ter sido cometido contra uma menor e por seu tutor (Art. 39 § 9 do código penal de 1890). Na defesa, o patrono de Rizzato sustentou que a conduta do acusado não foi motivada por intenções criminosas, mas de corrigir a ré, sendo “perfeitamente justificável o castigo, desde que não tivesse havido excesso de maneira há patentear perversidade de quem o executa” visto que a menor estava adquirindo hábitos prejudiciais de ociosidade, “os mais fecundos do crime”. Mediante uma abordagem descritivo-analítico fundamentada na perspectiva foucaultiana, observamos que a análise dos processos de queixa-crime revela a existência de padrões de criminalidade e violência envolvendo crianças e jovens. Quando consideradas à luz dos códigos penais da época, tais ocorrências surgem como fenômenos resultantes de diversos fatores sociais marcados por regularidades que nem sempre consideram as necessidades de cuidado e proteção das crianças e dos jovens, tornando-os, assim, passíveis de investigação histórica e potencialmente fecundos para estudo no campo da História da Educação, da Infância e dos Jovens.

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Um Arquivo, Um Acervo E Uma Fonte: Uma Tríade Para Se Pensar A Diversidade E A (Des)Colonização

An Archive, A Collection And A Source: A Triad For Thinking About Diversity And (De)Colonization

Etienne Baldez[1], Matheus Filipe Borges[1], Patrick Antunes Menezes[2], Samira Paulo de Araújo de Oliveira[1]
[1]Universidade de Brasília, Brazil; [2]Universidade Federal Fluminense, Brazil

Abstract (in English)

The present study considers the triad of archive, collection and source for the construction of a historical narrative that pays attention to diversity and (de)colonization in the History of Education in the Federal District, Brazil, in the 1960s. Specifying this triad, taking The Documentation and Memory Center of the Faculty of Education of the University of Brasília (CEDUC/FE/UnB) serves as a space of memory, which will complete three decades since its creation in 2024. Currently, CEDUC has ten research funds and, in this work, the Fund for the History of Education of the Federal District and Surrounding Area was considered and, within it, the Pre-Book Ataliba or Cartilha Ataliba, as it is known in Brasília, by teachers and former students who became literate with this work. At CEDUC you will find the material that would serve as a guide for teachers. The work was created around 1963/64 and its author is Ivonilde Faria Morrone, who was a public school teacher in Brasília, DF. The booklet is named after the boy Ataliba, a character who makes up the literacy plot together with his family (dad and mom, no names given, and his sister, Nina), with his sister's friend (Anita), his sister (Lili) and pets (Sapeca, the dog, and Mimi, the cat). Short texts are presented, whose words allow the separation and construction of other words by joining syllables. As explained by the author, "the "Ataliba" booklet was based on the eclectic method (or mixed, which were being highly valued at the time), it was widely used, more than 200 thousand children were taught literacy with it. 37 editions were published with 5,000 copies each" (MORRONE, 2012, n.p.). In addition to the debate on the literacy method and school material highlighted, the Ataliba booklet, with white, well-dressed characters, with two pets and toys, allows reflection on who the highlighted representation was interested in and the educational needs of which children /students. It is noted, when comparing the Census and news in the local newspaper, that part of the population of children aged 0 to 9 years in Brasília was not considered when thinking about production, if we take a total of 19,193 children aged 0 to 4 years , when 7963 were black, yellow and brown; or, even, a total of 14,110 children aged 5 to 9 years, when 5878 were black, yellow and brown (IBGE, 1960, p. 10). It is possible to identify that the Ataliba booklet, despite being a specific initiative in Brasília, since it did not circulate in other places, due to its image composition, perpetuated colonial worldviews and marginalized other perspectives. Paying attention to a decolonial approach, the booklet could have considered children, descendants of northeastern immigrants, indigenous people, in addition to black children, valuing other forms of everyday representations present in the local community.

Abstract (in Language of Presentation)

O presente estudo considera a tríade arquivo, acervo e fonte para a construção de narrativa histórica que se atenta para a diversidade e a (des)colonização na História da Educação do Distrito Federal, Brasil, na década de 1960. Especificando essa tríade, toma-se como espaço de memória o Centro de Documentação e Memória da Faculdade de Educação da Universidade de Brasília (CEDUC/FE/UnB), que completa no ano de 2024 três décadas desde a sua criação. Atualmente, o CEDUC tem dez fundos de pesquisa e, neste trabalho, considerou-se o Fundo de História da Educação do Distrito Federal e Entorno e, dentro dele, o Pré-Livro Ataliba ou Cartilha Ataliba, como é conhecido em Brasília, por docentes e ex estudantes que foram alfabetizados com tal obra. No CEDUC encontra-se o material que serviria como guia para as professoras e professores. A obra foi elaborada por volta de 1963/64 e tem como autora Ivonilde Faria Morrone, que foi professora da rede pública de Brasília, DF. A cartilha recebe o nome do menino Ataliba, personagem que compõe o enredo de alfabetização junto com sua família (papai e mamãe, sem nomes indicados, e a irmã, Nina), com a amiga de sua irmã (Anita), a boneca de sua irmã (Lili) e os animais de estimação (Sapeca, o cão, e Mimi, o gato). Apresenta-se textos curtos, cujas palavras possibilitam a separação e construção de outras palavras pela junção das sílabas. Segundo exposto pela autora, "a cartilha "Ataliba" foi pautada no método eclético (ou misto, que estavam sendo muito valorizados na época), foi muito utilizada, mais de 200 mil crianças foram alfabetizadas com ela. Foi publicada 37 edições com 5.000 exemplares cada uma" (MORRONE, 2012, n.p.). Para além do debate sobre método de alfabetização e materialidade escolar evidenciada, a cartilha Ataliba, com personagens brancos, bem vestidos, com dois animais de estimação e brinquedos, permite a reflexão sobre a quem interessava a representação evidenciada e para as necessidades educacionais de que crianças/estudantes. Nota-se, no confronto com o Censo e notícias no jornal local que, parte da população de crianças de 0 a 9 anos de Brasília, não foi considerada para pensar a produção, se tomarmos um total de 19.193 de crianças de 0 a 4 anos, quando 7963 eram pretas, amarelas e pardas; ou, ainda, um total de 14.110 crianças de 5 a 9 anos, quando 5878 eram pretas, amarelas e pardas (IBGE, 1960, p. 10). É possível identificar que a cartilha Ataliba, apesar de ser uma iniciativa específica de Brasília, uma vez que não circulou em outros locais, pela composição imagética, perpetuava visões de mundo coloniais e marginalizava outras perspectivas. Atentando-se para uma abordagem decolonial, a cartilha poderia ter considerado as crianças, descendentes de imigrantes nordestinos, de indígenas, além das crianças negras, valorizando outras formas de representações cotidianas presentes na comunidade local.

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Translating Technological Knowledge into Everyday Life: a Research on Chinese Peasants' Literacy Textbook in Early 1950s

Xiaotian Hu, Xiuxia Liu
Shanghai Customs College, China, People's Republic of

Literacy education for the peasants is considered the fundamental approach to promoting modernization. Once the New China took authority in 1949, the aim of the literacy education for peasants was also the ideology education, including the political understanding of the new authority, modern agricultural knowledge, and the brand new law system（Man,2013;Zhang, 2009;Ma,2006）. Researchers chose a set of literacy textbooks published in 1951 as the research materials， with over one million copies published and sold from October 1951 to October 1952. Furthermore, Critical discourse analysis was employed as the research method. All texts in this set of textbooks are sorted into different categories; then traced back to the original materials, e.g., news, reports, and other literacy textbooks. Various recourses were carefully chosen to produce the textbook that guided the peasants to formulate the new national culture, political understandings, and new history. The peasant literacy textbook gave the impression of modernity, with basic medical, agricultural, and national science knowledge, including explaining the eclipse and pest control with aircraft. The results of this research show: that firstly, the technological knowledge was chosen from the wholistic understanding of the so-called modern agricultural knowledge and modern agricultural life. For this part of the content, the instruction technology was visualizing, e.g. the modern harvest machine picture was printed beside the text. Secondly, technological knowledge was considered a brand-new method for constructing peasants' communist identity. The technological knowledge was for everyday life and everyday agricultural work. Thirdly, technological knowledge in the literacy textbook was working for the national strategy of promoting agricultural production and cultivating a communist agricultural culture. The literacy education for the peasants combined the agricultural culture, literacy education, and the agricultural producing process (Su, 2018, Zhu&Zhang, 2010). After all, the instruction method, the content of the technological knowledge, and the invisible connection with agricultural production transformed the traditional agricultural methods and promoted agricultural cooperation.

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Co-operative Students, Empire and Commonwealth in the mid Twentieth Century: Learning for Decolonisation?

Tom Woodin
IOE UCL, United Kingdom

The lives and learning of students at the Co-operative College in the UK provide fascinating insights into the contested and contradictory nature of decolonisation (Woodin and Shaw 2019). From the inception of the College in 1919, it educated people from the colonies, commonwealth, the UK and other countries, in co-operation and co-operative movements. The situation become more confused after 1946 when the Colonial Office funded the training of officials to work in co-operatives and local government in colonies and commonwealth. The British government, UNESCO and the International Co-operative Alliance (ICA) were all keen to support fledgling co-operatives which they viewed as essential to the emerging independent nations. In the context of the Cold War, colonial/western governments aimed to ensure a certain level of central control but if this tendency was pushed too far, it became difficult to distinguish such co-operatives from those in the Soviet sphere that were presented as state controlled, a contradiction which activists were quick to point out. Students lived through these contradictions and had to balance competing discourses of modernisation, democracy and decolonisation. With such a wide range of students thrown together, new dialogue, miscomprehension and learning took place. While co-operatives asserted the need for equality and democracy, they could also foster new forms of hierarchy when overseas students were simultaneously welcomed and othered. College students subsequently worked as co-operative leaders and civil servants, in their country of origin where they would help to establish co-operative colleges, some of which would develop into universities, for example in Kenya and Tanzania. The debates that took place within the College to some extent mirrored some of those found in recent emerging historiography on the topic. The engagement of the co-operative movement with the decline of the British empire has been characterised as part of a process of 'co-operative rule' in which co-operation was harnessed to the colonial project (Windell 2022); similarly, Moulton (2022) has emphasised a change in College students after 1945, representing a process of co-option; by contrast, others have been more supportive of the movement (Rhodes 2012). This paper focuses upon students and educators, their experience and trajectories which were entangled in processes of decolonisation. It will draw out the connections between pedagogy, curriculum and informal discussions and debates at the College. A close interrogation of College magazines, publications, reports on past students, visual images and ephemera at the National Co-operative Archive helps to provide new perspectives on the way that decolonisation was understood at the time. Co-operative students had to work creatively with decolonisation. While adopting some dominant ideas, for instance around the role of education and modernisation, they often viewed co-operative businesses as a democratising force. Co-operative learning embraced a wide range of pedagogies and knowledge beyond the lecture room. This unique set of learning experiences provides a complex picture of decolonisation in which hierarchies were both challenges and reinforced and dominant discourses gradually mutated. Students from the colonies often found themselves adopting an educational role.

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"The Meanings of Writing in the Captainity of Goias in the 18th Century"

"Os Sentidos da Escrita na Capitania de Goiás no Século XVIII"

Alan Ricardo Duarte Pereira
UFSC

Abstract (in English)

The history of Goiás in the 18th century was not only marked by the conquest of land and the exploration of gold. During the conquest process, there was an intense movement of correspondence, letters, letters, maps and documents relating to the captaincy's territory. In effect, contact between Portuguese, indigenous people, miners, enslaved people and traders produced a vast written documentation showing, here or there, reading and writing practices. To this end, we seek to analyze the production of letters in the Captaincy of Goiás in the 18th century as a result of reading and writing practices by subjects who inhabited the region and used, in turn, as a means of communication between the Portuguese Crown and the regions overseas.

Abstract (in Language of Presentation)

A história de Goiás no século XVIII não foi marcada apenas pela conquista de terras e a exploração do ouro. Houve, no processo de conquista, intensa movimentação de correspondências, cartas, ofícios, mapas e documentos referentes ao território da capitania. Com efeito, o contato entre portugueses, indígenas, mineradores, escravizados e negociantes produziu uma vasta documentação escrita mostrando, aqui ou ali, práticas de leitura e escrita. Para tanto, busca-se analisar a produção de cartas na Capitania de Goiás no século XVIII como resultado das práticas de leitura e escrita pelos sujeitos que habitavam a região e utilizavam, por sua vez, como meio de comunicação entre a Coroa portuguesa e as regiões ultramarinas.

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Virtual Museum "Francis Pontégnie": A Community Experience Around Historical-Educational Heritage

Sergi Moll Bagur
Universitat de les Illes Balears, Spain

The collaborative experience presented in this paper is based on the public and digital use of historical-educational heritage. More specifically, it concerns a project carried out at the Don Bosco Institute of Tournai (Belgium), where researchers from the University of the Balearic Islands, Katholieke Universiteit Leuven, and the Association of Former Students of the Institute (*Association Royale des Anciens Élèves*) collaborated. The origin of the experience dates back to the request of former students for researchers to collaborate in the dissemination and conservation of the heritage of their private archive, which is informal in nature and does not meet the conservation standards of professional archives. Due to this situation, there was a risk that over time the materials would suffer significant deterioration. Consequently, it was agreed to create a website with the aim of promoting the history and historical-educational heritage of the center. The section that holds the greatest relevance and gives meaning to the website is the "Virtual Museum Francis Pontégnie". This digital space is divided into four rooms, with the first one, dedicated to written documents, having been developed over the past year and is already open to be visited. Currently, this room exhibits reproductions of the school magazine "Echos", arranged chronologically to facilitate the appreciation of the different phases of development of this publication. On the other hand, the user interface shows that, for the time being, following the plan of gradual opening, the other rooms remain closed. At the end of the year 2024, the inauguration of the room dedicated to photographs will take place, with a focus on visually capturing the most emblematic moments in the history of the institute. This schedule continues in 2025 with the opening of the room for objects, intended to exhibit school utensils and artifacts, providing a tangible and material dimension to the museum experience. Finally, in 2026, the room for voices will be inaugurated, representing the culmination of this initiative. In this space, visitors will have the opportunity to immerse themselves in the memories of various oral testimonies, providing authenticity and representation to those who have witnessed the evolution of the institution. The opening of each of these rooms will contribute to consolidating the virtual museum as an immersive heritage compendium, meticulously intertwined with the rich history of the institution, gradually and detailedly amalgamating the various manifestations that have characterized the past of the Institute. **This research has been carried out within the framework of the project [PID2020-113677GB-I00, funded by MCIN/AEI/ 10.13039/501100011033].**

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Between The Boundaries The New School And Constructivism: An Analysis Of The Discourses on The Most Appropriate Age For Literacy

Entre As Fronteiras Da Escola Nova e Do Construtivismo: Uma Análise Dos Discursos Sobre a Idade Mais Adequada à Alfabetização

Andressa Caroline Francisco Leme
Faculdade de Educação da Universidade de São Paulo, Brazil

Abstract (in English)

This work[1] characterizes how the boundaries between pedagogical innovation and tradition appear in Brazilian discourses regarding the most appropriate age for literacy. From the perspective of Foucault (2012) on discourse analysis, the statements contained in the books " Language Methodology: for use in Normal Schools and Education Institutes " (1949) by Jeanete Budin and "Building Literacy" (1991) by Vilma Mello Biscolla are examined, the former representing the New School movement and the latter the Constructivist conception. The analysis highlights that these discourses intended to break with traditional practices through innovative teaching, establishing their own traditions. With the premise that teaching should be adapted to child psychology, Budin indicated to teachers that it was necessary to consider the organization of time and school activities, based on the most suitable teaching technique, commonly extracted from successful studies carried out abroad—mainly in the United States and Europe, which represented a valuable resource for educational progress in contrast to traditional teaching practices. Furthermore, the author described the application of the ABC Tests, formulated by Lourenço Filho, an exponent of the New School in Brazil, to assess children's maturity, as learning letters required maturity that did not necessarily correspond to the child's chronological age. Biscolla, on the other hand, demonstrated that age range as a principle for organizing school time and, consequently, the beginning of literacy, was not even a problem, as all children could be literate as long as the teacher knew how they learn. With this discursive transformation, the application of these tests to assess children's learning conditions would be an unfair way to hold them responsible for difficulties in learning letters and, therefore, ineffective in promoting education for the population. These formulations resulted from the appropriation of the pedagogical discourse of a foreign knowledge, now South American, about the "Psychogenesis of written language" (1999), which also relied on psychological bases to think about literacy. This demonstrates that psychological knowledge crossed epistemological boundaries and proved to be strategic for pedagogical discourses, which sought to legitimize a way of teaching, promising teachers to achieve true knowledge about children and their development. It is also concluded that the constructivist conception redefined New School pedagogy, giving it other contours to already known pedagogical practices. With innovation not so new, school activities continued to be designed by teachers to ensure children's interest in learning, maintaining the idea that they should be prepared for literacy. Thus, other nomenclatures for readiness exercises emerged, taking into account not only maturity but also the children's learning pace. [1] Text produced with the support of CAPES - Financing Code 001. And it is part of the axis “Pedagogical Innovation and Tradition: escapes and counterpoints”, linked to Projeto Saberes e Práticas em Fronteiras [Project Knowledge and Practices on Borders: for a transnational history of education (1810-...) - USP (FAPESP - Proceeding: 2018/26699-4).

Abstract (in Language of Presentation)

Este trabalho[1] caracteriza como as fronteiras entre a inovação e a tradição pedagógicas comparecem nos discursos brasileiros sobre a idade mais adequada à alfabetização. Sob a perspectiva de Foucault (2012) acerca da análise do discurso, são examinados os enunciados contidos nos livros *Metodologia da Linguagem: para uso das Escolas Normais e Institutos de Educação* (1949) de Jeanete. Budin e *Construindo a Alfabetização* (1991) de Vilma Mello Biscolla, o primeiro representativo do movimento da Escola Nova e o segundo da concepção Construtivista. A análise evidencia que esses discursos buscavam romper com as práticas tradicionais a partir da inovação do ensino, fundando as suas próprias tradições. Com a premissa de que o ensino deveria ser adequado à psicologia da criança, Budin acenava aos professores que era preciso considerar a organização do tempo e das atividades escolares, com base na técnica mais adequada para o ensino, comumente importada de estudos bem-sucedidos realizados no exterior - principalmente nos Estados Unidos e na Europa, o que representava um recurso valioso para o progresso educacional em contraposição às práticas de ensino tidas tradicionais. Além disso, a autora descreveu a aplicação dos *Testes ABC*, formulados por Lourenço Filho, expoente da Escola Nova no Brasil, para a verificação da maturidade das crianças, afinal o aprendizado das letras requeria maturidade, a qual não correspondia necessariamente à idade cronológica da criança. Biscolla, por sua vez, demonstrou que a faixa etária como princípio para a organização do tempo escolar e, por conseguinte, o início da alfabetização sequer representava um problema, já que todas as crianças poderiam ser alfabetizadas desde que o professor soubesse como elas aprendem. Com essa transformação discursiva a aplicação dos referidos testes para verificar as condições de aprendizagem das crianças seria um modo injusto de responsabilizá-las pelas dificuldades em relação ao aprendizado das letras e, portanto, ineficaz para promover a educação da população. Essas formulações foram resultantes da apropriação do discurso pedagógico de um saber estrangeiro, agora sul-americano, sobre a Psicogênese da Língua Escrita (1999), o qual igualmente partiu de bases psicológicas para pensar a alfabetização. Isso demonstra que os saberes psicológicos ultrapassaram as fronteiras epistemológicas e se mostraram estratégicos para os discursos pedagógicos, os quais buscavam legitimar um modo de ensino, prometendo aos professores alcançar o verdadeiro saber sobre a criança e o seu desenvolvimento. Conclui-se ainda que a concepção construtivista ressignificou a pedagogia escolanovista, conferindo-lhe outros contornos às práticas pedagógicas já conhecidas. Com a inovação não tão nova assim, as atividades escolares continuaram a ser pensadas pelos professores para garantir o interesse das crianças pelo aprendizado, mantendo-se a ideia de que elas deveriam ser preparadas para o ensino das letras. Surgiram, então, outras nomenclaturas para os exercícios de prontidão, levando em consideração não mais a maturidade, mas o ritmo de aprendizagem infantil. [1] Texto produzido com apoio da CAPES - Código de Financiamento 001. E compõe o eixo “Inovação e Tradição Pedagógicas: fugas e contrapontos”, vinculado ao Projeto Saberes e Práticas em Fronteiras: por uma história transnacional da educação (1810-...) - USP (FAPESP - Processo: 2018/26699-4).

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Science, Education and Assistance to Children in War (1936-1939)

Alicia Civera Cerecedo
Cinvestav, Mexico

Since the end of the 19th century in different parts of the world there were experiences of education or re-education for children and youth, which during the 20s and 30s of the 20th Century took on new vigor with the intention of promoting more democratic, self-managed and co-educational forms of coexistence in colonies, boarding schools and psychiatric hospitals. During the Spanish Civil War and the Second World War, psychology, social work, art, and communist and anarchist political ideas converged towards the consolidation of the social and political construction of childhood as an object of protection and therefore of assistance from Nation States and international organizations during the Second World War (Mülberger, 2014; Keren, 2014; Bragster and Pozo, 2015). The objective of my presentation is to approach this construction of childhood and trace the different networks and sources that support it from the field of science, especially Psychology, Pedagogy and Social Work, arts and their intersections with the politic disputes and war. To do so, I will begin by going hand in hand with Regina Lago, a Spaniard who trained in Developmental Psychology and links with international communism, analyzed experiences of youth republics, had an important role in the children´s evacuation during the civil war, and was a pioneer in the analysis of children's drawing and its use for therapeutic purposes. This is an analysis of the formation of networks (Latour, 2008), of a connected history of formulation, appropriation and institutionalization of educational and assistance experiences (Bagchi and Fuchs and Rousmeniere, 2013; Civera, 2011), which, based on the case of a particular person and their experiences in practice, seeks to break the disciplinary barriers that have prevented us from looking at the confluence between Arts, sciences and politics from its performative nature. More than conclusions, my presentation aims to raise new questions about the relationship between education, protection and assistance of children in the context of the Second World War and the massification of education. The analysis was carried out from several publications by Regina Lago (especially 1929, 1931, 1933 and 1940) and documentation that accounts for her professional and political career, as well as her networks, especially during the evacuation of girls and boys outside of Spain. in dialogue with the historiography on the subject. With this objective I have consulted different collections, especially the General Administration Archive, the Archive of the Spanish Communist Party (Complutense University of Madrid), the Archive of the Pablo Iglesias Foundation, the Archive of the Institute of Social Research of Amsterdam, the Historical Archive of the National Autonomous University of Mexico and the National Library of Spain.

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Woman as protagonist in education in the 1930s: Maria Lacerda de Moura and the Catholic Church in the anarchist press

A mulher como protagonista na educação nos anos 1930: Maria Lacerda de Moura e a Igreja Católica na impressa anarquista

Tatiana Ranzani Maurano
Universidade Estadual de São Paulo, Brazil

Abstract (in English)

This text is a partial result of research carried out during the doctorate in education in the Postgraduate Program in Education at the State University of São Paulo, Campus Marília, in the History of Education research line entitled "The anarchist vision of Maria Lacerda de Moura: about education and the interference of the Catholic Church and fascism in the 1930s". The purpose of this text is to present and analyze the anarchist writings of "conscientious objectors" (Gonçalves; Bruno; Queiroz, 2015), about the interference of this "Clerical Octopus", mainly in education in the 1930s, using newspapers as primary sources published in São Paulo, but distributed throughout Brazil, A Lanterna – a newspaper combating clericalism, edited by the typographer, journalist, anarchist archivist Edgard Leuenroth and A Plebe – a libertarian periodical, edited by the anarchist typographer and Italian immigrant Rodolfo Felipe in the 1933 to 1935, found in the Edgard Leuenroth Archive of the State University of Campinas. The anticlerical movement of resistance to the interference of the Catholic Church and its "Clerical Octopus" was very strong in the 1930s in Brazil. Among these anticlericals were the Brazilian anarchists, the "conscientious objectors" who demonstrated strongly through the anarchist press, with Maria Lacerda de Moura as one of their protagonists. The "Clerical Octopus" is a term used by writers present in the anarchist press in the 1930s, such as Maria Lacerda de Moura (Moura, 2018, p. 29) and Xisto Leão (A Lanterna, 1933, nº 380). This term designated the facet of the Catholic Church's interference in various social spaces, whether within homes, schools, social assistance, barracks, factories or politics. "Conscientious objectors", in a broader sense, are people who have a free stance in the face of oppressive structures. Articles by anarchist authors such as: Maria Lacerda de Moura (A Plebe, 1933, nº 34), Xisto Leão (A Lanterna, 1934, nº 374, 380; 1935, nº 399), Luiz Rogerio (A Lanterna, 1933, nº 365; 1935, nº 392, 402), Souza Passos (A Plebe, 1933, nº 39) among other actors and authors who were present in the anarchist scenes in Brazil in the 1930s. Some wrote with their real names, pseudonyms or anonymously to protect themselves from repression by the political police, better known in the case of the State of São Paulo as DEOPS – State Department of Political and Social Order, responsible for the arrest and deportation of several anarchists in Brazil. Presenting and analyzing the writings of "conscientious objectors" about "dominism" (Moura, 2018, p. 152-154) of the "Clerical Polvo", contributes to understanding the logic of anarchists, their anti-clericalism and their fight against the domination of the clergy on education and freedom of thought. Likewise, it records in the history of Brazilian education the participation of anarchist writers and educators, contributing to the fight against their ideological oblivion (Silva, 2010, p. 116). Providing the necessary information for future research on the history of education and anarchist education.

Abstract (in Language of Presentation)

O presente texto é resultado parcial de pesquisa realizada no doutorado em educação no Programa de Pós-graduação em Educação na Universidade Estadual de São Paulo, Campus Marília, na linha de pesquisa História da Educação intitulada "A visão anarquista de Maria Lacerda de Moura: sobre a educação e a interferência da Igreja Católica e do fascismo na década de 1930". A proposta deste texto é apresentar e analisar os escritos anarquistas dos "objetores de consciência" (Gonçalves; Bruno; Queiroz, 2015), sobre a interferência deste "Polvo Clerical", principalmente na educação na década de 1930, tendo como fontes primárias os jornais publicados em São Paulo, mas distribuídos em todo o Brasil, *A Lanterna* – jornal de combate ao clericalismo, editado pelo tipógrafo, jornalista, arquivista anarquista Edgard Leuenroth e *A Plebe* – periódico libertário, editado pelo tipógrafo anarquista e imigrante italiano Rodolfo Felipe nos anos de 1933 a 1935, encontrados no Arquivo Edgard Leuenroth da Universidade Estadual de Campinas. O movimento anticlerical de resistência as interferências da Igreja Católica e o seu "Polvo Clerical", eram muito fortes na década de 1930 no Brasil. Entre esses anticlericais estavam os anarquistas brasileiros, os "objetores de consciência" que se manifestavam fortemente através da imprensa anarquista, tendo como uma de suas protagonistas Maria Lacerda de Moura. O "Polvo Clerical" é um termo utilizado por escritores presentes na imprensa anarquista na década de 1930, como Maria Lacerda de Moura (Moura, 2018, p. 29) e Xisto Leão (*A Lanterna*, 1933, nº 380). Este termo designava a faceta da Igreja Católica de intromissão nos diversos espaços sociais, seja dentro dos lares, nas escolas, na assistência social, nos quartéis, nas fábricas ou na política. Os "objetores de consciência", de uma forma mais ampla são pessoas que tem um posicionamento livre diante de estruturas opressivas. Artigos de autores anarquistas como: Maria Lacerda de Moura (*A Plebe*, 1933, nº 34), Xisto Leão (*A Lanterna*, 1934, nº 374, 380; 1935, nº 399), Luiz Rogerio (*A Lanterna*, 1933, nº 365; 1935, nº 392, 402), Souza Passos (*A Plebe*, 1933, nº 39) entre outros atores e autores que estavam presentes nas cenas anarquistas no Brasil da década de 1930. Alguns escreviam com seus nomes verdadeiros, pseudônimos ou anonimamente para se protegerem da repressão da polícia política, mais conhecida no caso do Estado de São Paulo como DEOPS – Departamento Estadual de Ordem Política e Social, responsáveis pela prisão e deportação de vários anarquistas no Brasil. Apresentar e analisar os escritos dos "objetores de consciência" sobre o "dominismo" (Moura, 2018, p. 152-154) do "Polvo Clerical", contribui para compreender a lógica dos anarquistas, seu anticlericalismo e sua luta contra a dominação do clero sobre a educação e pela liberdade de pensamento. Assim como, registra na história da educação brasileira a participação dos escritores e educadores anarquistas, contribuindo para combate ao seu esquecimento (Silva, 2010, p. 116) ideológico. Proporcionando as informações necessárias para futuras pesquisas sobre história da educação e a educação anarquista.

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Academic Production by Individuals Bearing New Utopias in the History of Education: Contributions of the GEHCEL

Produção Acadêmica De Sujeitos/as/es Portadores De Novas Utopias Na História Da Educação: Contributos Do GEHCEL

Jackeline Silva Lopes[1], Rejanne do Carmo Ramos[2], Cristina Ferreira de Assis[3], Gilmário Moreira Brito[4]

[1]Universidade do Estado da Bahia / Universidade Estadual de Feira de Santana; [2]Universidade do Estado da Bahia / Secretaria de Educação do Estado da Bahia; [3]Universidade do Estado da Bahia / Universidade Estadual de Santana Cruz; [4]Universidade do Estado da Bahia

Abstract (in English)

Since the 1970s, sociocultural historiography has brought innovations to the history of education by expanding sources, methods, and approaches, diversifying the objects of study, formulating questions about legislation, examining educational programs and institutions, and broadening the notion of intellectuals to identify individuals involved with education and constituting school cultures that are expressed in their languages, practices, and knowledge. In the early 21st century, the State University of Bahia (UNEB) also undergoes a process of renewal. Prompted by social movements of civil society and by teachers, staff, and students, it opens up to a process of democratization, incorporating proponents of new utopias, such as living with diversity, recognizing the plurality of identities, and fostering solidarity among peoples and individuals from all nations (Nascimento, 2009). Among the policies adopted in this context is the implementation of the institution's first stricto sensu Graduate Program in Education and Contemporaneity (PPGEduc), which aims to train professionals to intervene in educational realities marked by poverty, social inequality, and regional imbalances. This communication intends to present the trajectory of the Research Group on Education, History, Cultures, and Languages (GEHCEL), created in 2010 and linked to the Research Line on Civilizing Processes: Education, Memory, and Cultural Plurality of PPGEduc/UNEB. This group houses educators and historians who, in their research, incorporate innovations both in the historiography of education and in the perspective of academic production committed to new utopias, thematizing the institutions, cultures, and educational practices carried out by individuals who have experienced relationships and disputes in the daily life of educational institutions and society. It seeks, thus, to give visibility to the multiplicity and diversity of individuals who have acted/act in the production and transmission of knowledge, wisdom, and values in various educational processes. In this communication, there will be an assessment of the theses, dissertations, and monographs produced by the group which, through dialogue with theoretical and methodological references from sociocultural history and the history of education (Thompson, 1987; Williams,1990; Hall, 2005; Le Goff, 1990; Chartier, 1990; Certeau 2011, 2012; Darnton, 1986; Guinzburg, 2006; Bakhtin, 2013; Burke, 2006; Elias, 1993; Alves, 2019; Magalhães, 2004; Julia, 2001; Paulilo, 2019; Vidal e Faria Filho, 2005; Veiga, 2019, 2022; Galvão e Melo, 2019; Lopes e Galvão, 2005; Gatti Junior, 2007), interrogate sources related to educational institutions and to non-formal educational practices, such as curricula, laws, regulations, ordinances, enrollment records, education reports, teaching materials, educational prints, publications in newspapers, magazines and periodicals, oral traditions, cordel pamphlets, iconographies, among others. In this way, GEHCEL has contributed to the renewal of the history of Brazilian education through the production of oral sources, the identification of unpublished sources and collections, the verticalization of regional and original themes, and the insertion of characters and evidence of social movements in defense of education that are little known by regional and national educational historiography.

Abstract (in Language of Presentation)

A partir da década de 1970, a historiografia sociocultural trouxe renovações para a história da educação através da ampliação de fontes, métodos e abordagens, diversificando os objetos de estudo, formulando questões sobre a legislação, examinando programas e instituições educacionais, ampliando a noção de intelectuais para identificar sujeitos/as/es implicados com a educação e constituidores de culturas escolares que se expressam em suas linguagens, práticas e saberes. No começo do século XXI, a Universidade do Estado da Bahia (UNEB) também passa por um processo de renovação. Provocada por movimentos sociais da sociedade civil e dos professores, funcionários e estudantes, ela se abre para um processo de democratização, incorporando defensores de novas utopias, tais como a convivência com os diferentes, o reconhecimento da pluralidade de identidades e o desenvolvimento da solidariedade entre os povos e indivíduos de todas as nações (Nascimento, 2009). Dentre as políticas adotadas nesse contexto, está a implantação do primeiro Programa de Pós-Graduação stricto sensu da instituição em Educação e Contemporaneidade (PPGEduc), que tem por objetivo formar profissionais para intervir em realidades educacionais marcadas pela pobreza, pela desigualdade social e pelos desequilíbrios regionais. A presente comunicação pretende apresentar a trajetória do Grupo de Pesquisa Educação, História, Culturas e Linguagens – GEHCEL, criado em 2010 vinculado à Linha Processos Civilizatórios: Educação, Memória e Pluralidade Cultural do PPGEduc/UNEB. Tal grupo abriga pedagogos e historiadores que, em suas pesquisas, incorporam renovações tanto da historiografia da educação, quanto da perspectiva de produção acadêmica comprometida com novas utopias, tematizando as instituições, culturas e práticas educativas realizadas por sujeitos que experienciaram relações e disputas no cotidiano das instituições educacionais e na sociedade. Busca, assim, dar visibilidade à multiplicidade e diversidade dos sujeitos que atuaram/atuam na produção e transmissão de conhecimentos, saberes e valores nos diversos processos educativos. Nesta comunicação far-se-á um balanço das teses, dissertações e monografias produzidas pelo grupo que, a partir do diálogo com referenciais teórico-metodológicos da história sociocultural e da história da educação (Thompson, 1987; Williams,1990; Hall, 2005; Le Goff, 1990; Chartier, 1990; Certeau 2011, 2012; Darnton, 1986; Guinzburg, 2006; Bakhtin, 2013; Burke, 2006; Elias, 1993; Alves, 2019; Magalhães, 2004; Julia, 2001; Paulilo, 2019; Vidal e Faria Filho, 2005; Veiga, 2019, 2022; Galvão e Melo, 2019; Lopes e Galvão, 2005; Gatti Junior, 2007), interrogam fontes relacionadas às instituições educacionais e às práticas educativas não-formais, como currículos, leis, regulamentos, portarias, livros de matrícula, relatórios de educação, materiais de ensino, impressos didáticos, publicações em jornais, revistas e periódicos, tradições orais, folhetos de cordel, iconografias, dentre outras. Dessa forma, o CEHCEL tem contribuído com a renovação da história da educação brasileira na produção de fontes orais, na identificação de fontes e acervos inéditos, na verticalização de temáticas regionais e originais, na inserção de personagens e evidência de movimentos sociais em defesa da educação pouco conhecidos pela historiografia educacional regional e nacional.

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Popular Education and the Legacy of Paulo Freire: From Fighting Strategy to Conflict Management

A Educação Popular e o Legado de Paulo Freire: da Estratégia de Luta à Gestão Dos Conflitos

Yan Zehuri, Ian Gabriel Schlindwein
Unicamp, Brazil

Abstract (in English)

The field of Popular Education was historically constituted as part of a Latin American network for generating theories, discussions, proposals and repertoires of critical and insurgent social action aimed at rethinking education in practice, linking it to projects of accumulation and articulation of power popular through knowledge (Brandão, 2017; Viezzer, 1989). We work from an emancipatory meaning of the term Popular Education related to a tradition rooted in Popular Culture movements that had substantive growth between the 1960s and mid-1980s, a period of deepening imperialism and the subservience of the vast majority of Latin American states to the metropolises of capital, especially with the implementation of dictatorships and violent cuts in the social fabric of many countries in the region. One of the authors who best expressed this cultural melting pot was Paulo Freire, especially in his book Pedagogy of the Oppressed. Although this work is recognized as a fundamental contribution by the educator, having contributed to his international notoriety, we identify a relative lack of knowledge or concealment of his central theses in contemporary readings. While in Education as a Practice of Freedom, the author makes reference to a true or authentic elite as opposed to the elite superimposed on the people (Freire, 1967), the educational subject is inverted in Pedagogy of the Oppressed. Going towards Marxism and the historical subject materialized in the struggles in which he himself was educated, the educational subject becomes the "oppressed" himself, a concept absent in his work prior to 1968. This is made explicit in what he calls being a "theory of revolutionary action" (Freire, 2018), in which the educator becomes the student in fact, a leader led by a "thinking collective", a founding characteristic of Popular Education (Schlindwein and Catini, 2021). The interpretation of Pedagogy of the Oppressed, which is considered a historical document of the region's struggles (Vasconcelos, 2020), is confused with antagonistic conceptions in a way that justifies strategic changes in the field of Popular Education. This allows us to establish a parallel between the emergence of new meanings of the term Popular Education and the vulgarization of Paulo Freire's thought. Often, both at the discursive level and, especially, in practice, there was little concern about cooptation attacks originating from the state form or even from other forms of civil society organization (Lopes, 2013). Following the change in the political scenario, especially in the second half of the 1980s, many organizations and individuals who had been acting in opposition to the authoritarian State, often in a clandestine manner, distanced themselves from or even abandoned the struggles against hegemonic forces led by the popular sectors, in the general adapting to the new democratic order, acting within the official and hegemonic frameworks provided for by established law (Carrillo, 2011; Jara, 2012). We propose to think about this double manifestation of the transformations that deepened mainly through the processes of "democratic opening", the practices of Popular Education and its theoretical references.

Abstract (in Language of Presentation)

O campo da Educação Popular se constituiu historicamente como parte de uma rede latino-americana de geração de teorias, discussões, propostas e repertórios de ação social críticos e insurgentes voltados a repensar na prática a educação, a vinculando a projetos de acumulação e articulação de poder popular através do conhecimento (Brandão, 2017; Viezzer, 1989). Trabalhamos a partir de um sentido emancipatório do termo Educação Popular relacionado a uma tradição enraizada nos movimentos de Cultura Popular que tiveram um crescimento substantivo entre a década de 1960 e meados da de 1980, um período de aprofundamento do imperialismo e da subserviência da grande maioria dos Estados latino-americanos às metrópoles do capital, especialmente com a implantação de ditaduras e de violentos cortes no tecido social de muitos países da região. Um dos autores que melhor expressou esse caldo de cultura foi Paulo Freire, especialmente em seu livro Pedagogia do Oprimido. Apesar desta obra ser reconhecida como uma contribuição fundamental do educador, tendo contribuído para a sua notoriedade internacional, identificamos um relativo desconhecimento ou ocultamento de suas teses centrais nas leituras contemporâneas. Enquanto em Educação como Prática da Liberdade, o autor faz referência a uma elite verdadeira ou autêntica em oposição à elite superposta ao povo (Freire, 1967), o sujeito educativo se inverte em Pedagogia do Oprimido. Indo ao encontro ao marxismo e ao sujeito histórico materializado nas lutas em que ele próprio foi educado, o sujeito educativo passa a ser o próprio "oprimido", conceito ausente em sua obra anteriormente a 1968. Isso fica explícito no que chama ser uma "teoria da ação revolucionária" (Freire, 2018), em que o educador se torna educando de fato, um dirigente dirigido por uma "coletividade pensante", característica fundante da Educação Popular (Schlindwein e Catini, 2021). A interpretação de Pedagogia do Oprimido, que é considerada um documento histórico das lutas da região (Vasconcelos, 2020), se confunde com as concepções antagônicas de modo que justificam as mudanças estratégicas no campo da Educação Popular. Isso permite estabelecer um paralelo entre a emergência de novos sentidos do termo Educação Popular e a vulgarização do pensamento de Paulo Freire. Frequentemente, tanto no plano discursivo quanto, especialmente, nas práticas, houve pouca preocupação com as investidas de cooptação oriundas da forma estatal ou mesmo de outros modos de organização da sociedade civil (Lopes, 2013). A partir da mudança de cenário político, principalmente com a segunda metade dos anos 80, muitas organizações e indivíduos que estiveram atuando em oposição ao Estado autoritário, comumente de forma clandestina, se distanciaram ou mesmo abandonaram as lutas contra hegemônicas protagonizadas pelos setores populares, no geral se adaptando a nova ordem democrática, atuando dentro dos marcos oficiais e hegemônicos previstos pelo direito estabelecido (Carrillo, 2011; Jara, 2012). Propomos pensar nessa dupla manifestação das transformações que se aprofundaram principalmente a partir dos processos de "abertura democrática", das práticas de Educação Popular e das suas referências teóricas.

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Transnational Circulation and European Books. The Catalog of the National Teacher's Library (Argentina) at the Beginning of the 20th Century

Transnational Circulation and European Books. The Catalog of the National Teacher's Library (Argentina) at the Beginning of the 20th Century

Ignacio Frechtel
CONICET, Argentine Republic

Abstract (in English)

As part of a process of renewal and thematic expansion, the field of the history of education has incorporated research on the editorial question into its study agenda in recent years (Roldán Vera, 2003; Brugaletta, 2020; de Almeida Toledo, 2018). These studies are motivated, among other things, by questions regarding the transnational circulation of knowledge, given that books were privileged mediums for the transmission, circulation, and reception of ideas about education and pedagogy. This presentation introduces the initial approaches of an investigation aimed at exploring the acquisition policy for bibliography at the National Teacher's Library (BNM). The temporal focus is because the Library, although its origins date back to 1870, only began to be organized institutionally and with professional criteria in the early years of the 20th century. Some of the questions guiding this inquiry relate to whether there was an explicit and planned book purchasing policy, understanding how the library's bibliographic collection was formed, and learning about its origin. During that time, the book market was mainly organized based on imports from Europe. The local industry, still in its infancy, did not cover all the needs of an expanding school system. Many books were imported from countries such as Spain and France.The National Teacher's Library, located in Buenos Aires, Argentina, was part of the mass schooling process promoted by the Argentine state in the 1880s, especially after the enactment of Law 1420 (Arata, 2014). Institutionally, it depended on the National Council of Education (CNE). The BNM, along with El Monitor de la Educación Común (the magazine that served as the official dissemination organ of the CNE), were two major state policies aimed at the reading of teachers who were beginning their training in normal schools. In these institutions created during those years, the teaching profession had to be educated according to the criteria of modern pedagogy, replacing the craft teacher with a certified teacher. For this, it was essential to have an updated library according to the most modern scientific approach to pedagogy, psychology, and education. However, not everything was the same. For example, the director of the library between 1906 and 1914, Amador Lucero, stated in a report on popular school libraries submitted to the president of the CNE that Spanish bibliography, in contrast to the French, was part of a "library of bad translations or worse compilations." He even went so far as to advocate for teaching in French in normal schools as a way to overcome this problem. In summary, this presentation proposes to address an aspect of the transnational circulation of knowledge through the study of the bibliography that constituted the collections of the BNM in the early decades of the 20th century.

Abstract (in Language of Presentation)

Como parte de un proceso de renovación y ampliación temática, el campo de la historia de la educación ha incorporado en su agenda de estudios en los últimos años investigaciones sobre la cuestión editorial (Roldán Vera, 2003; Brugaletta, 2020; de Almeida Toledo, 2018). Estos estudios están motivados, entre otras, por las preguntas en torno a la circulación transnacional del conocimiento, en tanto que los libros fueron soportes privilegiados para la transmisión, circulación y recepción de ideas sobre educación y pedagogía. Esta ponencia presenta las primeras aproximaciones de una investigación que tiene por objetivo indagar sobre la política de adquisición de bibliografía de la Biblioteca Nacional del Maestro (BNM). El recorte temporal se debe a que la Biblioteca, si bien sus orígenes se remontan al año 1870, recién comenzó a organizarse institucionalmente y con criterios profesionales en los primeros años del siglo XX. Algunas de las preguntas que guían esta indagación se relacionan con conocer si hubo una política explícita y planificada de compra de libros, saber cómo estuvo formado el acervo bibliográfico de la biblioteca, así como conocer su procedencia. Durante esa época, el mercado de libros estaba organizado principalmente en base a las importaciones provenientes de Europa. La industria local, muy incipiente, no cubría la totalidad de las necesidades de un sistema escolar en expansión. Muchos libros eran importados de países como España y Francia. La Biblioteca Nacional del Maestro, situada en la Ciudad de Buenos Aires de la República Argentina, fue parte del proceso de escolarización masiva impulsado por el Estado argentino en la década de 1880, especialmente a partir de la sanción de la ley 1420 (Arata, 2014). Institucionalmente, dependía del Consejo Nacional de Educación (CNE). La BNM, Junto con El Monitor de la Educación Común (la revista que funcionaba como órgano oficial de difusión del CNE), fueron dos de las grandes políticas estatales destinadas a la lectura de las maestras y los maestros que comenzaban a formarse en las escuelas normales. En esas instituciones, creadas en aquellos años, debía educarse al magisterio según los criterios de la pedagogía moderna, reemplazando al maestro de oficio por un maestro titulado. Para eso era imprescindible contar con una biblioteca actualizada según el enfoque científico más moderno de la pedagogía, la psicología y la educación. Sin embargo, no todo daba lo mismo, no todo era igual. Por ejemplo, el director de la biblioteca entre 1906 y 1914, Amador Lucero, decía en un informe sobre bibliotecas escolares populares elevado al presidente del CNE que la bibliografía española, en contraste con la francesa, era parte de una “librería de malas traducciones o de recopilaciones peores”. Incluso hasta llegó a defender la enseñanza en francés en las escuelas normales como vía para sortear ese problema. En síntesis, en esta ponencia proponemos abordar un aspecto de la circulación transnacional del conocimiento a partir del estudio de la bibliografía que conformó los fondos de la BNM en las primeras décadas del siglo XX.

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Collections, Sources and Materialities for Writing the History of Education: methods, printing, teaching and student activities

Gizele Souza
Universidade Federal do Paraná, Brazil

This panel is dedicated to examining collections, sources and materials in an attempt to discuss the production of the history of education, with an emphasis on methods, printed matter, teaching and student practices. The reflections cover both the history of early childhood, primary and secondary education in Brazil, supported by a diverse and relevant empirical set, such as: admission exam minute books, yearbooks, Physical Education sheets, enrollment books, student newspapers, yearbooks, booklets, guides for teachers, planning notebooks, records in the book of life, school newspaper, interschool correspondence, collective texts in the Logbook, reports from teachers and inspectors, newspapers and photographs. The research presented here is anchored and problematizes the potential of institutional and public collections, such as the Center for Education and Memory of Atheneu Sergipense (Cemas), the Center for Documentation and Information in Education of the Faculty of Education at the University of Brasília (CEDOC /FE/UnB), the Hisales Memory and Research Center of the Federal University of Pelotas (UFPEL) and the Department of Public Archives of Paraná. In terms of temporality, the investigations range from the beginning of the 20th century, through the forties, sixties and eighties of the same century and extends to the present period, in the two thousandth. As for theoretical debates, the studies establish dialogues with the perspective of cultural history, highlighting Certeau, Chartier, Ginzburg, as well as the history of the present time, Rousso.

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The Notion of Universal Citizenship in Post-dictatorship Civic Education in Uruguay

La Noción Del Ciudadano Universal en la Educación Cívica de la Posdictadura de Uruguay

Gabriela Martínez Leiranes
Consejo de Formación en Educación, Uruguay

Abstract (in English)

The uruguayan dictatorship (1973-1984) established a curriculum aligned with its interests, known as Moral and Civic Education, whose legitimacy and continuity were debated during the apprehensive process of democratic reconstruction. The institutional organization of authoritarian education remained largely unchanged, maintaining highly hierarchical structures with minimal teacher participation. The secondary education system was reformed with a new plan in 1986, replacing three courses of Moral and Civic Education with a single course in the third year of the Basic Cycle, named Social and Civic Education. The 1986 plan eliminated value judgments regarding marxism and collectivism, homeland and family. It emphasized normativity and its legal framework; consequently, the concept of citizenship became formalistic, viewed through the lens of a singular institution, grounded in a conception of absolute order (the legal realm). In this perspective, the citizen is decontextualized, tied to masculinity defining citizenship in a homogeneous nation formed by European migration. In contrast to the dictatorship, which defined the cultural dimension of citizenship in western and christian moral obligations, the emerging democracy emphasized normativity in terms of law in the most formalistic sense possible. From this standpoint, a curriculum discourse disregards identities, imposing a paradigm of citizenship that excludes women and racialized subjects. Instead, it portrays citizens as legal entities devoid of cultural context, integrated into the nation as a uniform mass, politically neutral, and voters in representative democracy. Centralized perspectives on legalism have a dual nature. On one hand, they provide information about rights, but on the other hand, they restrict their exercise by ignoring power relations, social inequalities, and violence. This approach imposes a limited understanding of the state, participation, and relations with others, fostering little to no negotiation and even less confrontation. Formalistic views deny the historicity of struggles for recognition and redistribution. Post-dictatorship civic education focused on the formalism of the law, abandoning the historical, political, and cultural subject, and exalting the universal citizen associated with the public power of the state. This citizen is seen as a detached entity, whitewashed and stripped of their class identity. The integration of the universal citizen is part of the mandate imposed by modern schools. The notion of universal citizenship is hardly compatible with any other form of political and social organization beyond the modern state and liberal democracy. It represents a colonial imposition that requires a debate about its relevance and pedagogical implications in Latin America.

Abstract (in Language of Presentation)

La dictadura uruguaya (1973-1984) creó un espacio curricular funcional a sus intereses denominado Educación Moral y Cívica cuya legitimidad y continuidad fue puesta en debate en la temerosa reconstrucción democrática. La organización institucional de la educación autoritaria no fue modificada sustancialmente, se mantuvieron estructuras fuertemente jerarquizadas sin participación docente y se reforma la educación secundaria con un nuevo plan (1986) que sustituye tres cursos de Educación Moral y Cívica por uno solo en tercero del Ciclo Básico denominado Educación Social y Cívica. En la propuesta del Plan 86 se eliminan los juicios de valor sobre el marxismo y el colectivismo, la patria y la familia, se afirma en lo normativo y su marco jurídico, en consecuencia la concepción de ciudadanía es de carácter formalista, desde una mirada de institucionalidad única, sustentada en una concepción de orden absoluto (el jurídico), donde el sujeto es descontextualizado, vinculado a la masculinidad que define al ciudadano de una nación homogénea y constituida por la migración de origen europeo. A diferencia de la dictadura que definía la dimensión cultural de la ciudadanía en un deber ser moral occidental y cristiano, en la incipiente democracia el deber ser es normativo en términos Derecho en su sentido más formalista posible. Desde esta perspectiva, se sostiene un discurso curricular que desconoce identidades y que impone un paradigma de ciudadano que no es mujer ni sujeto racializado, por el contrario, es sujeto jurídico despojado de lo cultural, integrado a la nación como masa uniforme, políticamente neutral y votante de la democracia representativa. Las visiones centralizadas en el legalismo tienen una doble cara, por un lado, garantiza información sobre los derechos, pero por otro restringe su ejercicio en la medida que desconoce las relaciones de dominación, sus desigualdades sociales y sus violencias e impone una forma de entender al Estado, la participación y las relaciones con otros en un marco de escasa o nula negociación y menos aún de confrontación. Las visiones formalistas niegan la historicidad de las luchas por el reconocimiento y la redistribución. La educación cívica de la posdictadura se centró en el formalismo de la ley abandonando al sujeto histórico, político y cultural y exaltando el ciudadano universal asociado al poder público del Estado, como un cuerpo único alejado del contexto y sus intereses, es el hombre vinculado a lo público, blanqueado y despojado de su lugar de clase. La integración del ciudadano universal es parte del mandato que la escuela moderna impone. La noción de ciudadano universal difícilmente pueda encontrarse en otra forma de organización política y social que no sea el Estado moderno y la democracia liberal, es una imposición colonial que exige un debate sobre su vigencia y sentidos pedagógicos en nuestra América Latina.

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(De)Coloniality and Diversity in the Global History of School Meal Programmes

Gary James McCulloch
UCL IOE, United Kingdom

The global history of school meal programmes furnishes a fascinating example of how (de) coloniality and diversity in education can challenge and complicate univocal views of progress, reason and inclusion. The American scholar Jennifer Geist Rutledge has reminded us that the emergence and growth of school meal programmes has often contradicted familiar national differences in social and political developments (Rutledge 2016, chapter 3). An instructive instance of this is that of Britain and Italy, two European nations with widely varying social and political trajectories since the Second World War but which have both maintained significant government-led school meal programmes during this period (see e.g. Toldo 2022, Lalli 2023). The current preformed panel proposal is to explore this theme in greater depth through a transnational perspective (McCulloch et al 2020) that asks two key research questions. First, to what extent can we discern an underlying postcolonial impulse in school meal programmes that seeks to accentuate national and cultural difference, to homogenise them as it were, in defining both the Self and the Other? An intriguing case of this potential tendency might be the 'uproar' that arose in 2015 when Rome's school menus were found to include fish and chips, decried as an assault on Italian eating habits. (Scammell 2015). The second question is how far and in what ways the diversity of cultural and more specifically culinary allegiances has challenged the national traditions celebrated in national school meal programmes. In England, for instance, how have such discourses and practices as vegetarianism, veganism, halal and kosher foods been able to offer effective alternatives to the inherited tradition of meat and two veg?

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The Museu Do Colégio Mauá: A Decolonial (Re)Thinking About The Documentation Of The Archaeological Collection

O Museu Do Colégio Mauá: Um (Re) Pensar Decolonial Sobre A Documentação Do Acervo Arqueológico

Angelita da Rosa
UFRGS, Brazil

Abstract (in English)

The Mauá College Museum (Santa Cruz do Sul, Rio Grande do Sul, Brazil), belonging to a Lutheran confessional school, has within its set of technical instruments of the museological process a collection of registration notebooks. Among the different peculiarities found in these artifacts, there is a very present trait related to the records documenting the work linked to archaeological excavations carried out by museum collaborators, especially in the period after its reopening in the 1960s when the museum ceased to serve only the school's public and began to serve the local population, fulfilling the function of a municipal museum. During this period, museum agents acted as collectors of traces and narratives related to the indigenous peoples in the region, alongside their inhabitants, as well as receiving collections from other places, such as those from the Brazilian state of Mato Grosso, resulting from participation in Project Rondon III (an interministerial initiative during the Brazilian dictatorship that took students and teachers to regions with deficiencies and isolated areas of the country), thus marking the Mauá College Museum as a locus of archaeological research. Collections and donations of collections resulted from the so-called "archaeological missions," in which excavations and collection of objects and traces were carried out in the homes of residents during visits to the localities in the interior of Santa Cruz do Sul and neighboring municipalities. These practices were described in the institution's registration notebooks, to which the function of a field diary was attributed, as they accompanied the team on work outings. According to Barth (2013), the team from the Mauá College Museum mapped and conducted archaeological activities, mainly in the area of the Rio Pardo Valley, recording a total of 1127 archaeological sites in the 1960s and 1970s. The analysis, from the perspective of decolonization of thought about the studied records, allows for interrogations to be proposed about how archaeological traces were located, the information contained in the notes, and the manner in which they were exposed. However, it is necessary to bear in mind that these are documents produced more than sixty years ago, at a time when colonial thinking about indigenous peoples was accepted and reproduced. The urgent appreciation starts from the assumption that it is necessary to understand the registration notebooks from a new perspective because "decolonizing thought about museums and museology implies reimagining the subjects of museums, as well as the bodies subject to musealization" (BRULON, 2020, p.26). Therefore, it is necessary to analyze historically and museologically, from a decolonial perspective, the documentation found, in order to understand the processes triggered and perceive the Eurocentric axes present. Thus, it is possible to go beyond circumscribed reflection to seek a universality of relations between peoples at any time.

Abstract (in Language of Presentation)

O Museu do Colégio Mauá (Santa Cruz do Sul, Rio Grande do Sul, Brasil), pertencente a uma escola confessional luterana, possui dentro de seu conjunto de instrumentos técnicos do processo museológico uma coleção de cadernos de registros. Dentre as diferentes peculiaridades encontradas nestes artefatos há um traço muito presente relacionado aos assentamentos que documentam o trabalho ligado às escavações arqueológicas realizadas pelos colaboradores do museu, em especial no período posterior a sua reinauguração nos anos 1960, quando o museu deixa de atender apenas o público da escola e passa a contemplar a população local, cumprindo a função de um museu municipal. No referido período, os agentes do museu atuaram como coletores de vestígios e narrativas relacionados aos povos originários na região, junto aos seus habitantes, bem como receberam acervos de outros lugares, como os do estado brasileiro de Mato Grosso, resultantes da participação no Projeto Rondon III (iniciativa interministerial no período da ditadura brasileira que levava estudantes e professores para regiões com carências e isoladas do país), demarcando assim o Museu do Colégio Mauá como um lócus de pesquisa arqueológica. As coletas e as doações de acervos eram decorrentes das chamadas “missões arqueológicas”, nas quais eram realizadas escavações e recolha de objetos e vestígios nas casas dos moradores durante as visitas que ocorriam nas localidades do interior de Santa Cruz do Sul e de municípios vizinhos. Essas práticas foram descritas nos cadernos de registro da instituição, aos quais foi atribuída a função de diário de campo, pois acompanhavam a equipe nas saídas de trabalho. Segundo Barth (2013) a equipe do Museu do Colégio Mauá mapeou e operou atividades arqueológicas, principalmente na área do Vale do Rio Pardo, registrando o total de 1127 sítios arqueológicos nas décadas de 1960 e 1970. A análise, a partir do prisma da descolonização do pensamento sobre os registros estudados, permite que sejam propostas interrogações sobre a forma como os vestígios arqueológicos foram localizados, as informações constantes nos apontamentos e a maneira como estes foram expostos. Porém, é preciso ter em mente que se trata de documentos produzidos há mais de sesenta anos, momento em que o pensamento colonial sobre os povos originários era aceito e reproduzido. A premente apreciação parte do pressuposto de que é necessário compreender os cadernos de registros sob uma nova ótica, pois “descolonizar o pensamento sobre os museus e a museologia implica reimaginar os sujeitos dos museus, bem como os corpos passíveis a musealização” (BRULON,2020, 26). Destarte, é necessário analisar de maneira histórica e museológica, a partir de um viés decolonial, a documentação encontrada, de forma a compreender os processos desencadeados e perceber os eixos eurocêntricos presentes. Assim, é possível ultrapassar a reflexão circunscrita para a busca de uma universalidade das relações entre os povos a qualquer tempo.

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Education for Motherhood in Portuguese Parenting Magazines: Constructing the Good Mother (1945-58 Vs. 1994-2007)

Carla Vilhena[1], António Gomes Ferreira[2], Luís Mota[3]
[1]Universidade do Algarve; [2]Faculdade de Psicologia e Ciências da Educação da Universidade de Coimbra, CEIS20; [3]Escola Superior de Educação do Instituto Politécnico de Coimbra

Since the early 20th century, there has been an increasing acceptance of the role of science in childrearing and child education. One consequence was the emergence of a movement toward scientific motherhood, in which instinct and tradition is replaced with experts instruction on childrearing and child education. According to this ideology ,the good mother is one that seeks and follows expert advice, embracing the ideia of education for motherhood (Apple, 2006). Several studies have shown that although the ideology of scientific motherhood prevailed in the 20th century, changes in conceptions of childhood and women's' role in society, along with scientific developments in medicine and psychology, refined and redefined the conception of good mother (Apple, 2006; Hulbert, 2004; Rose, 1999). Like other countries (Apple, 2006; Hays, 1996; Rose, 1999), Portugal witnessed profound transformations, during the second half of the 20th century in the lives of women and children. By the end of the century, women were more educated, pursued careers, and children had access to healthcare and education. To understand the impact of theses changes on discourses about motherhood we examined childrearing advice in two distinct periods: 1945-1958 and 1994-2007. One of the sources of childrearing advice are parenting magazines. They offer parents the possibility to benefit from the advice of experts in the field of child health or development, and are used by them to get the answers to common childrearing problems, from feeding to discipline (Cucchiara & Steinbugler, 2021; Nichols et al., 2009). In our study, we analyzed *Os Nossos Filhos* (1942-1958), the first parenting magazine published in Portugal, and *Pais&Filhos* (1994-2007), one of the most popular parenting magazines in the 1990s. Through critical discourse analysis (Fairclough, 2003) we attempted to understand how discourses about motherhood have evolved in the second half of the 20th century in Portugal. Our results indicate that parenting magazines promoted scientific motherhood, that is, the idea that a good mother is one that seeks expert advice and follows it, engaging in a process of self-education. In doing so they promoted a particular, middle-class conception of good mother. We should also note that In the 1950s, due to high illiteracy rates and limited access to healthcare, this ideal of good mother acted as a mechanism of social exclusion, as only well-educated mothers could attain the ideal of scientific motherhood. For working class mothers, tradition and intuition prevailed in childrearing and child education. By the end of century, although the discourse of scientific motherhood prevailed, since the vast majority of women had access to childrearing advice, mothers' insecurity emerged as the main threat to good motherhood. Therefore, education for motherhood entailed not only constructing educated mothers, as was the case in the 1950s, but also constructing secure mothers. This involves helping women to develop a sense of competence, that is, the feeling that they are capable of positively influencing their children's development.

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Remarks On Secondary Education In Connections And Borders: Uruguay And Rio Grande Do Sul (Brazil) 19th And 20th Centuries.

Apontamentos Sobre Ensino Secundário Em Conexões E Fronteiras: Uruguai E Rio Grande Do Sul (Brasil) Séculos XIX E XX

Giana Lange Amaral
Universidade Federal de Pelotas, Brazil

Abstract (in English)

This communication results from studies I have been carrying out on secular and Catholic secondary education in the Brazilian state of Rio Grande do Sul (RS), and in the spaces (nation-states) that borders on it: Uruguay and Argentina, based on readings about the transnational in the History of Education (Vidal, 2017, 2019, 2020, Vera and Fuchs, 2021). The objective here is to address the context of Catholicism and secularism in the educational field of Rio Grande do Sul and Uruguay, regarding secondary education and the creation of schools. I seek to focus on the disputes between the defenders of conservative Catholic education and the secularism advocated by the Freemasons. These identified as intellectuals who play an important role in consolidating republican ideology (Amaral, 2005, 2008, 2017; Colussi, 1998, 2002). It is important to highlight that even with the conflicts and the definition of national borders until the mid-19th century, many economic and political-cultural connections (including Freemasonry) remained between RS and Uruguay during the studied period. The basis of their economies came from livestock farming with farmers having estates that did not respect the borders delineated by the establishment of nation-states. In the case of RS, under the precepts of the authoritarian Gaúcha Republican Constitution of 1891, which founded the action of the Rio Grandense Republican Party (PRR) and supported *Castilhism* - a positivist ideological political current instituted by Júlio de Castilhos and which prevailed over RS throughout the First Republic (1889-1930) - imposing on the state an administrative organization of municipalities, in certain aspects different from other Brazilian states. From the beginning of Brazil's republic until today, the implementation and propagation of secondary education represents a political challenge to be faced at federal, state and municipal levels. There is a lot to be studied about this type of teaching. Within the scope of the History of National Education on this topic, among many references I used the studies of Clarice Nunes, Eurize Pessanha, Norberto Dallabrida and Rosa de Fátima de Souza Chaloba. Having as a theoretical-methodological basis assumptions from Cultural History (Roger Chartier, Michel De Certeau, Peter Burke, among others), several documents were used, such as laws, Intentional Reports, newspapers, magazines, almanacs, books, theses, dissertations and articles. Therefore I seek to ground the analyses and questions that deal with secondary education and regional and municipal practices in republican environments that aim for educational modernity in Uruguay and RS at the turn of the 19th to the 20th centuries. In this Brazilian state it can already be said, as the PRR predicted "freedom of education", there was a state's disinterest in working with secondary and higher education, opening space for the private sector to create schools at this levels of education, which were aimed at the most socially favored students.

Abstract (in Language of Presentation)

A comunicação resulta de estudos que venho realizando sobre o ensino secundário laico e católico no estado brasileiro do Rio Grande do Sul (RS) e nos espaços (estados-nações) que lhe fazem fronteira: o Uruguai e Argentina, fundamentada em leituras sobre o transnacional na História da Educação (Vidal, 2017, 2019, 2020, Vera e Fuchs, 2021). Objetivo aqui abordar o contexto do catolicismo e do laicismo no campo educacional gaúcho e uruguaio, especificamente no que tange ao ensino secundário e a criação de escolas. Busco enfocar as disputas entre os defensores da educação conservadora católica e do laicismo propugnado pelos maçons, identificados como intelectuais que exercem importante atuação na consolidação do ideário republicano (Amaral, 2005, 2008, 2017; Colussi,1998, 2002). Importante ressaltar que mesmo com os conflitos e a definição das fronteiras nacionais até meados do século XIX, mantiveram-se muitas conexões econômicas e político-culturais (dentre elas com a Maçonaria) entre o RS e o Uruguai no período estudado. A base de suas economias advinha da pecuária, sendo que os pecuaristas possuíam fazendas que não respeitavam as fronteiras delineadas pela implantação dos estados-nação. No caso do RS, sob os preceitos da autoritária Constituição Republicana Gaúcha de 1891, que fundamentou a ação do Partido Republicano Rio Grandense (PRR) e respaldou o Castilhismo - corrente político ideológica positivista, instituída por Júlio de Castilhos e que vigorou no RS por toda a Primeira República (1889-1930) - impondo ao estado uma organização administrativa dos municípios, em certos aspectos, distinta de outros estados brasileiros. Desde o início da república no Brasil até os dias atuais a implantação e propagação do ensino secundário representam um desafio político a ser enfrentado nas instâncias federal, estadual e municipal. Muito há o que se estudado sobre esta modalidade de ensino. No âmbito da História da Educação nacional, sobre esta temática, dentre muitas referências, utilizo os estudos de Clarice Nunes, Eurize Pessanha, Norberto Dallabrida, Rosa de Fátima de Souza Chaloba. Tendo como base teórico-metodológica pressupostos da História Cultural (Roger Chartier, Michel De Certeau, Peter Burke, dentre outros), são utilizados documentos como leis, Relatórios Intendenciais, jornais, revistas, almanaques, livros, teses, dissertações e artigos. Desta forma, busco fundamentar as análises e questionamentos que tratam do ensino secundário e de práticas regionais e municipalistas em ambientes republicanos que almejam a modernidade educacional no Uruguai e no RS na virada dos séculos XIX para o XX. Nesse estado brasileiro, pode-se já afirmar que como o PRR previa "liberdade de ensino", houve desinteresse do estado em atuar junto ao ensino secundário e superior, abrindo espaço para a iniciativa privada criar escolas deste nível de ensino que foram destinadas aos mais favorecidos socialmente.

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Disability In The History Of Italian Schools: From Marginality To The Culture Of Inclusion

Le Handicap Dans L'histoire De L'école Italienne : De La Marginalité À La Culture De L'inclusion

Rosa Piazza
Università degli studi di Palermo, Italy

Abstract (in English)

The reflection on inclusive processes is linked to the emergence of important dimensions of existential fulfilment for the disabled person. The cultural is represented by the instances of emancipation and scholastic and social participation, in the widespread belief that condition of disability pertains to a complex combination of multiple factors, rather than to an expression of minority life. These are convictions that are largely based on the political cultural efforts that have guided the intervention of the Italian State since the sixties of the twentieth century and urge pedagogy to requalify itself according to new perspectives: the awakening of marginality implies the opening of new frontiers, of new paths of education that are historically completely new. This phenomenon affects all the conditions of all people with disabilities and has affected, albeit with a thousand differences, Italian public schools, of all levels. It is a long and dense story, within which there are extraordinary experiences, skills ad passions. Without going into the merits of the many issues that over the years have accompanied the difficult transition from insertion to integration and, from integration to inclusion, we can report that the Italian history in favor of the inclusion of disabled people is closely connected to the educational field and to the change in the school system. In fact, the path towards the integration of disabled in Italy has its roots precisely in the phenomenon of schooling and in the progressive abolition of special institutes and differential classes and in the gradual integration into ordinary schools. This is propitious moment in which the transition from exclusively medical and rehabilitative interventions to a new conception of educability of the subject takes place, even if in part. In fact, thanks to the contributions of special pedagogy and child neuropsychiatry, the centuries old distinction between recoverable and irretrievable, placed at the foundation of the separation between normal and disadvantaged pupils, is finally being questioned: attention now shifts to the potential and margins of recovery of maladjusted subjects, trying to remove them from the condition of isolation and separation in which they had always been maintained. There is no longer any doubt about what the formative and educational environment of subject in develop mental age should be: the same school for all, which must not offer everyone either the same path or the same tools. An emphasis that implies the recognition, acceptance and management of diversity in the awareness that the construction of each person's identity requires the acceptance and confirmation of his or her individuality.

Abstract (in Language of Presentation)

La réflexion sur les processus inclusifs est liée à l'émergence de dimensions importantes de l'épanouissement existentiel de la personne handicapée. Le cadre culturel dans lequel s'inscrit une telle conscience est représenté par les instances d'émancipation et de participation scolaire et sociale, dans la croyance largement répandue que la condition de handicap relève d'une combinaison complexe de multiples facteurs, plutôt que d'une expression de la vie minoritaire. Ce sont des convictions qui, dans une large mesure, se fondent sur les efforts politico-culturels qui ont guidé l'intervention de l'État italien depuis les années soixante du XXe siècle et qui poussent la pédagogie à se requalifier selon de nouvelles perspectives: l'éveil de la marginalité implique l'ouverture de nouvelles frontières, de nouvelles voies d'éducation historiquement totalement nouvelles. Ce phénomène touche toutes les conditions de toutes les personnes handicapées et a affecté, bien qu'avec mille différences, les écoles publiques italiennes, de tous les niveaux. C'est une histoire longue et dense, au sein de laquelle il y a des expériences, des compétences et des passions extraordinaires. Sans entrer dans les mérites des nombreuses questions qui, au fil des ans, ont accompagné la difficile transition de l'insertion à l'intégration et, de l'intégration à l'inclusion, nous pouvons constater que l'histoire italienne en faveur de l'inclusion des personnes handicapées est étroitement liée au domaine éducatif et au changement du système scolaire. En effet, le chemin vers l'intégration des handicapés en Italie trouve ses racines précisément dans le phénomène de la scolarisation et dans l'abolition progressive des instituts spéciaux et des classes différenciées et dans l'intégration progressive dans les écoles ordinaires. C'est le moment propice où s'opère le passage d'interventions exclusivement médicales et de réadaptation à une nouvelle conception de l'éducabilité du sujet, même partiellement. En effet, grâce aux apports de la pédagogie spécialisée et de la neuropsychiatrie de l'enfant, la distinction séculaire entre récupérable et irrécupérable, à la base de la séparation entre élèves normaux et élèves défavorisés, est enfin remise en question : l'attention se porte désormais sur les potentiels et les marges de récupération des sujets inadaptés, en essayant de les sortir de la condition d'isolement et de séparation dans laquelle ils avaient toujours été maintenus. Il n'y a plus de doute sur ce que devrait être l'environnement formatif et éducatif du sujet en âge de développer : la même école pour tous, qui ne doit offrir à tous ni les mêmes chemins, ni les mêmes outils. Une emphase qui implique la reconnaissance, l'acceptation et la gestion de la diversité dans la conscience que la construction de l'identité de chaque personne passe par l'acceptation et la confirmation de son individualité.

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The Educational Asylums of the Candelaria Brotherhood (Capital of Brazil - 1885-1900)

Os Asilos Educacionais da Irmandade da Candelária (Capital do Brasil- 1885-1900)

Aline Machado dos Santos
Universidade do Estado do Rio de Janeiro - UERJ, Brazil

Abstract (in English)

In the final decades of the Brazilian Empire, we see the affirmation of the school as a necessary place to shape man, especially in the country's capital, where there was a push to create schools, increase enrollment and educational reforms aimed at accrediting the school as a place of (strategic) intervention in life and society. In addition to government actions, other sectors of society took up this type of discourse and promoted conditions for children to attend school. In this context, the Brotherhood of the Blessed Sacrament of Candelaria, representing the Catholic creed, promoted a place of learning for poor children. The religious brotherhood consolidated its project in the republican period and, with transformations, still maintains this educational institution in operation. Among the discussions in the field of education at the end of the 19th century, such as conceptions of learning, teacher training, knowledge and funding, a problem arises: What was the educational project of this religious entity aimed at poor children? How did it try to manage the lives of the children it served? The Brotherhood of Candelaria established its Asylo da Infância Desvalidada da Candelária in 1881. Among the negotiations and interventions during the Republican period, the educational institution was founded and inaugurated under the name of Asylo do Benfeitor Gonçalves de Araújo. The first students arrived in 1901 and, for the first 30 years, the institution was run by the former tutor of the imperial prince, Benjamim Franklin de Ramiz Galvão. After Ramiz Galvão's departure, the management of the institution was left to different congregations of nuns and religious for many years. However, the boarding school system remained in place until 2008 and the care and teaching of children in situations of social vulnerability continues to this day. In view of the above, this paper is an excerpt from the doctoral research investigations, the general aim of which is to problematize the educational proposal(s) of the Brotherhood of Candelaria through the creation of the educational institution, which makes it possible to understand its way of conducting/regulating poverty and the marks left by this process on the lives of the former pupils. In this study, we analyzed the first two regulations of the Candelária Asylo da Infância Desvalidada, dated 1885, and the subsequent Asylo do Benfeitor Gonçalves de Araújo, approved in 1900. The intention is to investigate in these specific sources the permanence and ruptures of the Brotherhood's educational proposal for childhood education in the capital of Brazil. With regard to theoretical and methodological contributions, we have drawn on the work of BOSCHI (1986), PINHEIRO (1930), GONDRA (2004 and 2018), SOUZA (2008), GRAMACHO (2008 and 2023), CAMARA (2010) and SANTOS (2020). Among the results, we see an educational project that had as its center the regeneration of poor children through training for work. However, the change from the imperial to the republican political system led to significant changes in the institution. In the same way, we observed changes in the criteria for selecting and admitting students.

Abstract (in Language of Presentation)

Nas décadas finais do Império brasileiro, observamos a afirmação da escola como local necessário para modelar o homem, sobretudo, na capital do país, onde se nota um impulso para a criação de escolas, aumento das matrículas e reformas educacionais destinadas a credenciarem a escola como local de intervenção (estratégico) na vida e na sociedade. Além das ações governamentais, outros setores da sociedade assumiram esse tipo de discurso e promoveram condições para as crianças frequentarem as escolas. Neste contexto, a Irmandade do Santíssimo Sacramento da Candelária, representante do credo Católico, promoveu um local de aprendizagem destinado às crianças pobres. A irmandade religiosa consolidou seu projeto no período republicano e, com transformações, ainda mantém a referida instituição educacional em funcionamento. Dentre as discussões no campo educacional no final do século XIX, como concepções de aprendizagem, formação de professores, saberes e financiamento, uma problemática se apresenta: Qual era o projeto educacional desta entidade religiosa voltada para a infância pobre? Como procurou gerir a vida das crianças que atendia? A Irmandade da Candelária proveu o seu Asylo da Infância Desvalidada da Candelária no ano de 1881. Dentre as negociações e intervenções no período republicano, sob o nome de Asylo do Benfeitor Gonçalves de Araújo, a instituição educacional foi fundada e inaugurada. As primeiras alunas chegaram em 1901 e, nos primeiros 30 anos, a direção da instituição ficou sob a responsabilidade do ex-tutor do príncipe imperial, Benjamim Franklin de Ramiz Galvão. Após a saída de Ramiz Galvão a direção da instituição por muitos anos ficou a cargo de diferentes Congregações de freiras e religiosas. Entretanto, o regime de internato permaneceu até 2008 e a assistência e ensino das crianças em situação de vulnerabilidade social se mantêm até os dias atuais. Diante do exposto, o presente trabalho consiste em um recorte das investigações da pesquisa de doutoramento, cujo objetivo geral é problematizar a(s) proposta(s) educacional(is) da Irmandade da Candelária através da criação da instituição educativa, o que possibilita compreender a sua maneira de conduzir/regular a pobreza e as marcas deixadas por esse processo na vida dos/as ex-alunos/as. No presente trabalho, analisamos os dois primeiros regulamentos do Asylo da Infância Desvalidada da Candelária, datado de 1885, e o posterior Asylo do Benfeitor Gonçalves de Araújo, chancelado em 1900. A intenção é investigar nestas fontes específicas, as permanências e rupturas da proposta educacional da Irmandade para a educação da infância na capital do Brasil. No que se refere aos aportes teóricos e metodológicos, recorremos aos trabalhos de BOSCHI (1986), PINHEIRO (1930), GONDRA (2004 e 2018), SOUZA (2008), GRAMACHO (2008 e 2023),CAMARA (2010) e SANTOS (2020).Dentre os resultados, verificamos um projeto educacional que tinha como centro a regeneração da infância pobre por meio da formação do/para o trabalho. Todavia a alteração do sistema político imperial para o republicano acarretou mudanças significativas na instituição. Da mesma maneira observamos alterações quanto os critérios de seleção e admissão dos alunos.

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Decoloniality and History of Education: An Insight from the Nihilistic Hermeneutics of Gianni Vattimo

Decolonialidad e Historia de la Educación: Una Mirada desde la Hermenéutica Nihilista de Gianni Vattimo

Eric Ortega González, Raúl Arango Pérez, Raúl Navarro Zárate
University of Barcelona, Spain

Abstract (in English)

Under the suspicion that the colonial management of the world, which has led large majorities to a subhuman situation, is linked to a metaphysics that interprets reality through categories such as substance, essence, eternity, principles and causes, which translates into ways of historicising reality dominated by the concepts of object-subject, cause-effect, calculation, manipulability, efficiency and universality, terms whose interpretative violence annihilates the possibility of dialogue, silences any argumentative interpellation, excludes the plurality of meanings of what exists and the diversity of worlds and knowledge (Blanco, 2019).This paper aims to analyse how this interpretation affects the way we historically understand our social and educational realities and how we can propose an alternative epistemic horizon.To this end, we will make use of the analytical and programmatic possibilities offered by the pensiero debole of the Italian philosopher Gianni Vattimo and, in particular, the potential offered by the openness of his nihilistic hermeneutics to recognise, from a historiographical perspective, the ontological, political and epistemological diversity that governs both collectivities and educational processes and institutions. Thus, this communication aims at an educational approach to Vattimo's (1986) nihilistic hermeneutics, whose hermeneutic project seeks to weaken colonial domination and the violence it re(produces), in order to promote a different way of thinking that is not based on stable and eternal principles or foundations. And thus to be able to propose epistemological foundations on which other decolonial ways of historicising education can be based (Schubring, 2021).Therefore, and following the aforementioned approach, an approach that aims to maintain a epistemic humility that allows each perspective some valid access to educational reality and to the different ways of historicising it (Suárez-Krabbe, 2017), this paper seeks to question the three types of coloniality that shape the colonial way of doing educational history today: The coloniality of power (a power that derives from neoliberal capitalism and sets the research agendas in historiographical matters), the coloniality of knowledge (which assumes that there are hierarchical differences between the modes of production and validation of historical-educational knowledge), and the coloniality of being (which produces both first- and second-class objects to be historicised and subaltern subjects of historians) (Castro-Gómez and Grosfoguel, 2007) (Castro-Gómez and Grosfoguel, 2007). All of this within academic coordinates that insist on the inescapable unity of history (Vattimo, 1989), taking for granted the timeless and structuring character of certain principles (God, the West, gender binary, nature, etc.) on which educational realities are based, and against whose claim and universal scope only submission, transmission and reproduction remain. Thus, the critical reading of these three types of colonialities should allow us to outline, in an introductory and propositional way, some orientations that could facilitate, in the near future, historical-educational approaches more conducive to decoloniality, based on the nihilistic Vattimanian hermeneutics.

Abstract (in Language of Presentation)

Bajo la sospecha de que la gestión colonial del mundo, que ha llevado a grandes mayorías a una situación subhumana, está vinculada a una metafísica que interpreta la realidad mediante categorías como son las de substancia, esencia, eternidad, principios y causas, lo que se traduce en modos de historiar la realidad dominados por los términos objeto-sujeto, causa-efecto, cálculo, manipulabilidad, eficiencia y universalidad, términos cuya violencia interpretativa aniquila la posibilidad del diálogo, acalla cualquier interpelación argumentativa, excluye la pluralidad de sentidos de lo existente, y la diversidad de los mundos y los saberes (Blanco, 2019), en esta comunicación se pretende analizar cómo esta interpretación afecta la manera en que entendemos históricamente nuestras realidades sociales y educativas y de qué modo podemos plantear en un horizonte epistémico alternativo. Para ello, nos valdremos de las posibilidades tanto analíticas como programáticas que ofrece el *pensiero debole* del filósofo italiano Gianni Vattimo y, más específicamente, de la potencialidad que la apertura de su hermenéutica nihilista alberga para reconocer, desde una perspectiva historiográfica, la diversidad ontológica, política y epistemológica que gobierna tanto las colectividades como los procesos y las instituciones educativas. Así, esta comunicación pretende un acercamiento en clave educativa a la hermenéutica nihilista de Vattimo (1986), cuyo proyecto hermenéutico busca debilitar el dominio colonial y la violencia que este re(produce) con el propósito de fomentar un modo de pensar diferente que no se base en principios o fundamentos estables y eternos. Y poder así proponer unas bases epistemológicas sobre las que sustentar otros modos decoloniales de historiar la educación (Schubring, 2021). De esta manera, y tras el acercamiento mencionado, acercamiento que pretende sostener una humildad epistémica que conceda a toda perspectiva algún acceso válido a la realidad educativa y a los diversos modos de historiarla (Suárez-Krabbe, 2017), en esta comunicación se busca cuestionar los tres tipos de colonialidad que configuran el modo habitual de hacer historia de la educación hoy: la colonialdad del poder (un poder que proviene del capitalismo neoliberal y que establece las agendas investigacionales en materia historiográfica), la colonialidad del saber (que asume que hay diferencias jerárquicas entre los modos de producción y validación de los saberes histórico-educativos) y la colonialdad del ser (que produce tanto objetos a historiar de primera y de segunda clase como sujetos historiadores subalternos) (Castro-Gómez y Grosfoguel, 2007). Todo ello bajo unas coordenadas académicas que insisten en el ineludible sentido unitario de la Historia (Vattimo, 1989) y que al hacerlo dan por supuesto el carácter atemporal y estructurante de unos principios (Dios, occidente, género binario, naturaleza, etc.) sobre los que las realidades educativas se sostienen y frente a la pretensión y al alcance universal de los cuales sólo queda la sumisión, la transmisión y la reproducción. Así pues, la lectura crítica de éstos tres tipos de colonialidades ha de permitir esbozar, de un modo introductorio y propositivo, algunas orientaciones que podrían facilitar, en un horizonte cercano, los enfoques histórico-educativos más propicios para la decolonialidad a partir de la hermenéutica nihilista vattimaniana.

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The care of Sanjoanense orphans: the case of the São Francisco de Assis Asylum (1888-1940)

O atendimento à orfandade sanjoanense: o caso do Asilo de São Francisco de Assis (1888-1940)

Fabiana Inácia da Silva Assunção[1], **Paula Cristina David Guimarães**[2]
[1]Universidade Federal de São João del Rei, Brazil; [2]Universidade Federal de São João del rei, Brazil

Abstract (in English)

At the end of the 19th century and the beginning of the 20th century, various educational, welfare, and training initiatives were designed for poor children. Within this context, the São Francisco de Assis Asylum played its part. The institution cared for children and young people in the following conditions: destitute boys orphaned by their father and mother, or only by their father, between the ages of 7 and 14, who did not have any physical or mental illness or disease. Given this scenario, this research aims to investigate the work of the São Francisco de Assis Asylum in the city of São João del Rei between 1888 and 1940, attempting to understand the care provided to orphaned children. The aim was to identify who the orphaned children were and to understand what education was present in the context of their upbringing. This timeframe is set from the first construction of the Asylum in 1888, ending in 1940, when its management ceased to belong to the Padre Machado Institute and became the sole responsibility of the administrative board of the Venerable Third Order of St. Francis of Assisi, with the education of the asylums began to be taught in the city's school groups. For the data analysis, Michel Foucault's understanding of "power relations" and the "production of knowledge and truth" was applied to understand the care provided to Sanjoanense's orphaned children through the actions of the São Francisco de Assis Asylum and the institutions attached to it. In addition, Erving Goffman's comprehension of different types of institutions was essential to understanding how the Asylum worked and how it assisted orphaned children. For the documentary research, various historical sources were compiled, such as the statutes of the São Francisco de Assis Asylum; reports sent to the Secretariat of the Interior; a list of the minors interned at the Asylum; the minutes of the VOT meetings; letters sent to different subjects and institutions; photographs and newspapers from the time. The results show that the orphanage training focused on physical and moral faculties and learning arts and crafts to form disciplined citizens who were fit for the world of work and to serve their country. Moreover, the orphanage developed actions that met the eugenicist ideals of the time by asylating black and brown boys. They also indicate the culture of masculinity, propagated at the beginning of the Republic, so that they would be masculine individuals, in other words, orderly, healthy, productive men.

Abstract (in Language of Presentation)

A partir do final do século XIX e início do século XX, foram pensadas diferentes mobilizações de educação, de assistência e de formação destinadas a infância pobre. Dentro desse contexto, o Asilo de São Francisco de Assis exerceu sua função. A instituição atendia crianças e jovens nas seguintes condições: meninos órfãos de pai e de mãe, ou somente de pai, pobres e desvalidos, entre 7 e 14 anos, que não tivessem nenhuma doença física ou mental e nenhuma moléstia. Diante do cenário apresentado, esta pesquisa tem por objetivo investigar a atuação do Asilo de São Francisco de Assis na cidade de São João del rei entre os anos de 1888-1940, tentando compreender o atendimento prestado aos meninos órfãos. O interesse foi identificar quem eram os meninos asilados e compreender qual educação estava presente no contexto de formação desses meninos. O recorte temporal se estabelece tendo em vista o primeiro movimento de construção do Asilo, em 1888, e se finda em 1940, ano em que a direção do Asilo deixou de pertencer ao Instituto Padre Machado, passando a ser de inteira responsabilidade da mesa administrativa da Venerável Ordem Terceira de São Francisco de Assis e a educação dos meninos asilados passou a ser ministrada em grupos escolares da cidade. Para a análise dos dados, o entendimento sobre as “relações de poder” e sobre a “produção de saber e de verdade”, de Michel Foucault, foi importante para a compreensão do atendimento prestado à infância órfã sanjoanense a partir das ações do Asilo de São Francisco de Assis e das instituições anexas a ele. Além disso, a compreensão que existem diferentes tipos de instituições, de Erving Goffman, foi essencial para o entendimento do funcionamento do Asilo de São Francisco de Assis e sua atuação na assistência aos meninos órfãos. Para a pesquisa documental foram elencadas fontes históricas diversas, como o estatuto do Asilo de São Francisco de Assis; relatórios enviados à Secretaria de Interior; relação dos menores internados no Asilo; as atas das reuniões da VOT; cartas enviadas a diferentes sujeitos e instituições; fotografias e jornais da época. Os resultados apontam para uma formação dos asilados voltada às faculdades físicas, morais e para o aprendizado de artes e ofícios, com o intuito de formar cidadãos disciplinados, aptos para o mundo do trabalho, para servir a pátria. Além disso, o Asilo desenvolvia ações que foram ao encontro dos ideais eugenistas da época ao asilar meninos pretos e pardos. Ainda indicam a cultura das masculinidades, propagada no início da República, para que fossem indivíduos masculinos, ou seja, homens ordeiros, sadios, produtivos e úteis.

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Teaching History from a Decolonial Perspective: Working on the Arrival of the Portuguese in Brazil

O Ensino de História a Partir de Uma Perspectiva Descolonial: Trabalhando a Chegada Dos Portugueses ao Brasil

Lidiane da Silva Pereira[1], Limária de Araújo Mouta[1], Maria Aparecida Alves da Costa[2], Lia Machado Fiuza Fialho[1]

[1]Universidade Estadual do Ceará, Brazil; [2]Instituto Federal de Educação, Ciência e Tecnologia do Ceará

Abstract (in English)

This work deals with teaching practices in History from a decolonial perspective (Quijano, 2005; Mignolo, 2017). It starts from an understanding that the teaching of History in Brazil, for many years, was based on the point of view of the colonizer (Portugal), integrating a project of domination (Viana, 2019), which reflected in the power relations in Latin America built from the perspective of the colonial experience. In this way, the study aims to understand how students' learning can be re-signified from Brazilian History classes, developed from a decolonial perspective, considering the narratives of indigenous peoples. This is a qualitative study (Minayo, 2016), consisting of a single case study (Flick, 2009), based on the experience carried out with students from the 2nd year of secondary school at a state public school located on the outskirts of Fortaleza. When working on the theme of the arrival of the Portuguese in Brazil, the students were asked to reflect on the discovery in the letter of Pero Vaz de Caminha (1500), written by the colonizer, and the narratives of the invasion developed by indigenous activists and compiled by Ailton Krenak (2022). In groups, they drafted a letter with their own narrative after a collective discussion of the documents, narrating the arrival of the Portuguese, in an exercise of estrangement at the unknown. As a result, we can mention the students' involvement with the activity, the appreciation of multiple sources and the critical discussion supported by disparate narratives. From this exercise, it was possible for the students to re-signify the colonial and decolonial tensions experienced by the social characters who make up the history of Brazil, questioning the myth of discovery, conquest, indigenous "collaboration" and pacification (Krenak, 2022). By reflecting on how asymmetrical power relations have been constructed in our country, we have fostered an educational experience focused on respect for diversity and decoloniality in the field of history teaching.

Abstract (in Language of Presentation)

Este trabalho versa sobre práticas docentes no ensino de História a partir de uma perspectiva descolonial (Quijano, 2005; Mignolo, 2017). Parte-se de uma compreensão de que o ensino da disciplina de História no Brasil, por muitos anos, foi pautado a partir do ponto de vista do colonizador (Portugal), integrando um projeto de dominação (Viana, 2019), o que refletiu nas relações de poder na América Latina construídas na ótica da experiência colonial. Dessa forma, o estudo tem por objetivo compreender como os aprendizados dos alunos podem ser ressignificados a partir de aulas de História do Brasil, desenvolvidas na perspectiva descolonial, considerando as narrativas dos povos indígenas. Trata-se de uma pesquisa qualitativa (Minayo, 2016), constituída de um estudo de caso único (Flick, 2009), a partir da experiência realizada com estudantes de turmas do 2• ano do Ensino Médio de uma escola pública estadual localizada na periferia de Fortaleza. Ao trabalhar a temática da chegada dos portugueses ao Brasil, propôs-se os alunos que eles refletissem o descobrimento na carta de Pero Vaz de Caminha (1500), elaborada pelo colonizador, e as narrativas da invasão desenvolvidas por ativistas indígenas e compiladas por Ailton Krenak (2022). Em grupos, redigiram uma carta com narrativa própria desde a discussão coletiva dos documentos, narrando a chegada dos portugueses, em um exercício de estranhamento ao desconhecido. Como resultados, podemos mencionar o envolvimento dos discentes com a atividade, a valorização das múltiplas fontes e a discussão crítica amparada em narrativas destoantes. A partir desse exercício, foi possível que os estudantes ressignificassem as tensões coloniais e decoloniais vividas pelos personagens sociais que fazem a história do Brasil, questionando o mito do descobrimento, da conquista, da "colaboração" indígena e a pacificação (Krenak, 2022). Ao refletir sobre como as relações assimétricas de poder foram construídas em nosso país, fomentou-se uma experiência de educação voltada para o respeito às diversidades e descolonialidade no âmbito do ensino da História.

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Selective Diversity in Mid 20th Century Schoolbooks: Visual Versus Text Comparisons

Nancy Patricia O'Brien
University of Illinois at Urbana-Champaign, United States of America

In the 1960s the civil rights movement in the United States and beyond was visible in newspapers, on television, and other media. Some textbook publishers for primary and secondary schools noted the interest in expanding representation of diverse populations and began to include illustrations of children from different racial and ethnic backgrounds in their publications as central characters. The narrative didn't change substantially, however. The nuclear family with a single male wage earner was the norm, and middle class backgrounds proliferated. One well-known series of readers attempted to provide a balanced presentation of characters from different backgrounds. The publisher Scott Foresman produced a reading series titled the *Elson-Gray Readers* in the 1930s which had earlier versions dating back to the early 1900s and that later evolved into the *Basic Readers* and subsequently the *New Basic Readers* schoolbook series. By the mid-1960s, the *New Basic Readers* portrayed Asian American and African American children in the illustrations, but only in an edition that was typically used in metropolitan school districts (Compton-Lilly, 2019). The standard edition was available for other parts of the U.S. that preferred a non-integrated schoolbook. As side-by-side comparisons depict, the illustrations are accompanied by minimal changes to text with new characters from different backgrounds added to diversify the content while not significantly altering the narrative. Scott Foresman, an enterprising publisher, tried to match current interests with their products, also producing a version of their reading textbooks for Catholic Schools, the *New Cathedral Basic Readers*, and a phonetic edition using the initial teaching alphabet. Examples of illustrations from the standard and multicultural editions highlight and compare their content, showing the early attempts to decolonize schoolbooks in the U.S. through more inclusivity. While these efforts may seem limited by our present understanding, they were controversial at the time, showing children and families from different backgrounds in typically middle-class white settings. Inclusion of African American or Asian American children in other textbooks often portrayed them as impoverished, undereducated, and sometimes as exotic. (Wirtenberg, 1980). The efforts by Scott Foresman to depict children from minoritized groups in homes and activities that were then considered more typical of white families led to selective adoption of these books in schools. This was a small step toward decolonizing the reading books used by school children, but it was an affirmative action, regardless of the limited distribution of the textbooks. Children began seeing themselves in the books they were reading, leading to envisioning futures that were not present in earlier textbooks. The Scott Foresman readers were published at a time when these initial steps taken to diversify the content in the textbooks routinely used by children, began the long and challenging path towards decolonization, which continues today.

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Weaving Education and Identity: A Look at the Formation of Poor Girls in Catholic Female Institutions in Brazil and Portugal

Tecendo Educação e Identidade: Um Olhar Sobre a Formação de Meninas Pobres em Instituições Católicas Femininas no Brasil e Portugal

Rodrigo Martins Pinto de Azevedo[1], **Miriam Fernandes Muramoto**[2]
[1]Faculdade de Letras da Universidade do Porto, Portugal; [2]Faculdade de Educação da Universidade de São Paulo, Brasil

Abstract (in English)

This study proposes a comparative analysis of the formation of poor girls in Catholic female institutions in the early decades of the twentieth century, highlighting the diversity and intersectionality in their educational trajectories. Focusing on the Casa da Divina Providência in São Paulo, Brazil, and the Asylum for Destitute Children D. Pedro V in Braga, Portugal, (established in 1903 and 1862 respectively and still operational today), the research explores how these educational institutions shaped education for a socially and economically disadvantaged female audience. The study, grounded in a gender perspective, acknowledges that social, cultural, and economic conditions uniquely impacted the educational experiences of girls in these institutions. The detailed analysis of primary sources, such as internal regulations, rules, and enrollment books, reveals not only the similarities in missions to provide moral, religious, and domestic education but also the nuances that arise when considering gender dimensions. Diversity and intersectionality, examined through factors of social class, gender, and possibly ethnicity, highlight the importance of understanding the complexities faced by these specific groups of girls. This approach allows for a more comprehensive analysis of disparities in educational experiences, providing valuable insights into how institutions shaped not only young women but also how these educational experiences influenced their future trajectories in society. After in-depth analysis, the conclusions highlight that the girls in question were subjected to education aligned with prevailing principles at the time. This instruction was predominantly aimed at domestic training, aiming to shape future women who would play the role of caregivers, responsible for raising children and guiding them to become exemplary citizens in society. Additionally, a notable intersection between educational training and Catholic religious instruction provided in these environments was observed. The education received by the girls reflected an intrinsic integration between the development of domestic skills and the internalization of religious values. This interweaving of educational and religious formation reveals the complexity and interconnection of influences that shaped the educational experience of these young women in the early twentieth century. Thus, this study not only contributes to a more holistic understanding of the educational history of these institutions and the lives of the poor girls educated in them but also highlights the undeniable importance of gender studies in enriching the broader narrative of education history.

Abstract (in Language of Presentation)

Este estudo propõe uma análise comparativa da formação de meninas pobres em instituições católicas femininas nas primeiras décadas do século XX, destacando a diversidade e interseccionalidade em suas trajetórias educacionais. Focalizando a Casa da Divina Providência em São Paulo, Brasil, e o Asilo da Infância Desvalida D. Pedro V em Braga, Portugal, (criadas, respetivamente, em 1903 e 1862 e ainda funcionando atualmente) a pesquisa explora como essas instituições de Ensino moldaram a educação para um público feminino económica e socialmente desfavorecido. O estudo, assentando numa perspectiva de gênero, reconhece que as condições sociais, culturais e económicas impactaram de maneira única as experiências educacionais das meninas nessas instituições. A análise detalhada de fontes primárias, como regimentos internos, regulamentos e livros de matrículas, revela não apenas as semelhanças nas missões de proporcionar educação moral, religiosa e doméstica, mas também as nuances que surgem quando se consideram as dimensões de gênero. A diversidade e interseccionalidade, examinadas através dos fatores de classe social, gênero e possivelmente etnia, destacam a importância de compreender as complexidades enfrentadas por esses grupos específicos de meninas. Essa abordagem permite uma análise mais abrangente das disparidades nas experiências educacionais, proporcionando insights valiosos sobre como as instituições moldaram não apenas as jovens, mas também como essas experiências educacionais influenciaram as suas trajetórias futuras na sociedade. Após uma análise aprofundada, as conclusões destacam que as meninas em questão foram submetidas a uma educação alinhada aos princípios prevalecentes na época. Essa instrução estava direcionada predominantemente para a formação doméstica, visando moldar futuras mulheres que desempenhariam o papel de cuidadoras, responsáveis por criar os filhos e guiá-los para se tornarem cidadãos exemplares na sociedade. Além disso, observou-se uma interseção notável entre a formação educacional e a instrução religiosa católica proporcionada nesses ambientes. A educação recebida pelas meninas refletia uma integração intrínseca entre o desenvolvimento de habilidades domésticas e a internalização de valores religiosos. Essa imbricação entre formação educacional e religiosa revela a complexidade e a interconexão das influências que moldaram a experiência educacional dessas jovens no início do século XX. Assim, este estudo não apenas contribui para uma compreensão mais holística da história educacional dessas instituições e das vidas das meninas pobres que nelas foram educadas, mas também destaca a importância inegável dos estudos de gênero para enriquecer a narrativa mais ampla da história da educação.

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The Woman and Motherhood in the First Republic: an Analysis of Female Social Responsibility Through the Education and Pediatrics Magazine

A Mulher e Maternidade na Primeira República: Uma Análise da Responsabilidade Social Feminina Por Meio da Revista Educação e Pediatria.

Nathalia Marques Biazoto
Universidade de São Paulo, Brazil

Abstract (in English)

In the early decades of the 20th century in Brazil, the popular life practices became a matter of great concern for doctors, sanitarians, philanthropists, social reformers, and sectors of the industrial bourgeoisie. This period is characterized by a political project that aimed to transform the country into a civilized, cultured, and modern nation. The agenda of this program included the reduction of high infant mortality rates. Simultaneously, there was an institutionalization process of medicine as a producer of knowledge capable of ordering and guiding all areas of society. In family relations, women stood out as central figures due to their maternal function, ensuring the reproduction of healthy citizens. In the nationalist and republican discourses of social regeneration, the concept of motherhood surpassed the idea of simply bearing children for the husband. It was reformulated to ensure the formation of exemplary citizens for the nation. The practice of motherhood became the subject of a scientific approach and emerged as a prominent function of women, recognized as a patriotic mission and a public responsibility. Reforming maternal and child care and promoting a preventive medical-social culture became the primary goal of pediatricians, extending to the entire society, especially women and mothers. The aim was to replace traditional customs of caring for young children, overcoming practices considered outdated, such as those of midwives, advice, and beliefs based on common sense. In this sense, the ideological construction relied on the figure of women, demanding considerable commitment from them and institutionalizing their education and instruction. This is demonstrated through the analysis of articles from the "Educação e Pediatria" (Education and Pediatrics) magazine, published between 1913 and 1915 in Rio de Janeiro. The magazine was organized by two owners/directors: journalist Franco Vaz, director of the Premonitória School on November 15, and pediatrician Dr. Álvaro Reis, a hygiene professor at the same school. The periodical focused on analyzing various issues related to teaching, education, children's hygiene, diseases, and their treatments, targeting those interested in the theme, especially those responsible for the health and education of children. Despite having only two articles written by women, both related to the school education of children, the magazine contained a series of articles written by male doctors, jurists, lawyers, with recommendations to women. It also included two articles specifically addressing female education in schools and higher education. Through the analysis of these articles, the goal is to understand the normalizing function of scientific discourses dedicated to the topics of motherhood and female education during this period, considering the magazine as a space for dialogue between different areas, focusing on a larger nationalist objective. The aim is to present educational proposals for women in their interaction with the cultural, social, and political landscape, highlighting their new roles in the republican order, serving modernization projects. Thus, women were seen as agents of this transformation, the primary bearers of normative and hygienic precepts, and significant mediators between the public power and the general population.

Abstract (in Language of Presentation)

Nas primeiras décadas do século XX no Brasil, as práticas populares de vida se tornaram objeto de grande preocupação de médicos, sanitaristas, filantropos, reformadores sociais e de setores da burguesia industrial. Este período é caracterizado por um projeto político que pretendia transformar o país em uma nação civilizada, culta e moderna. Na agenda deste programa contemplava-se a redução das altas taxas de mortalidade infantil. Concomitantemente, assiste-se ao processo de institucionalização da medicina como produtora de um saber capaz de ordenar e orientar todas as áreas da sociedade, e, nas relações familiares, destacava-se a mulher como figura central por sua função materna capaz de garantir a reprodução de cidadãos saudáveis. Assim, nos discursos nacionalistas e republicanos de regeneração social, o conceito de maternidade ultrapassa a ideia de gerar filhos para o marido, sendo reformulado para assegurar a formação de cidadãos exemplares para a pátria. A prática da maternidade se torna objeto de uma abordagem científica, e emerge como função proeminente da mulher, sendo reconhecida como uma missão patriótica e uma responsabilidade pública. Reformar os cuidados materno-infantis e promover uma cultura médico-social preventiva tornou-se objetivo primordial dos pediatras, e deveria se estender para toda a sociedade, sobretudo, para as mulheres e para as mães, buscando-se substituir os costumes tradicionais de cuidados com as crianças pequenas. Tratava-se de superar as práticas consideradas atrasadas das comadres, os conselhos e crenças entendidos como arcaicos e fundamentados no senso comum. Nesse sentido, busca-se demonstrar de que maneira essa construção ideológica se assentou na figura da mulher, requerendo dela considerável comprometimento e institucionalizando sua educação e instrução, por meio da análise dos artigos da revista Educação e Pediatria, publicada entre 1913 e 1915 no Rio de Janeiro. A revista foi organizada por dois diretores-proprietários: o jornalista Franco Vaz, diretor da Escola Premonitória 15 de Novembro, e o médico pediatra Dr. Álvaro Reis, professor de higiene na mesma escola. O periódico dedicava-se à análise de diversas questões de ensino, educação, higiene das crianças, doenças e seus tratamentos, e era direcionado aos interessados no tema, em especial os responsáveis pelos cuidados com a saúde e a educação das crianças.A revista traz apenas dois artigos de autoria feminina, ambos relacionados à educação escolar de crianças, no entanto, contém uma série de artigos escritos por homens médicos, juristas, advogados, com recomendações às mulheres, e dois artigos especificamente voltados à educação feminina nas escolas e no ensino superior. A partir da análise desses artigos, espera-se compreender a função normalizadora dos discursos científicos que se dedicavam ao tema da maternidade e da educação feminina durante o período, considerando a revista como um espaço de diálogo entre diferentes áreas, focalizando em um objetivo nacionalista maior. Busca-se apresentar as propostas educativas destinadas às mulheres em sua interação com o cenário cultural, social e político, destacando as suas novas atribuições na ordem republicana, servindo aos projetos de modernização. Deste modo, as mulheres seriam as agentes dessa transformação, as maiores responsáveis pela difusão dos preceitos normativos, higiênicos, e as grandes mediadoras entre o poder público e a população em geral.

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«Idle Brain Is the Devil's Workshop». A Participatory History of Cheating, Plagiarism and Other School Deceptions Between Past and Present

Juri Meda
Università degli Studi di Macerata, Italy

History of school generally focuses on the reconstruction of teaching practices and educational activities of the past, in short on what pupils were required to do in the classroom. It focused less on what they were forbidden to do and what in spite of all they continued to do, enacting more or less explicit forms of resistance to adults' attempts at forced enculturation. Necessity sharpens the wits and it has always been the need to prove to adults that they did not do nothing in school that has always forced students to sharpen their wits in order to obtain fulfilling results even without applying themselves to study, thanks to some little subterfuge. If, on the morning of the dreaded test, one was unable to stay at home with the symptoms of "mal di scuola" (school sickness), one had no choice but to play hooky together with other schoolchildren fleeing from their responsibilities, or to adopt finest plagiarizing techniques to avoid a bad grade. There were many who – after repeating to themselves the Latin saying "Oportet studuisse, non studere" (One should have studied at the time, not now) – tried their luck, armed with cheat sheets, paper scrolls and "cartridge belt" or tattooing useful formulas on various parts of the body. All at the risk, moreover, that such hasty effort would not serve to make up for the gaps accumulated in weeks of complete idleness, forcing them to further school misdemeanours in order to avoid incurring the deadly wrath of their parents. These school deceptions have been passed down from generation to generation to reach us, although traditional methods have remained more in student slang than in everyday school practice, replaced by the hi-tech ones introduced by new technologies, 100% guaranteed. Continuing the research conducted for the seminar "School Deceptions: a Semi-Serious History of the Funambulistic Art of Plagiarizing in the Classroom in the Last Century", which took place at the School Museum of the University of Macerata on 3 May 2016, we will attempt to reconstruct a history of school deceptions in collaboration with university students and their social network. By combining traditional sources, images, first and second-hand accounts and social media surveys, we will attempt to reconstruct together from below a history long hidden due to the confidentiality if not the clandestinity in which these "innocent school sins" were practised.

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Law of 15 October 1827: Systematisation of Teaching and the Teaching Profession in the Brazilian Empire (1824-1834)

Lei de 15 de outubro de 1827: Sistematização do Ensino e da Profissão Docente no Império brasileiro (1824-1834)

Fátima Aparecida Nascimento, **Patrícia Cardoso da Costa**
Universidade do Estado do Rio de Janeiro-UERJ, Brazil, Faperj

Abstract (in English)

The Law of 15 October 1827 was an important legal device that marked the state's involvement in the Brazilian education system. It is important to note that dispersed forms of teaching and learning coexisted for a long time, but it was at the beginning of the 19th century that the state's progressive control over formal education and the first initiatives to organise the primary education system began (VILLELA, 2000). In the political sphere, the issue of popular education was the centre of debate in the Legislative Assembly, when bills to regulate the provisions of the 1824 Constitution were discussed. For this reason, the time frame of this study begins in 1824, the year in which the first Brazilian Constitution guaranteed free primary education to all citizens. In the same direction, we end the chronological period in 1834, when the Additional Act assigned control of primary education to each province of the Empire (OLIVATO, 2023). The projects presented to the General Legislative Assembly aimed to establish a law to regulate certain issues in the field of education that were in evidence in the social, political and educational spheres, such as: public and private participation in the organisation of education, procedures for spreading education throughout the provinces, teachers' salaries, teaching methods, the knowledge taught, female education and the competition to fill the chairs of first letters, for example. The aim was to formulate a general education law that would serve to civilise the population, as well as organise, structure and supervise education. With the enactment of the law, a set of provisions managed by the government was also established to regulate education, including the teaching profession. Thus, in this study, we seek to reflect on the determinations of the Law of 15 October 1827 regarding the teaching profession and its consequences. To this end, we analysed whether some of the prerogatives were put into effect and how. Added to this experience are some questions about the teaching profession: How have the public policies imposed by the government mobilised the teaching profession? What profile of teacher does the state want? Were the public policies imposed in the Law of 15 October 1827 intended to control and supervise the teaching profession? To reflect on these issues, we used authors such as Almeida (2000), Pinto (2005), Moacyr (1936) and Bastos (1995), as well as the newspapers *Jornal do Commercio*, *Diario Fluminense, O Universal* and *Semanario Civico*. These newspapers circulated issues relating to popular education, which involved the First Language Schools, Mutual Education, teachers, their salaries and the Military Mutual Education Schools. Likewise, the press published the debates held in the General Legislative Assembly on the approval of the project. It is worth highlighting the emergence of the population in relation to elementary education, a factor that also made it possible to establish the state as an agent that expanded the field of intervention in the teaching profession. This time, we looked at certain government measures to systematise education and how they affected the teaching profession.

Abstract (in Language of Presentation)

A Lei de 15 de outubro de 1827 se constituiu um dispositivo jurídico importante que marcou a participação do Estado no sistema de ensino brasileiro. Importa destacar que formas dispersas de ensino e aprendizagem coexistiram por muito tempo, mas é no início do século XIX, que se inicia o controle progressivo do Estado sobre a educação formal e as primeiras iniciativas para organizar o sistema de instrução primária (VILLELA, 2000). No campo político, a pauta sobre a instrução popular protagonizou debates na Assembleia Legislativa, ao serem discutidos os projetos de leis para regulamentar os dispositivos apresentados na Constituição de 1824. Por esse motivo, o recorte temporal do trabalho tem início em 1824, ano em que a primeira Constituição brasileira assegurou a instrução primaria e gratuita a todos os cidadãos. Nesta mesma direção, finalizamos o período cronológico em 1834, quando o Ato Adicional atribuiu o controle da educação primária à cada província do Império (OLIVATO, 2023). Os projetos apresentados à Assembleia Geral Legislativa, cumpriam o objetivo de instituir uma lei para regulamentar determinadas problemáticas no campo da educação que estavam em evidência no âmbito social, político e educacional, tais como: participação do público e do privado na organização do ensino, procedimentos para disseminar a instrução por todas as províncias, salário de professores, métodos de ensino, saberes ensinados, educação feminina e concurso para o provimento das cadeiras de primeiras letras, por exemplo. Tratava-se de formular uma lei geral do ensino que servisse para civilizar a população, bem como organizar, estruturar e fiscalizar a instrução. Com a promulgação da lei, também foi estabelecido um conjunto de dispositivos gerenciados pelo poder público para regular o ensino, inclusive a profissão docente. Assim, neste estudo, procuramos refletir sobre as determinações da Lei de 15 de outubro de 1827 acerca da profissão docente e seus desdobramentos. Para isso, analisamos se algumas prerrogativas foram efetivadas e de que forma. Soma-se a essa experiência algumas questões acerca da profissão docente: Como as políticas públicas impostas pelo governo mobilizaram a profissão docente? Qual seria o perfil de professor almejado pelo Estado? As políticas públicas impostas na Lei de 15 de outubro de 1827 tinham o objetivo de controlar e fiscalizar a profissão docente? Para refletir sobre estas problemáticas recorremos a autores como: Almeida (2000), Pinto (2005), Moacyr (1936) e Bastos (1995), bem como aos impressos *Jornal do Commercio, Diario Fluminense, O Universal* e o *Semanario Civico*. Nestes jornais circulavam assuntos relativos à instrução popular que envolviam os aspectos das Escolas de Primeiras Letras, do Ensino Mútuo, dos professores, seus salários e sobre as Escolas Militares de Ensino Mútuo. Do mesmo modo, a imprensa publicava os debates promovidos na Assembleia Geral Legislativa sobre a aprovação do Projeto de Lei. Cabe destacar a emergência da população em relação à instrução elementar, fator que também possibilitou a constituição do Estado como agente que ampliou o campo de intervenção na profissão docente. Desta feita, foram observadas determinadas medidas do governo para sistematizar o ensino e como elas afetaram a profissão docente.

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Female Teaching and the History of School Subjects: Trajectories and Contributions of Teachers to Brazilian Education

Rodrigo Cerqueira do Nascimento Borba
Universidade do Estado de Minas Gerais, Brazil

This panel brings together four studies undertaken by Brazilian researchers who have investigated significant contributions from public school teachers across different socio-historical contexts of the country. The primary objective is to generate knowledge and foster discussion to support and promote historical analysis aimed at highlighting the historical role of women in the Brazilian education, despite the challenges posed by gender roles both past and present. Drawing on a diverse theoretical and methodological framework, supported by varied historical sources, these studies examine the trajectories of four teachers who, within their specific social and temporal contexts, introduced curricular innovations in the subjects they taught: Cacilda Francioni de Souza, Nilza Bragança Figueiredo Vieira, Norma Maria Cleffi, and Catharina Viana. Using gender and women's history as an overarching theme, these studies address the experiences of these teachers, recognizing them as intellectuals who facilitated cultural exchanges. They have participated actively in public discourse, contributing to pedagogical debates on their time. Notably, Cacilda Francioni de Souza made significant contributions to discussions on portuguese language teaching by writing schoolbooks. It is important to highlight the uniqueness of Cacilda, as she was a black woman working in education in Rio de Janeiro at the end of the 19th century, following the abolition of slavery in Brazil. Similarly, Nilza Vieira and Norma Cleffi emerged as influential science and biology teachers in the mid-20th century, respectively in Rio de Janeiro and São Paulo. Both women introduced and popularized curricular innovations in their respective subjects, with nationwide impacts through the textbooks they wrote. Catharina Viana distinguished in physical education by introducing women's gymnastics, blending "modern" principles with elements of Brazilian folklore. She worked on training educators at the Fazenda do Rosário Educational Complex in Ibirité, Minas Gerais, during the 1950s and 1960s. Through the cross analysis of the four teachers' trajectories, narratives and sources, these studies contribute to knowledge and historiographic practices to strengthen female educator's role in the history of education, particularly, secondary education.

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The Homogenising Role Of Law Nº 5.692/1971

O Papel Homogeneizador da lei nº 5.692/1971

Tainá da Silva Bandeira
SME, Brazil

Abstract (in English)

Brazil's educational reforms are dialectical processes with the current social reality. At the same time as they are enacted in agreement with groups that have hegemonic power, they are at odds with the struggles of groups that are considered minorities in terms of political representation. In dictatorial political periods, this uncompromising reality becomes more latent, in which any action contrary to the position is violently combated. This was the case during Brazil's military dictatorship. During this period, Brazilian education was designed to serve the socio-economic interests of capitalism, while at the same time it was supposed to reproduce coercive standards that restricted people's freedom to be. As a result, formal education had to fulfil the imposed need to train workers who could act while at the same time forging a homogenous citizenry, silencing any diversity inherent in social groups. In this historical and social context, Law No. 5,692/1971 was implemented, changing what was understood as primary, junior high and high school education into primary and secondary education. In addition, technical courses (professional qualifications) were compulsory at secondary level. Given this context, the following work aims to analyse Law 5.692/1971 as a homogenising policy that disrespected the subjectivity and diversity of the subjects included in this experience provided by the aforementioned educational reform. By questioning the extent to which the aforementioned legislation sought to turn future workers into silenced subjects belonging to a homogenised and passive social group in the face of political (repression) and economic (foreign capitalism) impositions, the dialectical method was the best way to analyse the imposition processes laid down in the legislation. The studies of Ciavatta (2007) enabled this investigation through dialectics in the field of the History of Education. As for the sources, newspaper reports, school documents, private archives and educational legislation were investigated. The resulting discussions present Law 5.692/1971 as a channel for forging passive workers in terms of their socio-economic condition. While the Ministry of Education claimed that the reform would remedy educational inequalities by training young people with labour qualifications, who could be inserted into the labour market after high school, in reality, these graduates were distanced from a propaedeutic education, which made it difficult for them to go on to higher education, leaving them with only the option of low-paid jobs. The reform, although much publicised, received little investment, which made it difficult for schools to adapt to the needs of vocational qualifications, resulting in the offer of outdated courses such as commercial technical education. Meanwhile, public schools prioritised preparing their students for higher education, accentuating the inequality of opportunity between students who could afford to pay (and thus cover the range of professional choices) and those who studied at state schools (and were distanced from educational advancement). However, the process of alienation meant that the subjects who lived through this experience became passive in the face of the lack of freedom of professional choice, as well as the silencing imposed by dictatorial policy, making the reform a means of socio-economic standardisation.

Abstract (in Language of Presentation)

As reformas educacionais brasileiras se constituem em processos dialéticos com a realidade social vigente. Ao mesmo tempo que é promulgada em acordo com grupos que obtém o poder hegemônico, entra em desalinho com as lutas de grupos considerados minoritários quanto representatividade política. Em períodos políticos ditatoriais, essa realidade intransigente fica mais latente, na qual qualquer ação contrária ao posto é combatida de forma violenta. Assim aconteceu no período da ditadura militar brasileira, entre 1964 a 1985. Nesse recorte temporal, a educação brasileira foi pensada de forma que atendesse interesses socioeconômicos do capitalismo internacional, ao mesmo tempo, tal âmbito deveria reproduzir padrões coercitivos e que restringiam a liberdade de ser e estar dos sujeitos. Com isso, o ensino formal deveria atender a necessidade imposta de formar trabalhador que pudesse atuar ao mesmo tempo que forjasse um cidadão homogêneo, silenciando qualquer diversidade inerente aos grupos sociais. Nesse panorama histórico e social, foi implantada a Lei nº 5.692/1971 que modificou o que se entendia por ensino Primário, Ginasial e Secundário em 1º e 2º graus. Ademais, compulsório ao 2º grau deveria ser ofertado curso técnico (habilitação profissional). Diante desse contexto, o seguinte trabalho objetiva analisar a lei nº 5.692/1971 quanto política homogeneizadora que desrespeitava a subjetividade e diversidade dos sujeitos inseridos em tal experiência proporcionada pela reforma educacional citada. Ao questionar em que medida a legislação citada buscou enquadrar os futuros trabalhadores em sujeitos silenciados pertencentes a um grupo social homogeneizado e passivo diante das imposições políticas (repressão) e econômica (capitalismo estrangeiro), o método dialético foi o que melhor permitiu analisar os processos de imposição postos na legislação. Como base, os estudos de Ciavatta (2007) possibilitaram tal investigação através da dialética marxista no campo da História da Educação. Quanto as fontes, foram investigadas reportagens de jornais, documentos escolares, arquivos particulares e legislações educacionais. As discussões resultantes apresentam a Lei nº 5.692/1971 como canal de forjar trabalhadores passivos quanto a sua condição socioeconômica. Ao tempo que o Ministério da Educação afirmava que a reforma iria sanar as desigualdades educacionais por formar jovens com qualificações laborais podendo ser inseridos ao mercado de trabalho após o 2º grau, na realidade, esses estudantes egressos eram distanciados de uma educação propedêutica o que dificultava sua ascensão ao ensino superior, ficando apenas a opção dos cargos de baixos valores. A reforma, apesar de muito divulgada, recebeu pouco investimento, o que dificultou a adequação das escolas às necessidades das habilitações profissionais, resultando na oferta de cursos defasados como o ensino técnico comercial. Enquanto isso, escolas privadas primaram por preparo dos seus estudantes para o ensino superior, acentuando a desigualdade de oportunidade entre os alunos que podiam pagar (e assim abranger o leque de escolhas profissionais) e os que estudavam em escolas estaduais (e se distanciavam da ascensão formativa). Contudo, o processo de alienação fez com que os sujeitos que vivenciavam tal experiência tornassem passivos diante da falta de liberdade de escolha profissional além do silenciamento imposto pela política ditatorial, tornando a reforma um meio de padronizações socioeconômica.

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A Cultural Breakdown for the History of Teacher Training: Documents from a Brazilian Denominational School (1943 - 1970)

Uma Repartição Cultural para a Historiografia sobre Formação de Professores: Documentos de uma Escola Confessional Brasileira (1943 - 1970)

Fernanda Plaza Grespan, Rosane Michelli de Castro, Mariana Flauzino
Universidade Estadual Paulista (UNESP), campus Marília/SP - Brasil, Brazil

Abstract (in English)

This paper is part of an ongoing doctoral research project in the Postgraduate Program in Education at the Faculty of Philosophy and Sciences (FFC), Universidade Estadual Paulista - UNESP "Júlio de Mesquita Filho", Marília Campus/Brazil. The aim of the analysis is to identify and systematize, according to "a new cultural distribution" (De Certeau, 1979), documents from a Normal School in the city of Marília/São Paulo - Brazil, run by the Congregation of the Apostle Missionary Sisters of the Sacred Heart, entitled Escola Normal Livre Sagrado Coração de Jesus, which was a place and time for training teachers between 1943 and 1970. For De Certeau (1979), the historian's first job is the "new cultural distribution", which consists of producing these documents, by recopying, transcribing or photographing these objects, while at the same time changing their place and status. Thus, looking at the history of Normal Schools in Brazil, we can consider that it is necessary to seek an understanding of why the school teaches and what it teaches (Chervel, 1990). These are the results of a historical analysis engaged in the field of the History of Education, centered on documentary research, privileging the works found in the school's collection, today Colégio Sagrado Coração de Jesus as a documentary corpus, where the following questions arose: what was teacher training like at this school of the Congregation of the Apostle Missionary Sisters of the Sacred Heart? Did they follow the curricula of the State-run Normal Schools? Did religion influence the learning/curriculum? The Sacred Heart of Jesus Free Normal School is part of the Congregation of the Apostle Missionary Sisters of the Sacred Heart, founded by Mother Clelia in Piacenza, Italy, which spread to Brazil in the 1900s with the mission of promoting education and preserving the Catholic faith and Italian culture for immigrants and their children who found a place for rural work in Brazil. Among the documents analyzed in "a new cultural office", it can be seen that this confessional school was the first to offer teacher training courses in the city and that its library, called "Biblioteca Rui Barbosa", was made up of a large collection of manuals, newspapers and magazines that were important in the teaching-learning process at the time. As a conclusion, he considers that the Escola Normal Livre Sagrado Coração de Jesus was recognized as a place and time for training teachers by the state government, both because of the large and complete installation in the central area of the city, with 10,000m² of space and also because all the teachers were registered with the State Department of Education, where teachers were trained to serve the population of Mariliense and the region, which was expanding educationally.

Abstract (in Language of Presentation)

A presente comunicação é parte da pesquisa de Doutorado, em andamento, do Programa de Pós-Graduação em Educação da Faculdade de Filosofia e Ciências (FFC), da Universidade Estadual Paulista - UNESP "Júlio de Mesquita Filho", Campus de Marília/Brasil. A análise tem como objetivo identificar e sistematizar, de acordo com "uma nova repartição cultural" (De Certeau, 1979) documentos de uma Escola Normal da cidade de Marília/São Paulo – Brasil, da Congregação das Irmãs Apóstolas Missionárias do Sagrado Coração, intitulada Escola Normal Livre Sagrado Coração de Jesus, que se constituiu como lugar e tempo de formação de professoras, entre 1943 e 1970. Para De Certeau (1979) o primeiro trabalho do historiador é a "nova repartição cultural", onde consiste em produzir tais documentos, pelo fato de recopiar, transcrever ou fotografar estes objetos mudando ao mesmo tempo o seu lugar e o seu estatuto. Deste modo, transcorrendo perspectivas da história das Escolas Normais no Brasil, pode-se considerar que é necessário buscar a compreensão do porquê a escola ensina e o que ensina (Chervel, 1990). Trata-se de resultados de uma análise histórica engajada no campo da História da Educação, centrada em pesquisa documental, privilegiando as obras encontradas no acervo da escola, hoje Colégio Sagrado Coração de Jesus como *corpus* documental, onde surgiu os seguintes questionamentos: como era a formação de professores nessa escola da Congregação das Irmãs Apóstolas Missionárias do Sagrado Coração? Seguiam os currículos das Escolas Normais regidas pelo Estado? A religião influenciava nos aprendizados/currículo? A Escola Normal Livre Sagrado Coração de Jesus faz parte da Congregação das Irmãs Apóstolas Missionárias do Sagrado Coração, fundada por Madre Clélia em Piacenza, na Itália, que foi se disseminando no Brasil nos anos 1900 em diante com a missão de favorecer a educação e conservando a fé católica e cultura italiana aos imigrantes e seus filhos que encontraram no Brasil um espaço para o trabalho rural. Entre os documentos analisados em "uma nova repartição cultural", pode-se perceber que essa escola confessional foi a primeira a oferecer curso de formação de professores na cidade e que a sua biblioteca, intitulada "Biblioteca Rui Barbosa" foi composta por um grande acervo de manuais, jornais e revistas importantes no processo de ensino-aprendizagem da época. Como conclusão, considera que a Escola Normal Livre Sagrado Coração de Jesus ficou reconhecida como lugar e tempo de formação de professoras pelo Governo do Estado, quer seja pela ampla e completa instalação na área central da cidade, com 10.000m² de espaço e também por todos os docentes serem registrados no Departamento de Educação do Estado, onde se formavam professores que atendiam a população mariliense e região, em expansão educacional.

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The Action Magazine: A school practice at Escola Normal Assunta Fortini

A Revista Ação: Uma Prática Escolar na Escola Normal Assunta Fortini

Fernanda Rodrigues Zanatta
Universidade de Caxias do Sul, Brazil

Abstract (in English)

The objective of this study is to investigate the evidence of school practices at Escola Normal Assunta Fortini, in Barão/RS, through Revista Ação. Considering the relevance of school printed matter, which spread, through new-school ideas, in Freinet, from 1920 (GONZALEZ-MONTEAGUDO, 2013). The school press emerges as a teaching tool that promotes learning, reading, writing and encourages knowledge of the surroundings. The textual support presents traces to analyze everyday school practices. School printed matter unfolds everyday practices with speeches, writings and relationships established between the institution and the subjects of this history to understand that "daily life is what is given to us each day (or that we have to share) [...] or even " Everyday life is what holds us intimately, from within." [...] and to understand what is given or not in everyday life. "It is a story on our way to ourselves, almost in retreat, sometimes veiled" (CERTEAU, 1996, p. 31). This study examines the three editions of the magazine, produced by normalists and their teachers, in the period between 1967 and 1969. It considers the materiality, the sections present in the editions, themes that were covered, the opinion, highlights, manifestations and rejections of the students.Regarding the materiality of the magazine, the editions are presented in print on good quality paper, with a yellowish tone, in good presentation conditions. In a rectangular format, the size of a small notebook, editions 1, 2 and 3 had 34, 60 and 26 pages, respectively. In edition 2, more pages stand out, due to research. With black and white internal printing and colored covers, editions 1 and 2 contain tables and illustrations and edition 3 innovates with some photographs. Its organization includes the editorial, the director's text, information from municipalities, school news, social events, poems, children's sessions and announcements. It appears that the magazine was well produced and included important elements for the school community. Among the articles published in the editions, a survey carried out by students with the school community stands out, entitled "Barão, a vision for reality". Broad, with significant data, the research meets the educational proposal of knowing the place where the student is located. Considering the period and the research concept, the pedagogical work carried out draws attention. The commitment of those involved in this project entitled "Ação" can be noted, the magazine which, as the name suggests, sought to encourage youth and gain prominence. Information regarding the Normal Course classes, the number of trained teachers and school development is privileged. It is clear that the intention was to demonstrate that the school was on the move.The sources present possibilities of locating evidence of the past experienced by young normalistas, reconstituting faces of the experiences constituted there. The set of magazines brings possibilities to analyze school practices, to constitute history and compare official discourses.

Abstract (in Language of Presentation)

O objetivo deste estudo é investigar os indícios das práticas escolares da Escola Normal Assunta Fortini, de Barão/RS, por meio da Revista Ação. Considerando a relevância dos impressos escolares, que se difundiram, através das ideias escolanovistas, em Freinet, a partir de 1920 (GONZALEZ-MONTEAGUDO, 2013). A imprensa escolar surge como ferramenta de ensino que favorece a aprendizagem, leitura, escrita e incentiva conhecer o entorno. O suporte textual apresenta vestígios para analisar práticas do cotidiano escolar. Os impressos escolares desdobram as práticas cotidianas com discursos, escritos e relações estabelecidas entre instituição e sujeitos dessa história para entender que "o cotidiano é aquilo que nos é dado cada dia (ou que nos cabe em partilha) [...] ou ainda "O cotidiano é aquilo que nos prende intimamente, a partir do interior". [...] e para a compreensão do que está dado ou não no cotidiano. "É uma história a caminho de nós mesmos, quase em retirada, às vezes velada" (CERTEAU, 1996, p. 31). Nesse estudo são examinadas as três edições da revista, produzidas por normalistas e seus professores, no período entre 1967 e 1969. Considera-se a materialidade, as seções presentes nas edições, temas que foram abordados, a opinião, destaques, manifestações e repúdios dos estudantes. Quanto à materialidade da revista, as edições são apresentadas numa impressão em papel de boa qualidade, com coloração de tom amarelado, em boas condições de apresentação. Num formato retangular, em tamanho de um caderno pequeno, as edições 1, 2 e 3 contaram, respectivamente, com o número de 34, 60 e 26 páginas. Destaca-se, na edição 2. mais páginas, devido a pesquisa. Com impressão interna em preto e branco e as capas coloridas, as edições 1 e 2 contém tabelas e ilustrações e a edição 3 inova com algumas fotografias. Em sua organização estão o editorial, texto do diretor, informações dos municípios, notícias da escola, eventos sociais, poemas, sessão infantil e anúncios. Constata-se que a revista foi bem produzida e contou com elementos importantes para a comunidade escolar. Dentre as matérias publicadas nas edições, destaca-se uma pesquisa realizada pelos alunos com a comunidade escolar, intitulada "Barão, uma visão para a realidade". Ampla, com dados significativos, a pesquisa vai ao encontro da proposta educacional de conhecer o local onde o aluno está inserido. Considerando o período e o conceito de pesquisa, chama atenção o trabalho pedagógico realizado. Nota-se o empenho dos envolvidos com esse projeto intitulado "Ação", a revista que como o nome sugere buscava movimentar e obter o protagonismo juvenil. São privilegiadas informações referentes às turmas do Curso Normal, a quantidade de professores formados e o desenvolvimento escolar. Percebe-se a intenção de demonstrar que a escola estava em movimento.As fontes apresentam possibilidades de localizar indícios do passado vivenciado pelos jovens normalistas, reconstituindo faces das vivências ali constituídas. O conjunto das revistas traz possibilidades de analisar as práticas escolares, para constituir a história e confrontar os discursos oficiais.

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Decolonial perspectives in A Violeta: orgam do gremio literario Júlia Lopes (1916-1950)

Perspectivas decoloniais em A Violeta: orgam do grêmio literário Julia Lopes (1916-1950)

Gabrielle Carla Mondêgo Pacheco Pinto
Universidade do Estado do Rio de Janeiro, Brazil

Abstract (in English)

This study aims to present the periodical A Violeta (1916-1950), elected as object and source, a female magazine founded, written, sustained and financed by women from Mato Grosso, under the decolonial perspective. *A Violeta* is one of the features of the Gremio Litterario Julia Lopes (1916-1950), which was maintained by women from Cuiabá and circulated widely in and outside the state of Mato Grosso, due to the efforts of its editors. The editorial board, composed exclusively by women, has tried, throughout 3 decades of unstoppable activity, discuss the education and intellectual development of women; the women professionalization; the creation of schools; women voting; the urban area and reformation; besides of slowly have developed political position, even with the fraternity statute at the very beginning. As Buitoni (2009) highlights, the female presses of the beginning of the 20th century had the purpose of questioning, challenging and claiming, guidelines from which A Violeta has accomplished to realize. From Pallares-Burke (1998) conception over the educational dimension of distinct texts and investigating the periodical as a non-formal educational device (Magaldi; Xavier, 2008), this paper estimates A Violeta as an educational device to women from Cuiabá. Mention should be made to the fact that in the selected scope, especially the Primeira República, women, mainly the poor ones, did not have access to a formal education at schools or home. In this sense, periodicals would work as an educability way. Apart from the pages of the magazine, through the initiative of its redactors and raising support from members of the fraternity, collaborators and even the government, it was founded, by the end of the 1940´s, a school for women to professionalize. There is also evidence that show projects to create a night school for men (Pinto, 2023). The theoretical framework is supported by the studies of Mignolo (2014) and Castro-Gomez (2005), in reference to decoloniality and the disrupt of stigmatized premises of Modernity; Buitoni (2009) and Pinto (2023), to the women press and the educational dimension of A Violeta, respectively. Therefore, women press is understood as resistance and subversion to the patriarchal system that prevailed establishing women spaces to occupy, perspectives and futures. Moreover, it is important to highlight that A Violeta is a periodical located outside the cultural and economic axe, which makes it possible to infer that its own existence and its popularization might be seen under a decolonial perspective. As this is historic-documental research, the methodology elected lies under Burke (2011), in reference to the Cultural History and the cross-checking of different sources; Ginzburg (2007), as to the constitution of the history though clues; and Chartier (2002), which comprehends the logical of representations. Lastly, this paper aims to integrate the researches that prioritize the History of Education, the History of Women press and, wider, the History of Women in Brazil.

Abstract (in Language of Presentation)

Este estudo tem por objetivo apresentar a revista *A Violeta* (1916-1950), eleita como objeto e fonte, um periódico feminino fundado, redigido, mantido e financiado por mulheres matogrossenses, sob a perspectiva decolonial. *A Violeta* foi um produto do Gremio literário Julia Lopes (1916-1950), composto por mulheres cuiabanas, que circulou amplamente dentro do estado e ainda em outros locais, muito pelos esforços empreendidos por suas redatoras. O corpo editorial, formado exclusivamente por mulheres, buscou, ao longo de mais de 3 décadas de atuação ininterrupta, debater a educação e o desenvolvimento intelectual da mulher; a profissionalização feminina; a criação de escolas; o voto feminino; o espaço urbano e as reformas; além de paulatinamente ter desenvolvido um posicionamento político, ainda que o estatuto do grêmio não o desejasse, *a priori*. Como bem salienta Buitoni (2009), a imprensa feminina do início do século XX se encerra nos propósitos de indagar, contestar e reivindicar, diretrizes as quais *A Violeta* se propôs a cumprir. A partir da concepção de Pallares-Burke (1998) sobre a dimensão educativa do impresso, e observando o periódico como um dispositivo de educação não-formal (Magaldi; Xavier, 2008), estima-se *A Violeta* como um objeto educacional para as mulheres cuiabanas. Não custa salientar que no período recortado, especialmente a Primeira República, as mulheres, sobretudo as de camadas mais baixas, não tinham acesso à educação formal nos espaços escolares ou no espaço doméstico. Neste sentido, os periódicos operavam como uma forma de educabilidade. Para além de suas páginas, por iniciativa de suas redatoras e angariando fundos de sócios, colaboradores, e do próprio governo do estado, é fundada no final da década de 1940 uma escola para mulheres, que tinha por objetivo oferecer uma formação profissional. Há ainda pistas que evidenciam projetos de criação de uma escola noturna para atender o sexo masculino (Pinto, 2023). Tomando como aporte teórico os estudos de Mignolo (2014) e Castro-Gomez (2005), no que cerne a decolonialidade e o rompimento com as premissas estigmatizadas pela Modernidade; Buitoni (2009) e Pinto (2023), em referência à imprensa feminina e a dimensão educativa de *A Violeta*, respectivamente, entende-se a imprensa feminina como uma forma de resistência e de subversão ao sistema patriarcal que fundou regras e impôs às mulheres espaços, perspectivas e futuros. Outrossim, cabe ressaltar que se trata de um periódico localizado fora do eixo cultural e econômico da Primeira República, sobretudo, o que nos permite inferir que a própria existência da revista e sua subsequente popularização podem ser observadas sob a perspectiva decolonial. Por se tratar de uma pesquisa histórico-documental, como metodologia eleita, destacam-se as percepções de Burke (2011), no que tange a história cultural e a óptica do cruzamento de fontes; Ginzburg (2007), na constituição do fio da história, e Chartier (2002), na lógica das representações. Por fim, espera-se que este estudo integre as pesquisas que compreendem a História da Educação, a História da Imprensa feminina e, de modo mais alargado, a História das Mulheres no Brasil.

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Tracing the mediation of Pestalozzi's intuitive teaching in 19th-century Latin America: the circulation of Norman A. Calkins' Primary Object Lessons.

Eugenia Roldán Vera
Cinvestav, Mexico

This paper reflects on the role a specific genre of educational books -teacher's handbooks- plays in mediating educational knowledge. Derived from a transnational research project about the ways in which Pestalozzi's intuitive teaching practices from the early 19th century were transformed into a school subject called "object lessons" by the last third of that century, I will focus on a particular stage of that transformation: the circulation of Norman A. Calkins' *Object lessons* (1861) in Latin America. Pestalozzi was invoked as the main reference for the modernization of pedagogy in late nineteenth century Latin America. This has led historians of education to discuss the "reception of Pestalozzi's pedagogy" as part of the consolidation of Latin American mass school systems (Ruiz Berrio, 1997). However, considering the ways in which print culture affects the mediation of any kind of knowledge, I can claim, following James Secord's view of science as a form of communication (Secord, 2004), that educators, policy makers and schoolteachers did not read "Pestalozzi's pedagogy"; what they read were the debates that took place after what Pestalozzi published, what others published about what they saw in Pestalozzi's schools, and what others elaborated upon those first-hand accounts. Based upon this premise, I will trace the ways in which the knowledge about intuitive teaching was mediated by one of the most influential works that circulated in Latin America claiming to design a new teaching method for the ideas on observation of objects put forward by Pestalozzi – namely, Norman A. Calkins' *Primary Object Lessons for a Graduated Course of Development* (1861). This book, addressed to teachers and parents, claimed to be an elaboration upon one of the first operationalizations of Pestalozzi's methods – Elizabeth Mayo's *Lessons on Objects* (1830), and was subject to different translations published in different Latin American countries: Argentina (1870-71), Colombia (1872), Uruguay (1872), United States (1879), Mexico (1880), and Brasil (1881). In my analysis of the circulation of these works I will pay attention at 2 aspects: 1) the ways in which the insertion of these handbooks in an asymmetric, post-colonial international publishing market affected the mediation of educational knowledge; 2) the constraints of the particular genre of teacher's handbooks, adapted for local educational traditions, political conjunctures and educational expectations, in the mediation of educational knowledge. My general argument will be that these processes of mediation need to be integrated into the history of pedagogy.

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The Teaching of Spanish Dominion in School Historiographies of Libros de Texto Gratuitos in Mexico, 1959-1972.

La Enseñanza Del Dominio Español en Las Historiografías Escolares de Los Libros de Texto Gratuitos de México, 1959-1972.

Gustavo López Mateo
Centro de Investigación y de Estudios Avanzados, Mexico

Abstract (in English)

In 1519, a group of Spaniards landed on the shores of the territory that now comprises Mexico. After forming alliances with indigenous groups, the Spanish soldiers managed to defeat the Mexicas in 1521, giving rise to New Spain. This period spanned from 1519 to 1810, and reflection on this era has sparked ongoing debates about the origin of the Mexican nation and national identity throughout history. In this presentation, I will reflect on this topic in school textbooks. Before the establishment of the Libros de Texto Gratuitos (LTG) in 1959, school manuals presented various perspectives on national origin, some pro-Hispanic and others indigenous. However, in 1959, the LTG, established by the Comisión Nacional de Libros de Texto Gratuitos (CONALITEG), standardized school historiography, providing a single historical narrative for the teaching of history in all public schools in the country. Textbooks have referred to this period as "The Colony," "Colonial Mexico," "The Viceroyalty," or the "Colonial Past." These representations constructed a specific view of colonialism in Mexican history that, although uniform, evolved over different generations of LTG. In this presentation, I analyze how the period under Spanish rule was constructed in the school historiographies of the fourth-grade LTG generations of 1960, 1962, and 1972. I study, in a comparative manner, how this stage was interpreted in relation to the perspectives of the authors, curriculum plans, and the political interests of their time. The methodology follows the principles of manualistics, addressing the design, production, and circulation of knowledge in school manuals. The categories of analysis include: 1) otherness (Peled-Elhanan, 2012); 2) historical causality (Burke, 1993); 3) textual analysis (Valls, 2008); 4) image in school texts (Malosetti, 2022; Cruder, 2017; Amalvi, 1979); 5) (re)construction of history (Oteiza & Pinto, 2011); and 6) historiographical operation (Roldán, 2012). The research results suggest that the view of colonialism among different generations of LTG transitioned from an individual historical perspective to a social one, from constructing an "other" enemy as the antithesis of the nation to seeking a more conciliatory vision, in line with a growing aspiration for historical "objectivity." Additionally, there was a notable progress in constructing narratives suitable for the age levels proposed by the school grades.

Abstract (in Language of Presentation)

En 1519, un grupo de españoles desembarcó en las costas del territorio que hoy compone México. Tras establecer alianzas con grupos autóctonos, los soldados españoles lograron derrotar a los mexicas en 1521, dando origen a la Nueva España. Este periodo abarcó desde 1519 hasta 1810, y la reflexión sobre ese periodo ha generado constantes debates sobre el origen de la nación mexicana y la identidad nacional a lo largo de la historia. En esta ponencia reflexionaré sobre esta temática en los manuales escolares. Antes del establecimiento de los Libros de Texto Gratuitos (LTG) en 1959, los manuales escolares presentaban diversas perspectivas sobre el origen nacional, algunas pro-hispanistas y otras indigenistas. Sin embargo, en 1959, los LTG, establecidos por la Comisión Nacional de Libros de Texto Gratuitos (CONALITEG), estandarizaron la historiografía escolar, proveyendo un único relato histórico para la enseñanza de la historia en todas las escuelas públicas del país. Los manuales escolares han llamado a este periodo “La colonia”, “México virreinal”, “El virreinato” o el “pasado colonial”. Estas representaciones construyeron una visión específica del colonialismo en el pasado mexicano que, aunque uniforme, fue evolucionando a lo largo de las distintas generaciones de LTG. En esta ponencia analizo cómo se construyó el periodo bajo el dominio español en las historiografías escolares de los LTG de historia de cuarto grado de las generaciones de 1960, 1962 y 1972. Estudio, de manera comparada, cómo se interpretó esta etapa en relación con las perspectivas de los autores, los planes de estudio y los intereses políticos de su tiempo. La metodología sigue los principios de la manualística, abordando el diseño, producción y circulación de saberes en el manual escolar. Las categorías de análisis incluyen: 1) alteridad (Peled-Elhanan, 2012); 2) causalidad histórica (Burke, 1993); 3) análisis textuales (Valls, 2008); 4) imagen en textos escolares (Malosetti, 2022; Cruder, 2008; Amalvi, 1979); 5) (re)construcción histórica (Oteiza & Pinto, 2011); y 6) operación historiográfica (Roldán, 2012). Los resultados de la investigación sugieren que la visión del colonialismo entre las distingas generaciones de LTG transitó de una perspectiva histórica individual a una social, de la construcción de un “otro” enemigo como antítesis de la nación a la búsqueda de una visión más conciliadora, a tono con una creciente pretensión de “objetividad” histórica. Además, se observó un notable progreso en la construcción de las narrativas acorde a las edades infantiles propuestas por los grados escolares.

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Adolphe Ferrière in Latin America: “el Don Quixote” of the active school

Clarice Moukachar Batista Loureiro
Université de Genève, Switzerland

La Plata, August 1930. The *Argentino* newspaper announces the arrival of Adolphe Ferrière to hold a series of conferences on childhood and education. The article compares the Swiss pedagogue with Cervantes' hero and unveils a mission: to support those who fight for an education reform based on the new pedagogical methods and theories. Representing the *Ligue Internationale pour l'Éducation Nouvelle* (LIEN) and the International Bureau of Education (IBE), Ferrière leaves Geneva in March 1930 with the main objective of reinforcing pedagogical collaboration between Europe and Latin America. The prestige and recognition he finds in these countries, as well as the criticism of the theories he defends, bring into light important nuances in the circulation of knowledge between the two continents. Hostetter (2017) points to the internationalist sense of the trip whose objectives are clear: collect documentation on innovative educational experiences, present the advances of European research in educational sciences and psychology and spread the work of the IBE and the LIEN. However, crossing the context of Geneva institutions, especially the IBE (Hofstetter & ERHISE, 2021) with the dynamics of intellectual exchanges between Europe and Latin America (Dumont, 2020) lead to some particularities of this mission. The present article discusses the welcoming of Ferrière as the representative of the IBE, taking into consideration the pedagogical conflicts between progressive and conservatives intellectuals in the Latin America scenario. Thus, we question Ferrière's motivations to set forward and the way in which he disseminates BIE's works. We also analyze the impact of this trip, not only for Ferrière and the institutions he represents, but for each one of the countries visited. Based on the study of European and Latin American sources we demonstrate that Ferrière travels in part motivated by personal aspirations. The Latin American context of the beginning of the 20th century, marked by the search for references, models and innovative pedagogical theories, made the continent a favorable terrain to reinforce his reputation as the apostle of the active school that was being threatened in Geneva. On the other hand, the presence of the Swiss pedagogue represents for the avant-garde of the active school in Latin America an important support for their pedagogical experiences. Ferrière's trip to Latin America reproduces what Nóvoa (2020) describes as a “double legitimation process” (p. 293). If Ferrière finds an audience on the continent that consecrates him as the apostle of the active school, his words will be powerful to legitimize any innovative initiative, even in the face of his opponents.

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School Library and Teacher Training: Appropriation and Circulation of Pedagogical Knowledge

Biblioteca Escolar e Formação Docente: Apropriação e Circulação do Conhecimento Pedagógico

Ana Clara Bortoleto Nery
Universidade Estadual Paulista / Unesp, Brazil

Abstract (in English)

At the end of the 19th century, the organization of school libraries began in Normal Schools in Brazil. The constitution of original collections occurs through Pedagogy books from foreign countries and the scarce number of Pedagogy books published in Brazil. Little by little, in these same normal schools or by teachers linked to them, the production of Pedagogy books began in Brazil. The Brazilian publishing market gained strength in the 1920s and, at the end of the same decade, Collections aimed at teacher training began. Such collections will consist of translations of books by foreign authors, mainly European and American. Thus, in just over 50 years the production and circulation of pedagogical knowledge has changed profoundly. This communication aims to analyze and understand the ways in which pedagogical knowledge circulates through school libraries, participates in teacher training and undergoes transformations between 1880 and 1930, in Brazil. In the analysis, I privilege the changes from a prevalence of foreign pedagogical literature, to the publication of books by Brazilian teachers, until the arrival of translations. This path highlights the influences of pedagogical knowledge produced abroad on teacher training and on the ways of thinking and organizing pedagogical culture in Brazil. To do so, it is necessary to understand how, in Brazil, there was the appropriation of cultural models in circulation, as well as the circularity of models coming from other countries. Analyzing school libraries is, without a doubt, concerned with the History of Books, Reading and School. More than that, it means having exciting possibilities from this modality of Cultural History, as libraries are spaces in which, under the aegis of written culture, the formation and production of knowledge of those who frequent or have frequented them, who used them as instruments of knowledge creation and innovation. It is in the school library of normal schools that the pedagogical culture is constituted, takes shape and circulates. The sources are the books present in the libraries of normal schools in the state of São Paulo, whose collections date back to the end of the 19th century. As a result, I observe that while the circulation and influence of foreign models is evident, the appropriations indicate an attempt to understand the school and the teaching profession based on national issues.

Abstract (in Language of Presentation)

No final do século XIX começa a organização de bibliotecas escolares nas Escolas Normais no Brasil. A constituição dos acervos originais acontece por meio de livros de Pedagogia advindos de países estrangeiros e da escassa quantidade de livros de Pedagogia publicados no Brasil. Aos poucos, nestas mesmas escolas normais ou por professores vinculados à elas começa a produção de livros de Pedagogia no Brasil. O mercado editorial brasileiro ganha força na década de 1920 e, no final da mesma década são iniciadas as Coleções voltadas para a formação de professores. Tais coleções terão na sua constituição as traduções de livros de autores estrangeiros, sobretudo europeus e estadunidenses. Desta forma, em pouco mais de 50 anos a produção e circulação do conhecimento pedagógico se altera profundamente. Esta comunicação tem como objetivo analisar e compreender os modos pelos quais o conhecimento pedagógico circula por meio das bibliotecas escolares, participa da formação de professores e passa por transformações entre 1880 e 1930, no Brasil. Na análise, privilegio as alterações de uma prevalência da literatura pedagógica estrangeira, para a publicação de livros pelos professores brasileiros, até a chegada das traduções. Neste percurso evidencia-se as influências do conhecimento pedagógico produzido no exterior na formação de professores e nas formas de pensar e organizar a cultura pedagógica no Brasil. Para tanto é necessário compreender de que maneira, no Brasil, houve a apropriação dos modelos culturais em circulação, bem como a circularidade dos modelos advindos de outros países. Analisar as bibliotecas escolares é, sem dúvida, se preocupar com a História da Livro, da Leitura e da Escola. Mais que isso, é ter instigantes possibilidades a partir dessa modalidade da História Cultural, pois as bibliotecas são espaços nos quais, sob a égide da cultura escrita, se processa a formação e produção do conhecimento daqueles que a frequentam ou frequentaram, que as utilizaram como instrumento de criação e inovação do conhecimento. É na biblioteca escolar das escolas normais que a cultura pedagógica se constitui, ganha corpo e faz circular. As fontes são os livros presentes nas bibliotecas de escolas normais do estado de São Paulo cujos acervos remontam ao final do século XIX. Como resultados observo que ao mesmo tempo que fica evidente a circulação e influência dos modelos estrangeiros, as apropriações indicam uma tentativa de compreender a escola e a profissão docente a partir das questões nacionais.

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Attendance Program at the School of Application (USP): management of heterogeneity and cultures at school (Sao Paulo, 2011- …)

Programa Atendimentos da Escola de Aplicação da Universidade de São Paulo: manejo da heterogeneidade e culturas escolares (São Paulo, 2011-...)

Rita de Cassia Gallego, Paula Perin Vicentini, Vivian Batista da Silva, Francinny da Rocha Lima
Faculdade de Educação da Universidade de São Paulo, Brasil

Abstract (in English)

This paper aims at discussing the history of heterogeneity management at the School of Application from the USP Faculty of Education (EAFEUSP) in its early years, since 2011 to the present time. The referred school is located in São Paulo and was founded in 1958. In 2011, its teaching staff started promoting a number of actions in the initial years of Primary School with the view of enduring the challenges of providing literacy to heterogeneous and large groups of students which had only one teacher responsible for each group. This presentation is part of a research entitled *The Challenges of Heterogeneity in Literacy Process: a study on the Attendance Program driven to the Primary School first cycle of literacy teaching at the School of Application,* which is also part of another greater project, funded by FAPESP: *Knowledges and Practices on Borders: for a transnational history of education (1810-…).* These were the study's driving questions: Which solutions have been found for the past years towards students' effective learning? How have such alternatives impacted EAFEUSP culture, more specifically its time and space? Which subjects and milestones can be considered as fundamental in that process? Which changes can be noticed in *heterogeneity management?* It has been proved that one of the most representative initiatives to deal with heterogeneity concerning teaching and learning in the early years was the consolidation of the project *Attendance: intervention and individual listening to focal group students from the initial years of Primary School*. Such project has been developed by some teachers and researchers who, since 2011, has recognized it as a way of transformation. Therefore, there was the need to train an educators' team every school year, rather than having to train a sole teacher per group. In order to understand the project's history, the core sources of the research were: EAFEUSP School Planning for the past 12 years, data from informal interviews and conversations with one of the teachers- who takes center stage in the design and coordination of the referred project - as well as systematic remarks of the project organization for the past two years. By examining the documents, it was possible to determine that the school principles keep on being based on the promotion of solidarity, on the building of an active and critical citizenship, on the appreciation of equity, on the building of plural identities as well as on the respect of diversity. Moreover, it has been noticed that to carry out the intended restructuring in the relation teacher *versus* group there has been a constant reorganization of time and space at EAFEUSP to meet the needs of a wide range of teaching and learning processes. That analysis is underpinned by Antonio Viñao Frago, Augustín Escolano and Philippe Meirieu's theoretical contributions to discuss *school culture, time and space,* apart from António Nóvoa and Maurice Tardif's assumptions on teachers training, actions between school and university in the determination of practices, knowledges and values that pave the way to the development of teachers in contemporaneity.

Abstract (in Language of Presentation)

Propõe-se aqui discutir a história do *manejo da heterogeneidade* na Escola de Aplicação da Faculdade de Educação da USP (EAFEUSP), em seu ciclo inicial, desde 2011 até os dias atuais. Esta escola está localizada na cidade de São Paulo e foi criada em 1958. Em 2011, sua equipe começou a mobilizar uma série de ações nos primeiros anos do Ensino Fundamental I, com vistas a enfrentar o desafio de alfabetizar turmas heterogêneas, bem como a lógica de se ter um número elevado de crianças e apenas uma professora por sala de aula. Esta apresentação integra a pesquisa intitulada *Os desafios da heterogeneidade na alfabetização: um estudo sobre o programa Atendimentos voltado ao primeiro ciclo de alfabetização do Ensino Fundamental I da Escola de Aplicação da FEUSP*, o qual faz parte de outro projeto maior, financiado pela FAPESP (2018/26699-4): *Saberes e práticas em fronteiras: por uma história transnacional da educação (1810-...)*. As questões norteadoras do estudo foram: Quais soluções têm sido encontradas ao longo desses anos para que as crianças aprendam? Como tais alternativas têm impactado a forma e a cultura da EAFEUSP, de modo especial seu tempo e espaço? Quais sujeitos e marcos podem ser considerados fundamentais nesse processo? Quais mudanças podem ser notadas no *manejo da heterogeneidade*? Constatou-se que uma das iniciativas mais representativas para lidar com a heterogeneidade dos modos de aprender e ensinar no ciclo I foi a configuração do projeto *Atendimentos: intervenção e escuta singularizada às crianças do grupo foco nos anos iniciais do Ensino Fundamental*, construído por algumas professoras e pesquisadores, que, desde 2011, reconheceram esse trabalho como um caminho de transformação. Isso porque passou-se a compreender a necessidade de se formar uma equipe de educadores por ano escolar e não mais uma professora por turma. Para entender o histórico do projeto, as fontes nucleares da pesquisa foram os Planos Escolares da EAFEUSP dos últimos 12 anos, os dados de entrevistas e conversas informais com uma das professoras que é considerada uma das figuras centrais na criação e coordenação do referido projeto, bem como observações sistemáticas de sua organização nos últimos dois anos. Ao examinar os documentos, foi possível constatar que os princípios da escola seguem ancorados na promoção da solidariedade, na construção de uma cidadania ativa, crítica, na valorização da equidade, na construção de identidades plurais e no respeito à diversidade. Notou-se, ainda, que para viabilizar a reestruturação pretendida na relação docente *versus* turma, tem havido a constante reorganização do tempo e do espaço da EAFEUSP para atender a diversidade nos modos de ensinar e aprender. Essa análise está fundamentada nas contribuições teóricas de Antonio Viñao Frago, Agustín Escolano e Philippe Meirieu para discutir *cultura escolar, espaço* e *tempo escolar*; além de António Nóvoa e Maurice Tardif acerca dos processos de formação docente, articulação entre escola e universidade na constituição de práticas, saberes e valores que alicerçam o desenvolvimento da profissão na contemporaneidade.

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Teacher Training in Brazil and Educational Reforms and Resistance (1960 - 1990): a study based on the LDB.

A Institucionalização da Formação de Professores no Brasil: Reforma e Resistência: um estudo a partir da LDB (1960-1990).

Cristina Miranda Duenha Garcia Carrasco, Ana Carolina Nonato, Simone Mateus
Unesp- Marilia- Brasil, Brazil

Abstract (in English)

Results are presented with the objective of reflecting on the meaning of educational teacher education reforms in Brazil between 1960 and 1990, considering that in our country this process took place in normal schools and education institutes until the 1960s. Then it lost school and course status, becoming a specific qualification for teaching (Hem) in the 1970s, and from the 1990s to the present moment, in a pedagogy degree. The research developed aims to identify and analyze aspects about the theme of the legal trajectory of teacher education schools in the legislation, in order to apprehend how the processes were institutionalized based on the normative field, focusing on the formation of the primary teacher. After the study of national legislation, the following question was raised: How did the teacher training occurred in the country? Such educational institutions are inserted in a particular social environment, which implies a unique cultural identity and, which differentiate each other, each representing a certain form of understanding of the society in which it is inserted, through specific appropriations of the elements of the elements of the Culture (Chervel, 1990). Historical research was developed, regarding the approach, and documentary research, regarding the sources, as the research corpus was constituted by the group of the guiding legislation of educational reforms in education and teacher education in Brazil. It was concluded that, following the directions, LDB had political and systemic guideline for education (SAVIANI, 2009). However, it was precarious because it retained the organization of previous education levels, and it did not bring necessary solutions to the problem of teaching system duality, remaining as low quality for the popular and propaedeutic layers for higher education, for the ones more financially wealthy. For the popular strata, normal education remained for the preparation of primary teachers of compulsory education (from 1st to 4th grades), thus devaluing the profession of teachers in Brazil. In 1971, when the country was still controlled by the military regime, Law no. 5692/71 (BRAZIL, 1971) was promulgated, reinforcing the principles of dictatorship, incorporating the rationalization of school work and adopting vocational education in the 2nd degree, a level also focused on teacher education. Thus, from 1971, school groups were transformed into schools of 1st and 2nd degrees, disciplining the teaching of 1st and 2nd degrees and shaping higher education to the American model. The education institutes and the training of specialists and teachers for the normal course, which began to be done in pedagogy courses, disappeared, misrepresenting teacher education (BRAZIL, 1996). Thus, answering the question, between 1960 and 1990, in compliance with laws, there was a growing process of devaluation and decharacterization in the preparation of teacher education in Brazil, meeting the statements of Ghiraldelli (1990), struggle and resistance.

Abstract (in Language of Presentation)

Apresentam-se resultados de investigações com o objetivo de refletir sobre o sentido das reformas educacionais de formação de professores no Brasil entre 1960 e 1990, considerando que em nosso país esse processo se dava nas Escolas Normais e Institutos de Educação até a década de 1960. Depois perdeu o status de escola e de curso, transformando-se em Habilitação Específica para o Magistério (HEM) na década de 1970, e a partir da década de 1990 até o presente momento, em licenciatura de Pedagogia. A pesquisa desenvolvida tem por objetivo identificar e analisar aspectos a respeito da temática da trajetória legal das escolas de formação docente na legislação, a fim de apreender como os processos se institucionalizaram com base no campo normativo, com enfoque na formação do professor primário. Após o estudo da legislação nacional foi levantado o seguinte questionamento: como se realizou a formação de professores no país? Tais instituições educacionais estão inseridas em determinado meio social, que implica em uma identidade cultural que lhe é singular e, as quais se diferenciam uma das outras, cada qual representando certa forma de compreensão da sociedade em que está inserida, mediante apropriações específicas dos elementos da cultura (Chervel, 1990). Foi desenvolvida pesquisa histórica, quanto à abordagem, e documental, quanto às fontes, pois o *corpus* da pesquisa foi constituído pelo conjunto da legislação norteadora das reformas educacionais na educação e na formação de professores no Brasil. Concluiu-se que, seguindo os direcionamentos, a LDB teve diretriz política e sistêmica para a educação (Saviani, 2009). No entanto, foi precária, pois conservando a organização dos níveis de ensino anterior, não trouxe soluções necessárias ao problema da dualidade do sistema de ensino, mantendo-se como de baixa qualidade para as camadas populares e propedêutico para o Ensino Superior, voltado às camadas mais abastadas financeiramente. Para as camadas populares, permaneceu o Ensino Normal para preparação dos professores primários do ensino obrigatório (de 1ª a 4ª séries), desvalorizando, portanto, a profissão de professores no Brasil. Em 1971, período em que o país ainda era controlado pelo regime militar, foi promulgada a Lei n. 5692/71 (Brasil, 1971), reforçando os princípios da ditadura, incorporando a racionalização do trabalho escolar e adotando o ensino profissionalizante no 2º grau, nível também voltado para a formação de professores. Assim, a partir de 1971, os grupos escolares foram transformados em escolas de 1º e 2º graus, disciplinando o ensino de 1º e 2º graus e moldando o ensino universitário ao modelo norte-americano. Desapareceram os Institutos de Educação e a formação de especialistas e professores para o Curso Normal, que passou a ser feita nos Cursos de Pedagogia, descaracterizando a formação de professores (Brasil, 1996). Assim, respondendo ao questionamento, entre 1960 e 1990, no cumprimento das leis, houve um crescente processo de desvalorização e de descaracterização no preparo da formação de professores no Brasil, ao encontro das afirmações de Ghiraldelli (1990), luta e resistência.

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The Influence of the Reformed Church in the United States on the Establishment and Development of Huazhong University

Yifeng Luo
Central China Normal University, China, People's Republic of

In the development of modern Chinese higher education, church universities occupy an important position. Huazhong University, as a church university jointly founded by five mission associations in Central China, plays an exemplary role in the reform and development of education in Central China. As far as its founding body is concerned, the Reformed Church in the United States has been affected by subjective and objective factors such as its strength not being as strong as other mission societies, so it has not received enough attention and research. This article begins with the origin of the Religion's mission in China, then describes the establishment and development of Huazhong University, and lastly analyzes the relationship between the Religion and the University, especially the support provided by the former in terms of manpower, material resources, and financial resources. On the whole, although the Religion helped Huazhong University to establish and develop, to a certain extent, this move is also a compromise and concession under the macro background- "strong nationalism" of Chinese society at that time.

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The Vicissitudes of the Democratization of Secondary Education in Brazil (1942-1971): Expansion and Regional Inequalities

As Vicissitudes da Democratização do Ensino Secundário no Brasil (1942 – 1971): expansão e desigualdades regionais

Rosa Fátima Souza Chaloba
UNESP, Brasil

Abstract (in English)

This study is the result of analyzes and investigations carried out within the scope of the Study and Research Group on Culture and Educational Institutions – GEPCIE – dealing with the political history of secondary education in Brazil (DINIZ, 2020; SANTOS, 2021). The purpose of the study is to discuss the characteristics of the expansion of secondary education that occurred in the country, from 1942 to 1971, with an emphasis on regional inequalities. The period contemplated in the study covers the organization of secondary education, in 1942 (Organic Law on Secondary Education), when two cycles were established: the 4-year middle school and the 3-year high school that lasted until the 1st and 2nd grade Education Reform, established during the military dictatorship, in 1971 (Law 5,692/71), which eliminated the term secondary education from the Brazilian education system, converting the middle school into the final grades of the primary education level (compulsory education level lasting 8 years after elementary school) and the high school into second level education, of a mandatory vocational training nature. It also represents a period of growing intensification of the public secondary schools' network expansion, with the creation and expansion of middle schools and high schools and an increased number of enrollments, and the opening of nighttime courses. This expansion enabled the gradual transformation of the prevailing nature of secondary education, going from training courses for the elites to training that could be accessed by the lower classes. However, this process occurred at a different pace in the various regions of the country, and was characterized by inequalities in its territorial, gender, and racial implementation. In 1939, there were 629 secondary education schools in Brazil, 530 private and 99 public. Almost a third of the schools were in the state of São Paulo (196), which also housed almost half of the country's public schools (43) (SCHWARTZMAN et al, 2000, p. 206). In 1938, there were only 143,289 students enrolled in secondary education, most of them in private institutions (29.28% in public schools and 70.02% in private schools). This situation began to change dramatically in the 1940s and 1950s. In 1945, there were 256,467 students enrolled in secondary education in Brazil (BRASIL, 1962). In 1964, 19 years later, enrollment had quadrupled, increasing to 1,368,177 students. (BRAZIL, 1964). This study is based on political history, and it aims at understanding the relationship between education and the State, seeing power and its manifestations not only as State sovereignty, but also as a social matter that affects private and collective subjects (REMOND, 2003; BARROS, 2005). The documentary sources used in this analysis were Yearbooks and Statistical Synopses, legislation, and dissertations and theses produced on the topic. The study points out the differentiation in the growth of the two secondary cycles and the regional inequalities between Brazilian states and within the states themselves, the divide between capital cities and the countryside, areas of greater and lesser economic and social development, and differences in the performance of political actors.

Abstract (in Language of Presentation)

O presente trabalho é fruto das análises e investigações realizadas no âmbito do Grupo de Estudos e Pesquisas sobre Cultura e Instituições Educacionais – GEPCIE – tratando da história política do ensino secundário no Brasil (DINIZ, 2020; SANTOS, 2021). O objetivo desta comunicação é discutir as características da expansão do secundário ocorrida no país, no período de 1942 a 1971, com destaque para as desigualdades regionais. O período delimitado para o estudo recobre a ordenação do secundário, em 1942 (Lei Orgânica do Ensino Secundário), com o estabelecimento de dois ciclos: o curso ginasial de 4 anos de duração e o curso ginasial de 3 anos de duração até a Reforma do Ensino de 1° e 2° Graus, instituída durante a ditadura militar em 1971 (Lei 5.692/71), que eliminou o termo ensino secundário do ordenamento da educação brasileira, convertendo o curso ginasial em séries finais do ensino de 1° grau (nível de ensino obrigatório de 8 anos de duração a partir do primário) e o curso colegial em ensino de 2° grau obrigatoriamente profissionalizante. Refere-se, também, ao período de crescente intensificação da expansão da rede de escolas secundárias públicas com a criação e ampliação de ginásios e colégios e aumento das matrículas incluindo a abertura de cursos noturnos. Essa expansão possibilitou a transformação paulatina do cariz predominante no secundário de uma escola de formação de elites para uma escola de acesso maior às camadas populares. Contudo, esse processo ocorreu em ritmos diferentes nas diversas regiões do país caracterizando-se por desigualdades de oferta territorial, de gênero e de raça. Em 1939 havia 629 estabelecimentos de ensino secundário no Brasil, sendo 530 particulares e 99 públicos. Quase um terço das escolas estava no estado de São Paulo (196) que detinha quase a metade das escolas públicas do país (43) (SCHWARTZMAN et al, 2000, p. 206). Em 1938, enquanto havia 2.552.395 alunos matriculados no ensino primário no Brasil (81,86% em escolas públicas e 18,14% em escolas particulares), no ensino secundário havia somente 143.289 alunos matriculados sendo a maioria em instituições privadas (29,28% em escolas públicas e 70,02% em escolas particulares). Essa situação começou a se alterar profundamente nas décadas de 1940 e 1950. Em 1945 havia 256.467 alunos matriculados no ensino secundário no Brasil (BRASIL, 1962). Em 1964, 19 anos depois, o número de matriculados havia quadruplicado aumentando para 1.368.177 alunos. (BRASIL, 1964). O estudo fundamenta-se na história política que se volta para a compreensão das relações entre educação e Estado entendendo o poder e suas manifestações não só como soberania do Estado, mas como assunto social que afeta os sujeitos particulares e coletivos (REMOND, 2003; BARROS, 2005). As fontes documentais mobilizadas para a análise consistem em Anuários e Sinopses Estatísticas, legislação e dissertações e teses produzidas sobre o tema. O estudo aponta a diferenciação do crescimento dos dois ciclos do secundário e desigualdades regionais entre os estados brasileiros e internamente aos estados, o esquadrinhamento entre capital e interior, zonas de maior e menor desenvolvimento econômico social e diferenças no desempenho dos atores políticos.

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Reconciliation and Pedagogy in Mozambique (1990-2000)

Reconciliação e Pedagogia em Moçambique (1990-2000)

Orlando Daniel Chemane
Universidade Pedagógica de Maputo, Mozambique

Abstract (in English)

The process of creation of the liberation movement of Mozambique (FRELIMO), in 1962, although not free from flaws, errors and contradictions, was perhaps the greatest gesture of reconciliation among Mozambicans, in which ties were re-established between ethnicities, races, genders, classes, ideologies and religions. It was imperfect, but it would be what Mozambicans should always seek to pursue in the construction of their collective future. It happens, however, that, at each stage of Mozambican history, the gesture of 1962 refuses to be perfected; In the first republic (1975-1990), despite a project with strong political clarity, the process of social (pedagogical) transformation was through slogans, communiqués, authoritarianism, voluntarism, which led to bureaucratization (Freire, 2014), violence and social exclusion from the revolutionary process. It is no coincidence that this phase of Mozambique's history was marked by the bloodiest war, between Mozambicans, brought from abroad, which began in 1976 and would only end in 1990. In the second republic (since 1990 until today), implemented for/and by the end of the hostilities, having at least constitutionally corrected the deficit of freedom of the first Republic, which would presuppose, from an educational point of view, the formation of autonomous citizens to live together, in differences, whether political, religious, economic and social, through dialogue, there was a lack of political clarity, division, discord, real, symbolic, individual, group, structural and cultural violence. If the first republic, congenitally, was incapable of hosting a reconciliation project, the second republic had the political conditions for a pedagogical reconciliation project, which would contribute to the re-establishment of relations between groups previously in conflict. After all, what education was designed, following the Rome agreements, for national reconciliation? What actions and attitudes do education policies from 1990 to 2000 guide to develop at school to form active and participatory citizens in the process of national reconciliation? To understand the pedagogy adopted in Mozambique for the reconciliation of citizens previously at odds because of the war and its causes, we will analyze the policies that were adopted by the Mozambican State between 1990 and 2000. Our idea is that reconciliation in Mozambique should be done from the poor, through critical and the possibility dialogue. As you can see, we will move through a critical pedagogy, with a greater emphasis on Paulo Freire. We believe that this work can help to understand how Africans are trained to negotiate to live together in differences.

Abstract (in Language of Presentation)

O processo de criação do movimento de libertação de Moçambique (FRELIMO), em 1962, embora não isento de falhas, erros e contradições, talvez tenha sido o maior gesto de reconciliação entre os moçambicanos, em que se restabeleciam laços entre etnias, raças, géneros, classes, ideologias e religiões. Foi imperfeito, mas seria aquilo que os moçambicanos deveriam procurar perseguir sempre na construção do seu devir colectivo. Acontece, porém, que, em cada etapa da história moçambicana, o gesto de 1962, se recusa a aperfeiçoar-se; na primeira república (1975-1990), apesar de um projecto de uma forte clareza política, o processo de transformação social (pedagógica) foi através de slogans, de comunicados, autoritarismo, voluntarismo, o que levou a burocratização (Freire, 2014), a violência e exclusão social do processo revolucionário. Não é por acaso que esta fase da história de Moçambique tenha sido marcada pela guerra mais sangrenta, entre moçambicanos, movida do exterior, que começou em 1976 e só terminaria em 1990. Na segunda república (desde 1990), implantada para/e pelo fim das hostilidades, tendo se corrigido, pelo menos, constitucionalmente, o défice de liberdade da primeira República, o que, pressuporia, do ponto de vista educacional, a formação de cidadãos autónomos para o viver juntos, na diferença, quer política, religiosa, económica e social, através do diálogo, assistiu-se a falta de clareza política, a divisão, discórdia, violência real, simbólica, individual, grupal, estrutural e cultural. Se a primeira república, congenitamente, era incapaz de albergar um projecto de reconciliação, a segunda república tinha condições políticas para um projecto pedagógico de reconciliação o que, contribuiria para o restabelecimento de relações entre grupos anteriormente em conflito. Afinal que educação foi pensada, a partir dos acordos de Roma, para a reconciliação nacional? Que acções e atitudes, as políticas da educação, de 1990 a 2000, orientam a desenvolver na escola para a formação de cidadãos activos e participativos no processo de reconciliação nacional? Para compreendermos a pedagogia adoptada em Moçambique para a reconciliação de cidadãos anteriormente desavindos por causa da guerra e suas causas, analisaremos as políticas que foram adoptados pelo Estado moçambicano entre 1990 e 2000. A nossa ideia é que a reconciliação em Moçambique deveria ser feita a partir dos pobres, através de um diálogo crítico e de possibilidade. Como se pode ver, nos moveremos através de uma pedagogia crítica, com maior pendor para Paulo Freire. Consideramos que este trabalho pode ajudar a compreender como os africanos são formados a negociar para viver juntos na diferença.

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The Italian lower secondary school reform. A democratic achievement?

Stefano Oliviero[1], **Simonetta Polenghi**[2]
[1]Università di Firenze, Italy; [2]Università Cattolica del Sacro Cuore

On October 2 1962 the Law about the unified junior school was eventually approved by the Senate of the Italian Republic. It established a single course of 3 years, after the 5 years of elementary school, (3 years) putting into effect the provision of the Italian Constitution, that established a compulsory and free of charge school up to 14 years of age (art.34). This law, implemented since 1963, came after decades of debates and managed eventually to change a very segmented secondary school, unifying the lower level, hence giving it a democratic stamp. Up to then, the secondary school had a strong selective character, theoretically based on merit, as a matter of facts depending on the cultural, social and economic condition of the families. This selective trait was already present in the Casati Law (1859) and was carried on by Giovanni Gentile (1923), who stressed the elitarian dimension of the classic studies (Liceo). Giovanni Bottai partially changed this system (1940). With the Republic, the awareness of how a segmented school for preadolescents was actually penalizing the lowest classes but also the economy of the entire State kept growing. The Law of 1962 was the result of the unification of two projects of law: n.359, presented by the Communist Party and n.904, presented by the Minister od education Giovanni Medici on behalf of the government, where the Christina Democratic party was the leading political force. The two projects, deeply discussed and amended, until a compromise was reached (the sore point was the destiny of Latin as a subject: the Law maintained Latin as compulsory only in the second year). In the end, the final project was voted by the Christian democratic party and the Socialist Party, but not by the Communist Party. Indeed, since 1963 the two Parties realized a common political agreement that opened to the era of the Centro-Sinistra (Center-Left) governments, with the Communist at the opposition and the Socialist and Catholic parties as leaders. The 1982 Law is a democratic conquest that has been a very important topic of pedagogical and political debate. The historical analysis, however, shows a more complex situation. The Italian Constitution prescribes the respect for all citizenships, notwithstanding their differences of gender race, sex. Also, the disabled have the right to literacy, education and work. But the implementation of such an innovative single junior school brought many problems. Not only the disabled were excluded but also the children who ware migrants from the South and could not speak Italian properly, using dialect. Separated classes were created for pupils who could not reach the “standard”. The teacher being graduated had no pedagogical or psychological background and could not deal with difficult or disadvantaged children. Aim of the paper is to show how the Law was approved and which obstacles and difficulties hindered the full implementation of a truly democratic school system.

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Sixty years after the reform of middle school in Italy. A new historiographic assessmentSixty years after the reform of middle school: a new historiographical overview, special issue of “Rivista di storia dell’educazione” 10/1 (2023).

Tools and Practices of Resistance to Domestic Colonialism – The Long Struggle for Equal Education in the United States (1830s-1970s)

Fanny Isensee
Humboldt-Universität zu Berlin, Germany

Efforts to overcome "domestic colonialist" (Allen 1969) treatment of Black students in the US-American school system have been a prolonged process shaped by various legal, political, and social developments. This preformed panel delves into this complex and multifaceted history, tracing specific moments in the dismantling of racial segregation and white-supremacist curricula within the US educational system. The journey towards educational equity is deeply rooted in the nation's history, with significant milestones reflecting both progress and challenges. By focusing on three particular tools that sought to challenge colonialist practices in public schools, the papers shed light on how students, educators, and parents fought to overcome educational segregation. Earlier historical reflections focused mainly on white philanthropy's influences on Black education and the Supreme Court's landmark decision *Brown v. Board of Education* (1954) as the starting point to address school desegregation (see e.g., Kluger 2004). But historians (see e.g., Anderson 1988; Moss 2009; Williams 2005) have also demonstrated how African Americans' overt and covert educational efforts on their own behalf challenged, and in some cases changed, an unequal system before, during, and after the Civil War. In addition, while the pivotal *Brown* decision declared the state-sanctioned segregation of public schools (summarized under the expression "separate but equal") unconstitutional and thus required communities across the country to integrate their school systems, a growing body of scholarship has illustrated how some school districts swiftly moved to comply with the Supreme Court's ruling while others resisted, leading to protracted legal battles and the preservation of the segregated status quo of many local school systems (Delmont 2016; Erickson 2016; Devlin 2018; Martin 2023). Resistance from local communities, coupled with insufficient financial resources and political backlash, often hindered progress. This preformed panel highlights three instances of Black agency and resistance against deeply rooted racial hierarchies in the educational discourse. The tools that African Americans and others used are discussed in the three individual papers, which expand on established narratives of break-throughs in racial equity in education. Baumgartner's paper focuses on legal cases that predate the landmark *Brown v. Board of Education* decision (1954) by over a century and highlights the agency of African American youth who petitioned for educational justice. Ogren's paper examines the production and circulation of marginalized knowledge through "fugitive pedagogy" (Givens 2021), a strategy employed by Black teachers during summer meetings to subvert the colonization of educational spaces. Isensee's paper addresses the role and efforts of parental advocacy groups that participated in local NAACP (National Association for the Advancement of Colored People) chapters and school committees seeking school desegregation through school transportation. To grasp and frame the implications of the tools of resistance highlighted in the three papers, the discussant's comments will reflect and expand on the ideas brought forward, adding how archival materials – or a lack thereof – can address how hierarchies emerge when certain voices are privileged while others are silenced in the archive and in the telling of histories that use those same archives (Trouillot 1995; Fuentes 2016).

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Schools for Girls in the Rural Areas of Sicily in the 20th Century. The "Pietro Domina" Institute of Petralia

Livia Romano, Rita Baldi
University of Palermo, Italy

An investigation on the history of school in the province of Palermo since the Unification of Italy highlighted an issue that concerns primary school, in particular the female education that includes both the female pupils and teachers. The documents viewed, for example inspectors' reports or visit reports, give a contradictory picture of the post-unification primary education: on the one hand, the progress is recorded, such as the increase in the number of schools, the growing attendance of pupils, on the other hand some critical issues emerge, such as the absence of a qualitative growth in the popular education and the miserable condition of teachers, both on an economic and cultural level, i.e. a little and an inadequate preparation. Another issue concerns gender differences, that is returned by the documents on female education, on economic conditions, on laws, on the primary schools that actually existed and on normal schools. Interesting are the documents relating to the "Pietro Domina" Higher Education Institute of Petralia Sottana in the province of Palermo, Sicily, that was located in the same building where, from the first half of the 17th century, was hosted a Dominican female monastery of the S.S.Trinità. The unedited sources preserved in the Historical Archives of the Institute reveal the female spiritual and educational destination of the Institute that, during the eighteenth century, hosted one of the Colleges of Mary widespread in Sicily at that time. These colleges educated the poor young women who often was marginalized by society and were excluded from schools that took in only rich girls. After the Royal Decree of June 20, 1871, which regulated the reorganization of the Colleges of Mary in Sicily, a rapid growth of the Petralia Educandato was initiated, where in the 1874-1875 school year the girls' elementary school course was born and in 1877 the Girls' Magisterial School with a boarding school. First a rural school, the institute later became the Royal Women's High Normal School that provided the enabling "license" to teach in primary schools, then, during the twenty years of fascism, it was transformed into a teacher training institute. The institute became a High School of Human Sciences and closed in 2023; although it welcomed pupils of both genders, today it is remembered as "the town of female teachers" because, for many decades, it prepared many future girl teachers in the rural western Sicily. The research on the Domina Institute is part of a larger historical-educational investigation on female education in southern Italy from the nineteenth century to today. This research is about the education of girls and the training of teachers, with a particular attention to the "rural" teachers, who today we could define as "frontier" teachers, female figures who have contributed to the fight against illiteracy and school dispersal. Methodologies: hermeneutic and critical approach. Documentation: Ministerial documents, critical literature, journals, newspapers, testimonies, iconographic sources, archival sources. Placement in the literature on the topic: This is a central theme in the school history research and in the history of education.

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Between Discourses, Policies and Practices: Ethnic-racial Relations and History Teaching in Portugal and Brazil

Entre Discursos, Políticas e Práticas: Relações Étnico-raciais e Ensino de História em Portugal e no Brasil

Isabella Pereira Pimentel
Faculdade de Letras Universidade do Porto, Brazil

Abstract (in English)

Different signs seem to signal the tensions that the historiographic field has suffered theoretically and methodologically since the second half of the 20th century. Whether due to the contributions brought by new lines of research, such as the History of the Present Time, New Cultural History and Decolonial History or due to the fissures that underlie this process, which led to the problematization of Eurocentrism (Seth, 2022; Mbembe, 2014), gender issues (Perrot, 1988; Lugones, 2014), racism and its different conceptions (Gonzales, 1984; Trouillot, 2016). As several authors have highlighted, the idea of a modern and Western reason based on the universalism of the white-European male subject is a tradition that presupposes an a priori epistemic privilege (Seth, 2022). This vision was constituted from narratives that endorse differences through discourses of inferiorization and silencing of non-hegemonic and non-white knowledge, which in turn poses the challenge of dismantling power-knowledge structures. (Trapp, 2019). In this sense, this communication will present some preliminary results of a doctoral project in History that seeks to understand how educational policies for the inclusion of ethnic-racial minorities have become more dynamic in school cultures and in the teaching of History in Portugal and Brazil (1986-2018). This qualitative investigation focuses on a multiple case study conducted in Portuguese and Brazilian schools to understand the representations that social agents (directors, history teachers, and ninth-grade students) attribute to educational practices that seek to address these norms. As for historical sources, we highlight: 1) legal devices; 2) oral reports from history teachers. Here, we prioritize the perceptions of teachers to identify and understand how they construct their historical narratives, that is, how they historically explain different topics covered in class, as these explanations undoubtedly reveal the appropriations and reworkings made around historical knowledge. Theoretical dialogue takes place in the field of education with critical race theory (Gillborn, 2006; Ladson-Billings, 2021) and history teaching (Grever & Adriaansen, 2017; Clark & Peck, 2018). The practical contributions of this work point to the dynamics of continuity and change, the instrumentalizations and reconfigurations of concepts and models of inclusion for ethnic-racial minorities, especially multiculturalism and interculturality. Evidence also reveals that concomitant with this process of managing cultural diversity, there has been a depoliticization of the racial issue in the norms and perceptions presented by the majority of participants who, although they recognize working in multicultural environments, do not identify the intersectionalities (race, class, and gender) present in our societies. In this sense, the search for transnational dialogue aimed to promote a reflection on how models of inclusion have been constituted and translated in the two countries. Not only interested in similarities but especially in differences.

Abstract (in Language of Presentation)

Diferentes indícios parecem sinalizar as tensões que o campo historiográfico vem sofrendo teórica e metodologicamente desde a segunda metade do século XX. Seja pelas contribuições trazidas por novas linhas de pesquisa, como a História do Tempo Presente, a Nova História Cultural e a História Decolonial, seja pelas fissuras que fundamentam esse processo, que levaram à problematização do eurocentrismo (Seth, 2022; Mbembe, 2014), das questões de género (Perrot, 1988; Lugones, 2008), do racismo e suas diferentes concepções (Gonzales, 1984; Trouillot, 2016). Como vários autores destacaram, a ideia de uma razão moderna e ocidental baseada no universalismo do sujeito masculino branco-europeu é uma tradição que pressupõe um privilégio epistêmico a priori (Seth, 2022). Esta visão foi constituída a partir de narrativas que endossam as diferenças através de discursos de inferiorização e silenciamento do conhecimento não-hegemônico e não-branco, o que por sua vez coloca o desafio de desmantelar as estruturas de poder-conhecimento. (Trapp, 2019). Neste sentido, esta comunicação apresentará alguns resultados preliminares de um projeto de doutoramento em História que procura compreender como as políticas educativas de inclusão de minorias étnico-raciais se dinamizaram nas culturas escolares e no ensino de História em Portugal e no Brasil (1986-2018). Esta investigação qualitativa centra-se num estudo de caso múltiplo realizado em escolas portuguesas e brasileiras com o objetivo de compreender as representações que os agentes sociais (diretores, professores de história e alunos do nono ano) atribuem às práticas educativas que procuram dar resposta a essas normas. Quanto às fontes históricas, destacamos: 1) dispositivos legais; 2) relatos orais de professores de história. Aqui, priorizamos as percepções dos professores para identificar e compreender como eles constroem suas narrativas históricas, ou seja, a forma como explicam historicamente os diferentes temas abordados em aula, pois essas explicações revelam, sem dúvida, as apropriações e reelaborações feitas em torno do conhecimento histórico. . O diálogo teórico ocorre no campo da educação com a teoria racial crítica (Gillborn, 2006; Ladson-Billings, 2021) e com o ensino de história (Grever & Adriaansen, 2017; Clark & Peck, 2018). As contribuições práticas deste trabalho apontam para as dinâmicas de continuidade e mudança, as instrumentalizações e reconfigurações de conceitos e modelos de inclusão para minorias étnico-raciais, especialmente o multiculturalismo e a interculturalidade. As evidências revelam também que concomitantemente a esse processo de gestão da diversidade cultural, tem havido uma despolitização da questão racial nas normas e percepções apresentadas pela maioria dos participantes que, embora reconheçam trabalhar em ambientes multiculturais, não identificam as interseccionalidades (raça, classe e gênero) presentes em nossas sociedades. Nesse sentido, a busca pelo diálogo transnacional teve como objetivo promover uma reflexão sobre como os modelos de inclusão têm sido constituídos e traduzidos nos dois países. Não apenas interessado nas semelhanças, mas principalmente nas diferenças.

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Pedagogical Practices and Knowledge Sharing in a Certified School Graded as Excellent.

Circulação de Práticas e Saberes Pedagógicos em Escola Certificada Como de Excelência

Marilu de Freitas Faricelli
Pontifícia Universidade São Paulo _SP, Brazil

Abstract (in English)

The main objective of this paper is to present data, thoughts and conclusions relative to the study of International Certification of a Bicultural School: Sharing Practices and Knowledge which addresses the certification process of a school located in the city of São Paulo, Brazil, as an *Overseas German School of Excellence*. This study was conducted from 2006 to 2009.Certification and qualification have always been one of the responsibilities of educational institutions. In this study certification exemplifies a global trend of educational homogenization as well as reveals current relationships configurations between the European center, in this case, Germany, and the American, African and Asian peripheries, since these schools of excellence are globally distributed. There are 140 certified schools for which the German State established a policy led by its Foreign Affairs Ministry. These schools located outside the German territory follow a model of management and educational practices which present efficient and considerable results regarding the learning of the German language and culture, thus allowing them to be granted the seal of German School of Excellence as well as turning them into a German educational center in the different countries where they are located.To achieve the desired certification, a number of actions and evaluations had the intention of homogenizing procedures such as didactics and educational management, establishment of parameters for continuing education for teachers and administrators, as well as principles for performance of managers, teachers, students, alumni and school community.This study is focused on the pedagogical activities and demonstrates that production and sharing of such school knowledge is something one cannot set up into a format. The analysis of material and school practices produced by both Brazilian and German teachers regarding the discipline History in Portuguese / History in German both on middle level or *Abitur (*mandatory qualification to enter any German university) demonstrates that, according to Escolano Benito, Gimeno Sacristán e António Nova, once it is transformed into school practice, the prescribed rules are modified because the teachers involved add their knowledge as well as the reality of the school community.As an example I describe an exercise using iconographic documents of personalities such as Adolph Hitler, Joseph Stalin and Getúlio Vargas, from years 1940-1945, with the objective of having the students identify and question its meanings in order to conceptualize dictatorship/totalitarian political regimes. This hybrid school practice met both the Brazilian and German prescriptions relative to the objective of history studies. It indicated ideas intertwined and transferred, applied to didactic practices as well as institutions which work with borders and promote the circulation of people.

Abstract (in Language of Presentation)

O objetivo central dessa comunicação é apresentar dados, reflexões e conclusões do estudo Certificação internacional de uma escola bicultural: circulação de práticas e saberes que analisa o processo de certificação de uma escola situada na cidade de São Paulo, Brasil, como *Escola Alemã de Excelência no Exterior*, realizado entre os anos de 2006 e 2009. Certificar, qualificar sempre foi e é uma das tarefas das instituições escolares. No caso estudado a certificação exemplifica o movimento global de homogeneização educacional e revela configurações atuais das relações entre o centro europeu, no caso a Alemanha, e as periferias americana, africana, asiática, uma vez que as escolas de excelência estão distribuídas globalmente. Nas 140 escolas certificadas, o Estado alemão, numa política encabeçada pelo Ministério das Relações Exteriores, impôs modelo de gestão e de práticas educativas para que escolas situadas fora do território alemão e com resultados considerados eficientes de aprendizagem das Língua e da Cultura alemãs, recebessem o selo *Escola alemã de excelência* e se transformassem num espaço educativo alemão nos diferentes países onde se situam. Para alcançar a certificação almejada, diferentes ações e avaliações pretenderam homogeneizar procedimentos didáticos e de gestão educacional, estabeleceram parâmetros de formação continuada de professores e de gestores, além de definir princípios de atuação para gestores, professores, alunos, ex-alunos e comunidade escolar. O estudo foca seu olhar na ação pedagógica e demonstra que a produção e circulação dos saberes escolares não é algo formatável. A análise do material e de práticas escolares elaborados por professores brasileiros e alemães na disciplina História em Português / História em Alemão do Ensino Médio e do *Abitur (*qualificação obrigatória para o ingresso em universidades alemãs) demonstra que, ao se transformar em prática escolar, conforme entendimento de Escolano Benito, Gimeno Sacristán e António Nova, o prescrito é transformado, ao incorporar saberes dos professores envolvidos e da realidade da comunidade escolar. Para exemplificar descrevo um exercício realizado com documentos iconográficos dos personagens Adolph Hitler, Joseph Stalin e Getúlio Vargas entre os anos de 1940 e 1945 que objetiva que os alunos identifiquem e questionem seus significados para a conceituação de regimes políticos ditatoriais / totalitários. Essa prática escolar híbrida atendeu tanto as prescrições brasileiras como as alemãs em relação a finalidades dos estudos históricos, indicando transferências e entrelaçamentos de ideias, em práticas didáticas e de instituições que atuam em fronteiras e promovem a circulação de pessoas.

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Computer Science History In The Municipal Network Of Caxias Do Sul: Trajectories Of Female Teachers In The Network

História Da Informática Na Rede Municipal De Caxias Do Sul: Trajetórias Das Mulheres Professoras Da Rede

Paulo Antonio Pasqual Júnior[1], **Eliana Rela**[2]
[1]Universidade de Caxias do Sul, Brazil; [2]Universidade de Caxias do Sul, Brazil

Abstract (in English)

COMPUTER SCIENCE HISTORY IN THE MUNICIPAL NETWORK OF CAXIAS DO SUL: TRAJECTORIES OF FEMALE TEACHERS IN THE NETWORK

Cultural History provides a multitude of perspectives on history in various ways, expanding the historian's outlook on sources. This conceptual stretching opens the door to diverse investigations. This study involves the examination of the processes of establishing technological education in the municipal network of Caxias do Sul during the 1990s. It was conducted through documentary research, content analysis, and oral history strategies. The combination of these methodological approaches, supported by other analysis tools such as interview data mining, enabled the construction of a narrative about the implementation of educational computing by women in the Municipal Education Network of Caxias do Sul (RMECX). Caxias do Sul is a municipality in the Serra region of Rio Grande do Sul, in the southern region of Brazil. This municipality was one of the first cities to implement educational computing in its educational network, reflecting a global technological expansion that occurred in the 1990s. In this context, ideas for the inclusion of educational computing in RMECX emerged through the initiative of teachers who, as enthusiasts, foresaw the importance of computers. This movement began as early as 1986 when Professor Naura Luciano initiated the first specialization in educational computing promoted by the Federal University of Rio Grande do Sul. The teacher, who worked in the State Education network, was the first trainer in the municipality and contributed to expanding the still limited knowledge on the subject. Guided by Seymour Papert's pedagogical thinking, this teacher was responsible for conducting the first teacher training for the use of Educational Computing in the region. The outcomes of this initial training movement led to various developments, all led by women who introduced educational computing into classrooms in the municipality in the early 1990s. In this context, it is worth highlighting the work of Professor Carla B. Valentini, a young teacher in the municipal network who worked in a school for the deaf. Her vision of the possibilities of computers brought, for the first time, the opportunity for written synchronous communication through a type of radio to the deaf community in the city of Caxias do Sul. In the field of social inclusion, other movements occurred between 1990 and 1994. The selection of schools in the Northern Zone of Caxias do Sul, an area with low approval rates at the time, to participate in an educational computing program in partnership with the University of Caxias do Sul and, later, the creation of the first computer lab in one of these schools. In this sense, the 1990s saw rich advances and inclusion processes in the RMECX context, driven by a group of teachers who, networked and supported by visionary thinking, broke social barriers and implemented educational computing in the municipality's schools.

Keywords: Women, Inclusion, Educational Computing, History of Education

Abstract (in Language of Presentation)

A História Cultural possibilita uma infinidade de olhares para a História, de diferentes formas, ampliando as perspectivas do historiador em relação às fontes. Esse esgarçamento conceitual dá lugar às mais diversas investigações. Este estudo consiste na investigação dos processos de constituição da educação tecnológica na rede municipal de Caxias do Sul durante os anos 1990, e se deu por meio de estudo documental, análise de conteúdo e estratégias de história oral. A combinação dessas abordagens metodológicas, subsidiadas por outros recursos de análise, tais como mineração de dados de entrevistas, possibilitaram a construção de uma narrativa sobre a implantação da informática educativa, realizada por mulheres, na Rede Municipal de Ensino de Caxias do Sul (RMECX). A cidade de Caxias do Sul é um município da região da Serra do Rio Grande do Sul, na região Sul do Brasil. Este município foi uma das primeiras cidades a implantar a informática educativa em sua rede de ensino, reflexo de uma ampliação tecnológica mundial que ocorria nos anos 1990. Nesse contexto, emergiram ideias para a inclusão da informática educativa na RMECX, por meio da iniciativa de professoras que, como entusiastas, enxergaram à frente de seus tempos, percebendo a importância dos computadores. Esse movimento se inicia ainda em 1986, quando a professora Naura Luciano iniciou a primeira especialização em informática educativa promovida pela Universidade Federal do Rio Grande do Sul. A professora, que atuava na rede Estadual de Educação, foi a primeira formadora do município e contribuiu para a ampliação do conhecimento, ainda bastante restrito sobre o assunto. Guiada pelo pensamento pedagógico de Seymour Papert, esta professora foi responsável por realizar a primeira formação de professores para o uso da Informática Educativa na região. Os frutos desse primeiro movimento de formação acarretaram diversos desdobramentos, todos liderados por mulheres que levaram a informática educativa às salas de várias escolas no município, ainda nos primeiros anos da década de 1990. Nesse contexto, cabe destacar a atuação da professora Carla B. Valentini, jovem professora da rede municipal que atuava em uma escola para surdos. A sua visão sobre as possibilidades dos computadores trouxe para a comunidade surda na cidade de Caxias do Sul, pela primeira vez, a possibilidade de comunicação síncrona escrita por meio de um tipo de rádio. No campo da inclusão social, outros movimentos aconteceram entre 1990 e 1994. A escolha das escolas da Zona Norte de Caxias do Sul, área com baixos índices de aprovação à época, para a participação em um programa de informática educativa em parceria com a Universidade de Caxias do Sul e, mais tarde, a criação do primeiro laboratório de informática em uma dessas escolas. Nesse sentido, os anos 1990 foram de ricos avanços e de processos de inclusão no contexto RMECX, motivados por um grupo de professoras que, em rede, apoiadas por um pensamento visionário, romperam as barreiras sociais e implantaram a informática educativa nas escolas do município.

Palavras-Chave: Mulheres, Inclusão, Informática Educativa, História da Educação

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Uruguay, Education And Reforms: Philosophy Of The Crisis Or Crisis Of Philosophy?

Uruguay, Educación Y Reformas. ¿Filosofía De La Crisis O Crisis De La Filosofía?

Oscar Mario Mañán[3,4], Verónica Áridisoni[3], Katherine Marilin Pose[1], Ana Paula Coronel[1,2], Andrea Leonor Chaves[5]

[1]Centro Regional de Profesores del Centro, CFE, ANEP- Facultad de Ciencias Económicas y Administración, UDELAR, Uruguay, Uruguay; [2]Centro Regional de Profesores del Centro, Consejo de Formaciónen Educación -ANEP; [3]Consejo de Educación Secundaria, ANEP; [4]Consejo de Educación Secundaria - ANEP, Dirección General de Educación Técnica Profesional - ANEP; [5]Centro Regional de Profesores del Sur, Consejo de Formación en Educación-ANEP

Abstract (in English)

The following paper discusses some popularised and incorrect concepts used by the political system about the "crisis of education". This idea in Uruguay refers almost exclusively to public education and generates an imaginary of permanent crisis which, in a recurrent way, basically questions the work of teachers. The arguments put forward arise from an uncritical reading of standardised assestssment programmes and, particularly, the low completion rate of secondary education in the country. It is worth discussing the relationship between education and development, since the dominant discourse simplistically maintains that more education is essential for more development, an issue that is not empirically corroborated in economic studies. More common than desirable, arguments point out that educational standards must be improved or else they will be an impediment to sustained economic growth. As well as other repeated fallacies such as higher budgets automatically lead to better educational outcomes or that higher education leads to higher wages and then better welfare.The reforms implemented in these countries take the idea of the educational crisis referred to in the dominant discourse as education for the most disadvantaged sectors of the population. That is to say, it is a pragmatic education for those who can only aspire to the labour market, formal education will give them those minimum competences for *l*ow-skilled jobs in a "flexible and disciplined" workforce. Teachers categorically reject such reforms, not because they oppose all reforms as they are accused of, but on the basis of theoretical accumulation and reflection on their practices, and yet they are systematically ignored by the political system and even by the "academic world". The pandemic acted as a catalyst of such reforms, which allow changes in the moda of training, including new methods that demand smaller budgets and generate teacher unemployment. This changes are based on an even bigger mistake, confusing the information available on the WEB with knowledge. The latter one is a social process, that implicates the construction of a pedagogical knowledge, product of a pedagogical relationship between the subjects of education. The pedagogical relationship is constituted on a supra-subject composed by the relationship between teachers and students, mediated by work, language and affectivity which is gestated in such relationship. The object of education is shaped by the relationship between social knowledge and this pedagogical knowledge. In the dominant reforms, the reproductivist philosophy is imposed and conceives the education not as a process but an accion where one subject who owns and dispenses knowledge and a demanding client who is nourished by the former. On the basis of a recent research on training teachers in Uruguay, the discussion of changes in the pedagogical relationship is problematised, which has been brought out by a "forced virtuality" to confront the problems of mobility in the health crisis and the learnings to be taken into account in order to move towards a planned virtuality. The latter requires specific training for teachers and students and the reconfiguration of a pedagogical relationship capable of constructing knowledge in accordance with future times.

Abstract (in Language of Presentation)

El siguiente trabajo discute algunos conceptos tan popularizados como incorrectos utilizados por el sistema político sobre “crisis de la educación”. Esta idea en Uruguay refiere casi exclusivamente a la educación pública y genera un imaginario de permanente crisis que, de forma recurrente interpela básicamente la labor docente. Los argumentos esgrimidos surgen de una lectura a-crítica de los sistemas estandarizados de evaluación y, particularmente, el bajo porcentaje de culminación de la enseñanza media en el país. Vale la pena discutir la relación entre educación y desarrollo, ya que el discurso dominante sostiene con simplicidad que es imprescindible mayor educación para mayor desarrollo, cuestión que no se corrobora empíricamente en estudios económicos. Más común de lo deseable, aparecen argumentos que sostienen que deben mejorar los niveles educativos so pena de ser un impedimento para el crecimiento económico sostenido. Al igual que otras falacias repetidas como que mayores presupuestos llevan automáticamente a mejores resultados educativos o que la mayor formación a mayores salarios y mayor bienestar. Las reformas que se implementan en estos países toman la idea de crisis educativa a que refiere el discurso dominante, es una educación para los sectores más desfavorecidos de la población. Es decir, se piensa en una educación pragmática para aquellos que no pueden aspirar más que al mercado laboral, la educación formal le dará esas competencias mínimas, para una fuerza de trabajo “flexible y disciplinada”. Los docentes rechazan categóricamente tales reformas, no “por contras” como a menudo se los tilda, sino basados en una acumulación teórica y reflexión sobre sus prácticas, pero sistemáticamente, son ninguneados por el sistema político e incluso “la academia”. La pandemia fungió como catalizador de tales reformas y que permiten cambios en la modalidad de formación, incluye nuevos métodos que demandan menores presupuestos y generan desempleo docente. Tales cambios se basan en un error aún mayor, confunde la información o “saber” disponible en la WEB con conocimiento. Este último es un proceso social, que implica la construcción de un saber pedagógico, mismo que es producto de una relación pedagógica de los sujetos de la educación. La relación pedagógica se constituye a partir de un supra-sujeto compuesto por la relación entre docentes y estudiantes, mediado por el trabajo, el lenguaje y la afectividad que se gesta en la relación. El objeto de la educación se conforma por la relación entre el saber social y ese saber pedagógico. En las reformas dominantes la filosofía reproductivista se impone y concibe un sujeto propietario y dispensador de conocimiento y un cliente demandante que se nutre del anterior. En base a una investigación reciente en formación docente en Uruguay, se problematiza esta discusión de los cambios en la relación pedagógica que se dio por una “virtualidad forzada” para afrontar los problemas de movilidad en la crisis sanitaria y los aprendizajes a tener en cuenta para pasar a una *virtualidad planeada*. Esta última requiere una formación específica para docentes y estudiantes y la re-conformación de una relación pedagógica capaz de construir un conocimiento acorde a los tiempos futuros.

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Empire And Race In The Fascist School Culture

Domenico Francesco Antonio Elia
Università degli Studi di Bari, Italy

During the last twenty years the Italian educational historiography analyzed the handing down channels of the colonial, racist and fascist ideology in the school context focusing on the study of contemporary manuals (Ascenzi, 2009; Gabrielli, 2015), the progressive militarization of the school in the Thirties (Bottoni 2008, pp. 321-365) and the colonial writings of students (Bottoni, 2006, pp. 125-151, Montino 2007, pp. 193-216; Morandini 2019, pp. 381-406). Less known are some heterogeneous extracurricular books (Gabusi, 2014, pp. 283-319) used for the Fascist culture courses addressed to boys from 10 to 14, firstly enrolled in the Opera Nazionale Balilla and later in 1937 in the Gioventù Italiana del Littorio (La Rovere, 2018, pp. 19-38). Those courses were mostly devoted to the colonial culture, after the invasion of Ethiopia in 1935 and the Declaration of the Italian East Africa Empire (AOI in Italian) in the following year. This contribution aims at analyzing publications still ignored by scientific literature to reconstruct the fascist colonial school culture (Julia, 1995, pp. 353-382). Namely, the whole of «practices, rules and speeches that regulated the real working of formal education institutions providing an important access code» (De Fort, 2014, p. 45). Therefore, it is possible to reconstruct the real fashion of the school as «it flows from books, notebooks and teaching materials» (Chiosso, 2011, p. 457). It was in the imperialist and racist education of the new generations that the nature of the fascist state was fully reflected, interpreted as a totalitarian educator (De Giorgi, 2008, pp. 184-216) influenced by the «connection, becoming closer during the Fascist period, between scientific theories and the formulation of the fascist racist ideology» (Capristo, 2011, p. 243). Therefore, school played a fundamental role in the creation of the «new fascist man» (Gentile, 2002, pp. 235-264) and showed to be more and more attracted by international events that would contribute to enact the imperialist policies (Collotti 2000, p. 363). Between 1936 and 1939, before Italy entered the Second World War, racism became in school the «main subject, able to subsume in itself all the others» (Gabrielli, 2023, p. 288). In this educational work of a state racism, promoted by Fascism, starting from the special legislation for AOI in 1936 (Labanca 2002) and peaking with the racial laws against the Jews in 1938 (Sarfatti 2020), was particularly active the National Fascist Institute of Culture (Longo 2000; Gregor 2005, pp. 165-190), founded in 1925 under the chairmanship of Giovanni Gentile and turned, in 1937, into the National Institute of Fascist Culture (INCF in Italian). In the following years, the publications of the INCF were willing «to illustrate the grounds of imperialism, colonialism and corporatism» (Albertina 1982, 912). The aim of this work is to demonstrate how the use of the volumes published by INCF and other private and public institutions, in the formal education context par excellence, contributed to the creation of a «colonial school», intended as a varied whole of educational institutes and agencies favorable to the colonial expansion (Deplano 2015, p. 20).

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Education Archives And The Coloniality Of Power. A Historiographic Reading

Los Archivos De La Educación y La Colonialidad Del Poder. Una Lectura En Clave Historiográfica

Nicolás Arata
Universidad de Buenos Aires - Universidad Pedagógica Nacional (Argentina), Argentine Republic

Abstract (in English)

This paper is part of a research work, interested in reflecting on the ways that the field of the history of Argentine and Latin American education established with archives. How was (or was not) this link problematized? In what ways has this (lack of) problematization affected our "archival preferences" (Caruso, 2015)? What conversation can be established with anthropological work and decoloniality to elaborate a de-fetishized conception of the archive-document? How might such a dialogue contribute to decolonize our notion of the archive and favor the writing of histories of education "more conscious" of the weight exerted by the coloniality of power in their narratives? In this presentation I direct my attention to the ways in which the coloniality of power has marked our relationship with archives and how it has influenced, in turn, the writing of the history of education. We start from a fact that will have to be ascertained: "Historical narratives are premised on prior agreements, which are in turn based on the distribution of archival power" (Trouillot, 2017). Addressing this issue from the perspective of the global south, Premesh Lalu (2000) discusses how South African nationalist historiography dismissed colonial sources as functional to empire, but also disdained oral sources and myths as outside the order of the "verifiable" for the archive (cited in Rufer and Gorbach, 2016). That double denial drags consequences for writing, among them the naturalization of colonial asymmetries and the invisibilization of the histories of the vanquished. The issue leads to another question: who, within a specific society and time, has the right to "produce" archives? Following the case of the Enlightenment period in the Río de la Plata and the ways in which women are named in relation to education, Vasallo points out that it is not only a matter of making visible the place of women in these histories, but also of understanding that we plunge into archives traversed by "stereotypes (...) mostly produced by men" (2022). Inquiring from this perspective about the possibilities of the archive can have a reparatory sense that - at the same time - confirms that there is no subaltern speech that does not already contain the lexies of domination (Rufer, 2016). The forms adopted by the archive in Latin America (and Argentina is no exception) are connected to foundational violence. The burning of codices perpetrated by Fray Diego de Landa in Yucatán forcefully exposes this foundational event. After the "purifying fire", a figure of the archive was deployed, articulated to the written word, as a condition to propitiate an epistemological conquest of the indigenous peoples. These reflections aspire to think of the figure of the archive not as a metaphorical space of extraction, but as an instance that produces a symbolic economy, opening the reflection on how and through what discourses and supports communities make contact, investigate and make known the information of the tensions between past and present.

Abstract (in Language of Presentation)

Esta ponencia se inscribe en un trabajo de investigación más amplio, interesado en reflexionar sobre los vínculos que el campo de la historia de la educación argentina y latinoamericana estableció con sus archivos. ¿Cómo fue (o no) problematizado ese vínculo? ¿De qué modos ha incidido esa (ausencia de) problematización sobre nuestras “preferencias de archivo” (Caruso, 2015)? ¿Qué conversación puede establecerse con los trabajos antropológicos y la decolonialidad para elaborar una concepción desfetichizada del archivo-documento? ¿Cómo podría ese diálogo contribuir a decolonizar nuestra noción de archivo y favorecer la escritura de historias de la educación “más conscientes” del peso que ejerce la colonialidad del poder en sus narrativas? En esta presentación dirijo mi atención sobre las formas en que la colonialidad del poder ha marcado nuestra relación con los archivos y cómo aquella ha incidido, a su vez, en la escritura de la historia de la educación. Partimos de un hecho que habrá que constatar: “Las narrativas históricas tienen como premisa acuerdos anteriores, que se asientan a su vez en la distribución del poder archivístico” (Trouillot, 2017). Abordando este asunto desde la perspectiva del sur global, Premesh Lalu (2000) analiza cómo la historiografía nacionalista sudafricana descartó las fuentes coloniales por considerarlas funcionales al imperio, pero también desdeñó las fuentes orales y los mitos por entenderlos fuera del orden de lo “verificable” para el archivo (citado en Rufer y Gorbach, 2016). Esa doble negación arrastra consecuencias para la escritura, entre ellas la naturalización de las asimetrías coloniales y la invisibilización de las historias de los vencidos. El asunto conduce a otra pregunta: ¿quiénes tienen, dentro de una sociedad y un tiempo específicos, derecho a “producir” archivo? Siguiendo el caso del período ilustrado en el Río de la Plata y los modos en que son nombradas las mujeres en relación con la educación, Vasallo señala que no solo se trata de visibilizar el lugar de las mujeres en esas historias, sino de comprender que nos zambullimos en archivos atravesados por “estereotipos (…) mayormente producidos por varones” (2022). Indagar desde esta perspectiva sobre las posibilidades del archivo puede tener un sentido reparatorio que -al mismo tiempo- constate que no hay habla subalterna que no contenga ya las lexías de la dominación (Rufer, 2016). Las formas que adopta el archivo en América Latina (y Argentina no es la excepción) están conectados a violencias fundacionales. La quema de códices perpetrada por fray Diego de Landa en Yucatán (quien luego se arrepintió) expone de manera contundente este hecho fundacional. Tras el “fuego purificador”, se desplegó una figura del archivo articulada a la palabra escrita, como condición para propiciar una conquista epistemológica de los pueblos indígenas. Estas reflexiones aspiran a pensar la figura del archivo no como espacio metafórico de extracción, sino como instancia que produce una economía simbólica, abriendo la reflexión respecto de cómo y por medio de qué discursos y soportes las comunidades toman contacto, indagan y dan a conocer la información de las tensiones entre pasado y presente.

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Israeli Education Facing Social Diversity in the Context of Immigration, 1934-1976

Amir Aizenman
Ben-Gurion University of the Negev, Israel

This panel will focus on educational attempts in the Israeli education system to address the challenges of immigration during the pre-state period and the first decades of the state's existence (1934-1976). The panel will cover approximately 40 years of experience at the micro and macro levels to address the challenge of diversity in education in an immigrant society, with the aim of promoting social cohesion. It will deal with different research perspectives, including pedagogical questions, questions of law and education, and questions of educational policy. The first paper delves into the Youth Aliyah project (Youth-Immigration), focusing on the assimilation of the first 60 teenagers who fled Nazi Germany for education in Palestine at Kibbutz Ein Charod in 1934. By analyzing archival evidence and personal accounts, it uncovers the complexities of integrating into the kibbutz's socialist ideology, revealing the evolving educational goals and ideological shifts within the initiative. The research highlights the tensions between communalism and individual identity, examining the successes and challenges of cultural integration within this historical context. Situated within broader discussions of diversity and education, it contributes to understanding how historical educational efforts navigated cultural plurality, shaping individual identities and societal integration. The second paper examine how legal principles were instilled in children's literature in the early years of the State of Israel. It will describe how regulating education became crucial for Israel's young state. Though pre-existing, legislative frameworks gained momentum via parliament laws and executive actions. The pioneer 1949 Compulsory Education Law ensured free primary education. The legislators intended to deal with social anxieties from idle children prone to crime. Mass immigration and diverse educational backgrounds amplified these concerns. The paper will explain how this trends of 1950s children's literature highlights the zeitgeist and targeting of Mizrahi immigrants, revealing the complex motivations behind early Israeli education policy. The third paper will focus on the comprehensive attempt to promote social cohesion through engineering the classroom composition, with the implementation of the Integration program. Launched in 1968, Israel's ambitious School-Structure Reform aimed to transform schools into spaces for social integration, bridging gaps between Mizrahi and Ashkenazi Jewish students. This cornerstone of the welfare state's equality policy envisioned schools as crucibles for a cohesive society. Focusing on the "integration formula", a 60:40 ratio of working-class Mizrahi to middle-class Ashkenazi students, this presentation argues that the Ministry of Education, lacking sound research, relied on intuition and value-laden principles during policy formulation and implementation. This case study exposes the tensions between aspiration and reality in educational integration efforts.

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Indigenous people literacy in the project of the Unevangelized Fields Mission (1930-1960)

A alfabetização de indígenas do Brasil no projeto da Unevangelized Fields Mission (1930-1960)

Elizânia Sousa do Nascimento Mendes
Universidade Estadual da Região Tocantina do Maranhão, Brazil

Abstract (in English)

Indigenous people literacy in the project of the Unevangelized Fields Mission (1930-1960) The paper focuses on the establishment of literacy schools among the indigenous peoples of Brazil by the Anglophone Protestant group Unevangelized Fields Mission between 1930 and 1960, a period in which the agency worked among the Guajajara peoples, Kayapó, Kuben-Kran-Ken, Wapichani, Shedeus, Shirishana, Mawayana, Gorotire, Urubu, Chee-Kree, Kokraimoro, Waica, Waiwai, Macushi, Canela, Tembe, Guajá and Timbira peoples who inhabited northern Brazil. The aim is to reflect on the missionary discourse about the processes underlying the formation of these schools in terms of spaces, material culture, school time and the reception of this project by these peoples. The archive researched comprises 247 magazines circulated by the agency in England, Canada, the United States, Australia and New Zealand. The periodical called Light and Life was made up of images and texts from reports and letters from missionaries working on the five continents on which the mission was active, including Brazil. It is from the perspective of archive proposed by Michel Foucault (2000; 2008) that the research was developed, converging on an analysis that takes into account the discursive and non-discursive practices presented in the sources. The concept of school liturgy is also used to understand a set of elements and practices, the organization of routines and protocols which formed the substrate of the modern school and which were constituted in rituals which are performative and also arbitrary (BOTO, 2017). The archive revealed two main axes permeating the writings of missionaries on the proposed theme: firstly, the conception of the purposes of the educational work carried out and circulated by the agency; secondly, the obstacles raised in these narratives about the attempt to shape the school culture among those peoples, which also allowed us to conjecture traces of the processes of reception of the Western school by the indigenous people. Thus, we observed the agency's effort to emphasize that the literacy work intended to teach people to read in order to read the Bible, while at the same time suppressing any possibility of an interpretation that understood the action as a purely social work. One of the main obstacles was indigenous nomadism, which made it impossible to maintain the school liturgy with its rhythms, spaces and gestures. This led the missionaries to a new understanding of spaces and times and also to a reinvention of their own practices (THOMAS, 1933); also noteworthy is the learning of indigenous languages alongside the development of texts and methods for teaching reading, which broadened the cultural understanding of both foreigners and indigenous people (RENNARD, 1936; HAWKINS, 1953); finally, we highlight the confrontations between Western rationality and indigenous logics, resulting in discursive clashes around narratives common to Christianity and the oral memory of these peoples (BANNER, 1957).

Abstract (in Language of Presentation)

O paper tem por objeto a constituição de escolas de alfabetização entre povos indígenas do Brasil pela missão evangélica anglófona Unevangelized Fields Mission, entre 1930 a 1960, período no qual a agência atuou entre os povos Guajajara, Kayapó, Kuben-Kran-Ken, Wapichani, Shedeus, Shirishana, Mawayana, Gorotire, Urubu, Chee-Kree, Kokraimoro, Waica, Waiwai, Macushi, Canela, Tembe, Guajá e Timbira que habitavam o norte do Brasil. O intento é refletir sobre a discursividade missionária acerca dos processos subjacentes à conformação dessas escolas no que se refere a espaços, cultura material, tempo escolar e recepções de tal projeto por parte desses povos. O arquivo pesquisado compreende 247 revistas que a agência faz circular na Inglaterra, Canadá, Estados Unidos, Austrália e Nova Zelândia. O periódico denominado Light and Life era composto por imagens e textos provenientes de relatórios e cartas de missionários e missionárias que atuavam nos 5 continentes sobre os quais a missão empreendeu sua ação. É sob a noção de arquivo proposta por Michel Foucault (2000; 2008) que a pesquisa foi desenvolvida, convergindo para uma análise que contempla práticas discursivas e não discursivas que as fontes apresentam. Também o conceito de liturgia escolar é acionado sob a compreensão de um conjunto de elementos e práticas, organização de rotinas e protocolos que conformaram o substrato da escola moderna e que foram se constituindo em rituais que são performáticos e também arbitrários (BOTO, 2017). Do arquivo se mostraram dois eixos principais que permeiam os escritos de missionárias e missionários sobre o tema proposto: em primeiro lugar, a concepção sobre os fins do trabalho educacional que a agência realizava e fez circular e, em segundo, os obstáculos apresentados nessas narrativas sobre a tentativa de conformação da cultura escolar entre aqueles povos, o que permitiu, por outro lado, conjecturar traços dos processos de recepção da escola ocidental por parte dos indígenas. Observou-se, assim, o esforço da agência em enfatizar que o trabalho de alfabetização tinha por intento ensinar a ler para ler a Bíblia, ao mesmo tempo que suprimia qualquer possibilidade de interpretação que compreendesse a ação como um trabalho meramente social. Dos obstáculos, sublinha-se, principalmente, o nomadismo indígena que impossibilitava a continuidade da liturgia escolar com seus ritmos, espaços e gestos, o que impulsionava missionários e missionárias a uma nova compreensão de espaços e tempos e de igual modo a uma reinvenção das próprias práticas (THOMAS, 1933); destaca-se, também, a aprendizagem das línguas indígenas concomitante à conformação de textos e métodos para o ensino da leitura, o que alargava a compreensão cultural tanto de estrangeiros como de indígenas (RENNARD, 1936; HAWKINS, 1953); por fim, ressalta-se os confrontos entre a racionalidade ocidental e as lógicas indígenas, produzindo embates discursivos em torno de narrativas comuns ao cristianismo e à memória oral desses povos (BANNER, 1957).

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Gender and Power in Educational Reforms in São Paulo, Brazil (1890s-1920s)

Gênero e Poder nas Reformas do Ensino em São Paulo, Brasil (1890-1920)

Pedro Henrique Gonçalves Amorim, **Renata Marcílio Cândido**
Federal University of São Paulo, Brazil

Abstract (in English)

Taking literary production as a source, this text proposes an exercise in historical-educational analysis, focusing on the educational reforms that occurred in São Paulo at the turn of the 19th to the 20th century. It is a book written by an elementary school teacher who worked in the first decades of the 20th century in the state of São Paulo, Brasil. Suggestively entitled "O calvário de uma professora" (The Calvary Of a Teacher) (Lice, 1928), the book was published by Estabelecimento Graphico Irmãos Ferraz in 1928. Considering the potential of literary texts for historical-educational analysis (Lopes, 2005), we read this book as a source to discuss on relations between gender and power in the context of the São Paulo educational reforms that occurred between 1890 and 1920. We argue that the power relations established by the reforms were, first, signified on the basis of gender (Scott, 1986). The unequal way in which power was hierarchically distributed was directly linked to the culturally perceived differences between the genders: men were given inspection and management positions; women, primary teaching. In other words, a hierarchy was established in which men exercised control and surveillance over women's work. "O Calvário de Uma Professora" can be understood as a thesis novel (Moraes, 1996, 2019). Thus, it is possible to read this book as a representation of the reforms (Chartier, 2002). For this reason, the methodology used bibliographical research to read this autobiographical text (Amparo et al., 2022). It should be made clear that it is not a question of taking the literary text as sufficient, but of comparing it with other types of sources and productions, with the aim of understanding the relations between gender and power in the context of changes in teaching. To do this, we turned to national and international literature on gender and power relations in the field of professional teaching (Apple, 1998; Dermartini and Antunes, 1993) as a way of nuancing the representations of female teaching in Dora Lice (1928).

Abstract (in Language of Presentation)

Tomando a produção literária como documento, este texto propõe um exercício de análise histórico-educacional cujo foco recai sobre as reformas que marcaram o ensino paulista na virada do século XIX para o século XX. Trata-se de um livro escrito por uma professora primária, atuante nas primeiras décadas do século XX, no estado de São Paulo, Brasil. Sugestivamente intitulado *O calvário de uma professora* (Lice, 1928), o livro foi publicado pelo *Estabelecimento Graphico Irmãos Ferraz* em 1928. Considerando o potencial do texto literário para as análises histórico-educacionais (Lopes, 2005), lemos *O Calvário de uma professora* como documento a partir do qual discorrer sobre as relações entre gênero e poder no contexto das reformas paulistas do ensino ocorridas entre 1890 e 1920. Argumentamos que as relações de poder instituídas pelas reformas foram, antes de mais, significadas com base no gênero (Scott, 1986). A maneira desigual como o poder foi hierarquicamente distribuído articulou-se diretamente às diferenças percebidas culturalmente entre os sexos: aos homens, cargos de inspeção e direção, às mulheres, a docência primária. Em outros termos, constituiu-se uma hierarquia na qual os homens exerciam o controle e a vigilância sobre o trabalho das mulheres. *O Calvário de Uma Professora* pode ser entendido como um romance de tese (Moraes, 1996, 2019), na medida em que se insere nos discursos a respeito do ensino, daí a possibilidade de lê-lo como uma representação das reformas (Chartier, 2002). Por isso, a metodologia lançou mão da pesquisa bibliográfica na leitura deste texto autobiográfico (Amparo et al., 2022). Cabe esclarecer que não se trata de tomar como suficiente o relato literário, mas, de cotejá-lo com outros tipos de documentos, com o fito de compreender as relações entre gênero e poder no contexto das alterações do ensino. Para isso, recorremos à literatura nacional e internacional que versa a respeito das relações entre gênero e poder no campo da atuação profissional no ensino (Apple, 1998; Dermartini e Antunes, 1993) como forma de matizar as representações acerca do magistério feminino presentes em Dora Lice (1928).

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Disability and historical silences in 1970s Italy

Silvia Pacelli
Siena University, Italy

According to the Disability Studies perspective, the concept of disability can only be interpreted as a social construct, related to the historical and geographical context, adopted policies and disseminated narratives (Medeghini, Valtellina, 2006). People who do not correspond to the dominant norm are subjected to policies of disablement and social oppression (Oliver, 1990; Davis, 2006). Therefore, people with disabilities can be considered, to all intents and purposes, victims of a symbolic violence (Schianchi, 2019) that has contributed to the social exclusion and a liminal position (Murphy, 2017). Education plays an important historical role: it can promote inequalities or generate trend reversals by contributing to the internalisation of widespread thought patterns (Vadalà, 2018). In addition, the "difficult history of the handicapped" (Canevaro, Goussot, 2000) has always been linked to socio-historical removals: since it has always been written by indirect subjects, it is essentially a history of power relations. In the history of disability, the 1970s in Italy represent a key moment. The political-ideological mobilisation of student movements and the contribution of associations of disabled people and their families (Mura, 2017) lead to a favourable climate for processes of de-institutionalisation of disabled. Important regulatory measures (Law no. 118/71, Law no. 517/77) conduct to the inclusion of disabled in mainstream classes; although this process is a paradigmatic breakthrough, it is not free from criticality and resistance (Zago, 2020). This Italian epochal change is mostly represented in a univocal and linear manner in the present narratives, also conveyed to young people today. It is important, however, to rethink from an historical-educational perspective how these shifts were dealt with, restoring complexity to this significant passage: what were the common feelings on the subject? What were the experiences, even conflicting, of teachers? What were the educational communications at school and, above all, what did the pupils think about this process that would directly involve them? Answering these questions is a complex research task that requires the integration of multiple sources of different origins and types. Among the most relevant documents is a 1976 issue of the "Biblioteca di Lavoro" editorial series, coordinated by Mario Lodi (Gianola, 1976). The series aims to propose alternative readings to schoolchildren and to disseminate good active teaching practices by placing school and social issues in a close relationship. The booklet narrates a survey on the "handicapped" conducted directly from an Italian classroom through questionnaires and interviews with family members, citizens and professionals. Not only this represents a rare testimony of the presence of this topic in the everyday school life, but the pages allow to reconstruct some of the most widespread opinions about disabled people and discordant positions on their possible inclusion in mainstream schools. In the file are also transcribed the views of the students themselves discussing on the issue after visiting a special school. Examining this source, in the light of Disability Studies theories, evidence the social conflicts at such a significant moment in history and the role that education can play in disability inclusion.

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Representations of Colonialism in School Objects.

Las Representaciones Del Colonialismo en Los Objetos Escolares.

Álvaro Nieto Ratero[1], Evangelina Bonifácio[2]
[1]Universidad de Salamanca, Spain; [2]Centro de Investigação em Educação Básica, Instituto Politécnico de Bragança, Portugal

Abstract (in English)

The world is made up of different cultures, languages and traditions. There are peoples who, throughout history, have been colonised by different world powers, bringing the indigenous culture into contact with the culture of the country, causing the original culture to transform and adapt to the culture and language of the colonising country. At the same time, the societies of these world powers have had a paternalistic view of the native cultures, taking political and economic responsibility for the evolution of their colonies. This decolonisation will take place throughout the 20th century, but while they were under the domination of the world powers, the vision they had was that of backward peoples dependent on the richer countries (Castelo, 2014). This worldview was transmitted through education in school textbooks and other school objects. For this reason, in this paper we will focus on the significance of the Domund ("World Mission Sunday") money boxes of the first half of the 20th century in Spain as proof of this perception of other, more disadvantaged cultures. The purpose of World Mission Sunday is to raise money to help economically the most disadvantaged countries. In our country, the Pontifical Missionary Works are in charge of organising this celebration, which is held both in private/concert schools and in parishes. This celebration, organised during the second half of October, in which schoolchildren, aged between 10 and 12 years approximately, go through the streets of cities and towns to ask citizens for money to contribute to the missions around the world (Sanchidrián, 2018). Nowadays, the money boxes are made of plastic and are orange in colour and a sticker is placed on them for the citizen who has contributed with their help. Finally, the participating students have to justify the money collected in their school or parish (Sanchidrián, 2018). However, during the first half of the 20th century, the piggy banks were made of tin and/or ceramic and represented children from countries/continents such as Asia, America and Africa (Sanchidrián, 2018), which, although many of them had already managed to decolonise, were still considered backward countries by the rest of the world, and of course also by Spain. The idea that was to be conveyed was the paternalistic vision, through the Church, of protection towards these countries that were not yet considered to be developing. According to Gisbert (2023), they were piggy banks that represented the help of a developed country such as Spain and its commitment to eradicate poverty, but they were also humiliating for these peoples because they were exposed to this reality.
In conclusion, these native peoples were considered, through these school actions such as those of the DOMUND, as backward peoples who had to be rescued so that they could progress, placing the vision of education as a central element to make known, from a paternalistic vision, the precariousness of these peoples.

Abstract (in Language of Presentation)

El mundo está compuesto por diferentes culturas, lenguas y tradiciones. Hay pueblos que, a lo largo de la historia, han sido colonizados por diferentes potencias mundiales entrando en contacto la cultura autóctona con la cultura del país, provocando que la cultura originaria se transforme y adapte la cultura y la lengua del país colonizador. A su vez la sociedad de esas potencias mundiales han tenido una visión paternalista con respecto a las culturas originarias responsabilizándose a nivel político y económico de la evolución de sus colonias. Esta desconolización se va a ir produciendo a lo largo del siglo XX, pero mientras que estaban bajo dominio de las potencias mundiales, la visión que se tenía eran de pueblos retrasados y dependientes de los países más ricos (Castelo, 2014). Esta visión del mundo se transmitía a través de la educación en manuales escolares y otros objetos escolares. Por eso en este trabajo enfocaremos en el significado de las huchas del Domund ("*Domingo Mundial de las Misiones*"), de la primera mitad del siglo XX en España como prueba de esa percepción que se tenía con otras culturas más desfavorecidas. El Domingo Mundial de las Misiones tiene como finalidad para recaudar dinero para ayudar económicamente a los países más desfavorecidos. En nuestro país se encarga las *Obras Misionales Pontificias* de organizar esta celebración que se extiende tanto en escuelas privadas/concertas como en parroquias. Esta celebración, organizada durante la segunda quincena del mes de octubre, en que los escolares, de entre 10 y 12 años aprox., van por las calles de las ciudades y de los pueblos a solicitar dinero a los ciudadanos para que contribuyan en las misiones por el mundo (Sanchidrián, 2018). En la actualidad las huchas son de plástico y de color anaranjado y se les coloca una pegatina al ciudadano que ha contribuido con su ayuda. Por último, el alumnado participante tiene que justificar el dinero recaudado en su centro educativo o parroquia (Sanchidrián, 2018). Ahora bien, durante la primera mitad del siglo XX las huchas eran de hojalata y/o cerámica y representaban al niño o la niña de países/ contienentes, como Asia, América y África (Sanchidrián, 2018), que aunque en muchos de ellos ya consiguieron descolonizarse, seguían considerándose países con retraso por parte del resto del mundo, y como no también por España. La idea que se quería transmitir es la visión paternalista, a través de la Iglesia, de protección hacia a estos países que no se consideraban todavía en vías de desarrollo. Siguiendo a Gisbert (2023), eran huchas que representaban la ayuda de un país desarrollado como es España y su compromiso para erradicar la pobreza pero también eran humillantes hacia estos pueblos porque eran expuestos a esta realidad. En conclusión, estos pueblos originiarios eran considerados, a través de estas acciones escolares como las del DOMUND, como pueblos atrasados que tenían que ser rescatados para que pudieran progresar, colocando la visión de la educación como elemento central para dar a conocer, desde una visión paternalista, la precariedad de estos pueblos.

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Educational Policy for the Training of Persons with Disabilities in the Greek Educational System

Symeon Nikolidakis[1], **Georgios Tzartzas**[2]
[1]University of Aegean, Greece; [2]University of Western Macedonia, Greece

The education of Persons with Disabilities has always been a phenomenon of key importance, as it's have been feasibility and methodology analyzed multiple times over the years, in all educational contexts. In our presentation, the evolution of people with disabilities in the Greek education system is presented. Greece, based on the educational standards of other European states, adopts policies for the education of people with disabilities and their integration in the educational process, but also in society. From the 1930s to the present, many pieces of legislation have been enacted and implemented for the education of people with disabilities in primary and secondary education. An evaluation of these legislations is attempted, with a view to both the training of disabled people and the efforts to integrate them into work and society in general. The thematic field of different views on disability is approached, in direct correlation with the evolution of the rights of people with disabilities and the gradual transition from the medical to the social model for disability. Furthermore, the development of theories about disability is linked to the development of education issues for people with disabilities. Educational issues of people with disabilities in Greece are specialized and the transition from care institutions to organized education is presented in detail with reference to corresponding evolutionary phases of special education in Greece, up to the year 2000. In combination, educational issues of people with disabilities are analyzed, which expand with their professional education until 2019.

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Interrogating Imperfection: An Historical Analysis Of The Racialization Of Learning Disabilities In US public schools

Sam Marie Jacob
University of Wisconsin-Madison, United States of America

This paper seeks to interrogate the historical intersectionality of race and disability in the United States public school system. Using the discourse of disproportionality, this paper traces the specific practices by which learning disabilities became constituted as "real" in the post-Brown v. Board era (1954 - 1975). Disproportionality refers to the overrepresentation of students of color labeled with subjective disabilities, such as specific learning disabilities (SLD), emotional behavioral disorders (EBD), and intellectual disabilities (ID). Disproportionality is a longstanding civil rights issue that has received attention from researchers, policymakers, and the public since the inclusion of children of color (Brown v. Board, 1954) and children with disabilities (Mills v. Board of Education of District of Columbia, 1972). In 1968, Dunn introduced the discourse of disproportionality, positing that labeling "racially and economically disadvantaged" children with disabilities "resulted in digging the educational graves… by using a WISC or Binet IQ score" (p. 9). Using the genealogy of learning disabilities as a category, and later SLD, this paper interrogates whether this assemblage of this disability category was solely about "intellectual inferiority" or were there other social factors at play. Building off of Sleeter's (1989) reconceptualization of learning disabilities, I bring to light the distinctions of race, class, and ability that were conceptualized and operationalized as a means to constitute different subjective disability categories. Moreover, I examine the role that the psychological sciences played in establishing this category as a "disability." In my discussion, I bring this historical analysis in conversation with the current initiatives for inclusion in schools. This paper concludes with a consideration of how the field of teacher education can grapple with the seemingly ossified structure of segregation in public schooling.

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Theatre For The De-Colonisation Of Minds

Croce Costanza
University of the studies of Palermo, Italy

As it is known for Paulo Freire, one of the most important 20th century pedagogues in the Latin American and world context, education is freedom. His pedagogy is above all a political act of redemption, perhaps even of rebellion, certainly of *awareness* of the inalienable dignity of the person, of the rights and equal opportunities of all and each one, especially of the weakest and the excluded, an inclusion pedagogy that frees from all constraints of economic, cultural, colonial oppression. The director Augusto Boal, inspired by Paulo Freire's ideas and his treatise "*The Pedagogy of the Oppressed"*, brings theatre into people's everyday lives, makes it a mirror of their existential condition, a practice to "represent", "give voice", to human needs for emancipation and social equality. In a climate of workers' and peasants' struggles against a regime that does not allow freedom of thought and speech, subjugates, creates alienation and reification, divides the community to isolate and dominate, the Theatre of the Oppressed, in Brazilian *Teatro do Oprimido*, or TdO, becomes action and reaction to promote civil change, socio-political development, to reclaim and obtain justice through the peaceful use of the word, of non-violent and co-responsible personal and collective action. Based on a phenomenological analysis of the *educational emergencies* of our time also in relation to the most urgent ones of the so-called *globalisation society*, through a historical-cultural analysis aimed at recovering the figure and pedagogical lesson of Paulo Freire, with reference to the educational practices of Augusto Boal's Theatre of the Oppressed, the essay aims to give value to the practice of theatre education at school as an educational strategy to promote an emotional and affective literacy in students, a *heuristic dialogue* that is a search for the self and empathic discussion with others, a *logos* that welcomes and integrates. And again: to give value to pedagogical theatre to promote the *de-colonisation of minds*, to overcome localisms, physical and ideological borders, cultural and racial oppressions arising from the *hegemony/subalternity* relationship. Theatre at school as a practice to form a *"critical transitive consciousness"* as an authentic condition of any true and real democracy, to foster a new vitality that expresses itself in the encounter with the other and creates *inter-culture* that includes all human diversity and geographies of the world.

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Teenagers, Digital Community and Social Inclusion: Educational Challenge or Utopia? A Review of Pedagogical Inquire in Italy

Giorgia Coppola
University of Palermo, Italy

In the post-media society, digital media have become an integral part of everyday life, developing an increasing interconnection between virtual and real environments.The Italian scientific debate has focused on the topic of media education, especially after the pandemic emergency. Historically, in Europe, were of particular relevance the pioneering studies of Len Masterman, who, in 1980 in Great Britain, drew attention to theimportance of usingthe new technologies within school contexts through appropriate educational support aimed at both students and teachers. In Italy, in 1998, at the Università Cattolica del Sacro Cuore was the first master's degree in media education. Although the rise of technologies has been accompanied by an optimistic belief in the possible reduction of social inequalities, these have profoundly affected on access to digital resources, exacerbating and transforming the gap between information haves and havenots. In Italy, the most discriminating factors affecting the use of new technologies are educational qualifications and the discrepancy between north and south. A research conducted by ISTAT (National Research Institute), in the 2020-2021 school year on a large sample of student in lower and upper secondary schools, showed that the elements of inequality in digital access are attributable to socio-economic variables. This has caused difficulties for many students from central and southern Italy to lesson distance learning, in particular for the absence of a technological tool or an unstable internet connection. This paper aims to highlight the main pedagogical orientations in Italy on the issue of the digital divide with specific reference to the education and training paths of adolescents. The focus will be on technological advancement and the iatrogenic effect related to some segments of the youth population's processes of exclusion and social marginalisation from the digital community. The latter is understood as a group of people technologically literate in the information society, able to use the new media to promote their cognition, find effective answers to complex problems and able to do this critically. Specifically, the paper aims, starting from a review of the scientific literature, to identify possible paths of educational and training intervention that encourage a real and sustainable turnaround. "Is it possible to think of a technological advancement that promotes social inclusion?" And if yes, "in what way?". These are the questions the paper aims to answer.

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A Woman Educated for Political Diplomacy: the Formation of Empress Leopoldina

Uma Mulher Educada Para a Diplomacia Política: a Formação da Imperatriz Leopoldina

MARIA CELI CHAVES VASCONCELOS
UNIVERSIDADE DO ESTADO DO RIO DE JANEIRO, Brazil

Abstract (in English)

Like other noble women of her time, Archduchess Leopoldina was educated in the strictest standards of etiquette, conduct, moral and religious thought, considering that her destiny would certainly be to marry a ruler. According to Oberacker Jr. (1973), the archduchesses got up at 7:30 am, went to mass at 8:30 am and at 9 am they started classes with different teachers who were present punctually to impart the materials that were of his responsibility, continuing the instruction even into the afternoon, when there were also certain moments to remember the lessons. The archduchess' teaching program included subjects such as reading, writing, German, French, Italian, drawing, painting, history, geography, mathematics (arithmetic and geometry), literature, physics, Latin, national legislation, mineralogy, botany, astronomy, music, singing, dancing and crafts. Furthermore, she visited historical museums, botanical gardens, weapons exhibitions, numismatic and antique collections, libraries, galleries, etc., expanding her knowledge and broadening her horizons. After the excursions, Leopoldina and her brothers were forced to make written presentations, describing everything they had seen and witnessed. They also carried out local observations in gardens and winters, plantations, livestock farms, factories, foundries and mines, as well as cabinets of curiosities that were very popular at the time and which awakened in them the taste for collecting, especially mineralogy and botany, in addition to participate in theatrical representations about customs from other countries. In the palaces there were establishments decorated with motifs alluding to other cultures, also with motifs of these representations. Her formation was dedicated to making her a woman who had to obey her husband throughout and for everyone, belonging to and representing the last generations of married princesses of Austria, whose role was to spread their archduchesses throughout the world to strengthen political ties, being appreciated precisely for having an austere, refined and "Germanic" education. Leopoldina was exactly that, a very prepared princess who willingly accepted to fulfill her destiny, crossing the ocean and leaving behind everything she knew to obey and satisfy her priest and her nation, fulfilling what was expected of her . The work in question has as its central objective to highlight part of the trajectory of this woman, in particular, her educational training, focusing on the writing of her letters as a fundamental habit for female education and which, in Brazil, served to change destinies of the nation, convincing everyone, from D. Pedro, in the inevitable Proclamation of Independence, to the European countries in the recognition of Brazil as an independent nation. Secondary to her role in the independence scenario, while D. Pedro wielded the sword, Leopoldina used the feather, masterfully achieving her intentions. However, her literate training was not enough for what the noble women of her time did not know, without reference to confront what she had not learned, she only fell the testimonies stored in her innumerable letters about the vicissitudes of life in the tropics.

Abstract (in Language of Presentation)

Assim como outras mulheres nobres de sua época, a arquiduquesa Leopoldina foi educada nos mais rígidos padrões de etiqueta, conduta, pensamento moral e religioso, considerando que seu destino seria, certamente, desposar um governante. De acordo com Oberacker Jr. (1973), as arquiduquesas levantavam-se às 7h30, iam à missa às 8h30 e às 9h começavam as aulas com os diversos professores que apareciam pontualmente para ensinar as matérias que lhes competiam, continuando a instrução ainda na parte da tarde, em que havia também determinadas horas para recordar as lições. O programa de ensino das arquiduquesas incluía matérias como leitura, escrita, alemão, francês, italiano, desenho, pintura, história, geografia, matemática (aritmética e geometria), literatura, física, latim, legislação nacional, mineralogia, botânica, astronomia, música, canto, dança e trabalhos manuais. Além disso, visitavam museus históricos, jardins botânicos, exposições de armas, coleções numismáticas e de antiguidades, bibliotecas, galerias etc., ampliando os seus conhecimentos e alargando o seu horizonte. Após as excursões, Leopoldina e os irmãos eram obrigados a fazer exposições escritas, descrevendo tudo o que haviam visto e assistido. Também faziam observações locais em hortos e estufas, plantações, criações de gado, fábricas, fundições e minas, além de gabinetes de curiosidades muito apreciados na época e que despertaram nela o gosto pelo colecionismo, especialmente de mineralogia e de botânica, além de participarem de representações teatrais sobre costumes de outros países. Nos palácios havia salas decoradas com motivos alusivos a outras culturas, com a finalidade, também, dessas representações. Sua formação foi dedicada a torná-la uma mulher que deveria obedecer ao marido em tudo e por tudo, pertencente e representante das últimas gerações de princesas casadoiras da Áustria, cujo papel era espalhar pelo mundo suas arquiduquesas para fortalecer laços políticos, sendo apreciadas justamente por terem uma educação austera, requintada e "germânica". Leopoldina era exatamente isso, uma princesa muito bem-preparada que aceitou de bom grado cumprir o seu destino, cruzando o oceano e deixando para trás tudo que conhecia para obedecer e agradar ao pai e a sua nação, cumprindo o que era esperado dela. O trabalho em pauta tem como objetivo central evidenciar parte da trajetória dessa mulher, em particular, sua formação educacional, com foco na escrita de suas cartas como um hábito que era fundamental à educação feminina e que, no Brasil, serviu para que ela mudasse os destinos da nação, convencendo desde D. Pedro na inevitável Proclamação da Independência, aos países da Europa no reconhecimento do Brasil como nação independente. Secundarizada em seu papel no cenário da independência, enquanto D. Pedro empunhava a espada, Leopoldina usava a pena, conseguindo com maestria seus intentos. No entanto, sua educação letrada, não foi suficiente para aquilo que não era dado a conhecer às mulheres nobres de sua época e, sem referência para lidar com o que não havia aprendido, restou-lhe apenas os testemunhos guardados em suas inúmeras cartas sobre as vicissitudes da vida nos trópicos.

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School of Application from the University of São Paulo Faculty of Education, Diversity and Differentiated Teaching: continuities and ruptures (2011-…)

Escola de Aplicação da Faculdade de Educação da Universidade de São Paulo, Diversidade e Ensino Diferenciado: permanências e rupturas (2011-...)

Paula Perin Vicentini, Thays Fernandes Flor da Silva, Rita de Cassia Gallego
USP, Brazil

Abstract (in English)

This communication aims at analyzing the implementation process of differentiated activities in the early years of Primary School by the School of Application from the USP Faculty of Education (EAFEUSP), founded in the city of São Paulo in 1958. Those activities have been seeking to assure equity in learning – given the groups heterogeneity – by taking into account students with diverse socio-cultural backgrounds. Such process started in 2011 and is related to the pedagogical-political project of the institution, which has been promoting practices driven to the plurality of actors involved in it such as students, teachers and managers so that it can assure an inclusive education based on the respect of individual differences. In the current School Planning (2020), the differentiated activities focused on Primary School involve Literacy, Portuguese Language and Mathematics that are taught throughout the school period and on specific days of the week by means of a joint effort among teachers, scholarship holders and interns. By breaking the mold of a school framework in which there is only one teacher per grade, students are then split into 4 groups according to their learning style and pace. In the face of such organization there are some points to ponder: How has such space-time architecture been built over the years? Who were the necessary subjects and movements that made those new pedagogical arrangements feasible? The study's core sources were: school documents since 2010 (School Plannings, Differentiated Activities Projects, pedagogical records); data from interviews and systematic conversations with one teacher who has taken center stage in the development of the project and also with other teaching staff who teach in the early years of Primary School; observations of those practices in the first year of Primary School in 2022, consisting of three groups with 20 students each, in a total of 60 students. The analysis of this paper is bound by the Theme Project: Knowledges and Practices on Borders: for a transnational history of education (1810-…), funded by FAPESP (process 2018/26699-4) that involves a number of studies related to EAFEUSP seeking to identify aspects that, along its history, have become the institution's culture, practice and values. In order to discuss the collected data, school culture assumptions studied, especially, by Antonio Viñao Frago (2001, 2005), Viñao Frago and Esclano (2001) and José Mário P. Azenha have been taken into account and have proved that differentiated activities are initiatives that – by means of the teachers' leadership – have redesigned time and space at EAFEUSP towards assuring its educational principles driven to diversity and inclusion.

Abstract (in Language of Presentation)

O objetivo desta comunicação é analisar o processo de implementação de atividades diferenciadas nos anos iniciais do Ensino Fundamental I pela Escola de Aplicação da Faculdade de Educação da Universidade de São Paulo (EAFEUSP), criada na cidade de São Paulo, em 1958. Essas atividades têm buscado assegurar a equidade na aprendizagem - dada a heterogeneidade das turmas - de estudantes com perfis sócio-culturais diversos. Tal processo, que teve início em 2011, relaciona-se ao projeto político-pedagógico da instituição que tem procurado promover práticas que valorizem a pluralidade dos sujeitos que nela atuam como estudantes, docentes e gestores, de maneira a garantir uma educação inclusiva baseada no respeito às diferenças individuais. No atual Plano Escolar (2020), as atividades diferenciadas do Ensino Fundamental I (EFI) envolvem Alfabetização, Língua Portuguesa e Matemática e ocorrem durante o turno escolar e em dias específicos da semana por meio de um trabalho conjunto entre professoras, bolsistas e estagiários. Ao romper com a forma escolar pautada na relação uma professora para um grupo de alunos de uma dada série, os alunos são reunidos em quatro grupos de acordo com as suas formas e ritmos de aprendizagem. Perante tal organização, indaga-se: como tal arquitetura espaço-temporal foi construída ao longo desses anos? Quem foram os sujeitos e movimentos necessários para que esses novos arranjos pedagógicos fossem possíveis? O estudo mobiliza como fontes nucleares: documentos da escola produzidos desde o início dos anos de 2010 (Planos Escolares, Projetos Atividades Diferenciadas, registros pedagógicos); dados de entrevistas e conversas sistemáticas com uma das docentes que esteve à frente da criação desse projeto e também com outras docentes que atuam nos anos iniciais; observações dessas práticas no 1º ano do EFI em 2022, composto por três turmas com 20 crianças cada - totalizando 60 alunos. A análise desse trabalho vincula-se ao Projeto Temático *Saberes e práticas em fronteiras: por uma história transnacional da educação (1810-...)*, financiado pela FAPESP (processo 2018/26699-4), que envolve uma série de estudos a respeito da EAFEUSP, buscando identificar aspectos que, ao longo da sua história, tornaram-se marcas da cultura, práticas e valores que caracterizam a instituição. Para a discussão dos dados reunidos, mobilizou-se a concepção de cultura escolar, sobretudo, de Antonio Viñao Frago (2001, 2005), Viñao Frago e Escolano (2001) e José Mário P. Azanha (1990/1991) e constatou-se que as atividades diferenciadas são uma iniciativa que, por meio do protagonismo das professoras, recriou os tempos e espaços da EAFEUSP em prol de garantir os seus princípios educativos voltados à diversidade e inclusão.

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Disputes and Meanings in Teacher Training in Uruguay: Materialities and Imaginaries in the Curricular Designs

Disputas y Sentidos en la Formación de Maestros en Uruguay: Materialidades e Imaginarios en Diseños Curriculares

Eloísa Bordoli
FHCE-Universidad de la República, Uruguay

Abstract (in English)

This paper is part of a broader research project that studies a fragment of recent educational history in Uruguay. In particular, it looks at basic education and teacher training in recent decades. In the period of democratic reconstruction (1985 - 2023), different meanings and disputes have taken shape around the institutional architecture of education, curricular designs and teacher training objectives, especially at the primary school level. The divergences articulated in the political guidelines of the educational reforms of the last decades, the curricular designs and the educational agents (teachers' unions and collectives) present particularities, continuities and tensions in various dimensions: organizational, curricular, levels of teacher and student participation, educational governance and autonomy. At the same time, and in particular, policies, reforms and teachers delineate imaginaries about the meanings that future teachers will have to shape. (Bentancur, 2007; Mancebo, 2007; Bordoli, 2015, 2019a, 2019b, 2020). In the dimensions indicated, differential features are identified that materialize, among others, in the curricular designs for teacher training, while at the same time articulating certain signifiers that structure networks of meanings and particular imaginaries that are presented in different degrees of tension. In this presentation, in particular, the 1977, 1986 and 2023 teacher training curriculum designs are analysis with the aim of identifying the place, functions, meanings and imaginaries attributed to future primary school teachers. The research work draws on the contributions of Political Discourse Analysis (Laclau, E. y Mouffe, Ch., 1987; Mouffe, 2009), the studies of Laval and Dardot (2015), Merklen (2013) and curriculum studies (de Alba, 1998; Frigerio, 1994, etc.). From these and analytical perspectives and through the study of contextual documents, the curriculum designs of the three selected moments (1977, 1986, 2023), particularities and tensions in the modes and imaginaries articulated around teachers are identified. It is important to underline that the different imaginaries about the ways of "being a teacher" seek to grant individual and collective identities that are articulated in complex and non-linear historical processes in which mechanisms of updating and *hybridization* of meanings in tension are developed.

Abstract (in Language of Presentation)

El presente trabajo es parte de una investigación más amplia que estudia un fragmento de la historia educativa reciente en el Uruguay. Particularmente, se indaga en torno a la educación básica y a la formación de los docentes en las últimas décadas. En el período de reconstrucción democrática (1985 – 2023)[1] se han configurado sentidos diversos y disputas en torno a la arquitectura institucional de la educación, a los diseños curriculares y a las finalidades formativas de los docentes, especialmente a nivel de enseñanza primaria. Las divergencias articuladas en los lineamientos políticos de las reformas educativas de las últimas décadas, los diseños curriculares y los agentes educativos (sindicatos y colectivos docentes) presentan particularidades, continuidades y tensiones en diversas dimensiones: organizacionales, curriculares, niveles de participación docente y estudiantil, gobierno de la educación y autonomía. A su vez, y en forma particular las políticas, las reformas y los docentes delinean imaginarios sobre los sentidos que deberán configurar los futuros maestros (Bentancur, 2007; Mancebo, 2007; Bordoli, 2015, 2019a, 2019b, 2020). En las dimensiones indicadas se identifican rasgos diferenciales que se materializan, entre otros, en los diseños curriculares de la formación de maestros al tiempo que articulan ciertos significantes que estructuran redes de sentidos e imaginarios particulares que se presentan en diferentes grados de tensión. En esta exposición, particularmente, se analizan los diseños curriculares de formación de los maestros de 1977, 1986 y 2023 con el objetivo de identificar el lugar, las funciones, los sentidos y los imaginarios adjudicados a los futuros maestros de enseñanza primaria. El trabajo de investigación se nutre de los aportes del Análisis Político del Discurso (Laclau, E. y Mouffe, Ch., 1987; Mouffe, 2009), los estudios de Laval y Dardot (2015), Merklen (2013) y de los estudios curriculares (de Alba, 1998; Frigerio, 1994, etc.). Desde estas y las perspectivas analíticas y a través del estudio de documentos contextuales, los diseños curriculares de los tres momentos seleccionados (1977, 1986, 2023) se identifican particularidades y tensiones en los modos e imaginarios articulados en torno a los maestros. Importa subrayar que los diversos imaginarios sobre los modos de “ser maestro” buscan otorgar identidades individuales y colectivas que se articulan en complejos y no lineales procesos históricos en los que se desarrollan mecanismos de actualización e *hibridación* de sentidos en tensión. [1] En Uruguay, la última dictadura cívico-militar se extendió de 1973 a 1984. El quiebre institucional se efectuó el 27 de junio de 1973.

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Reform Of Brazilian Primary Education (1883): The Universalization Of Popular Education In Debate In The Newspapers

Reforma Do Ensino Primário Brasileiro (1883): A Universalização Do Ensino Popular Em Debate Nos Jornais

Edgleide de Oliveira Clemente da Silva
Universidade do Estado do Rio de Janeiro (UERJ), Brazil

Abstract (in English)

The Brazilian Empire was a fertile period in the emergence of reforms in public education that aimed to subvert the existing educational situation in the country, seeking to fit the desire for socio-educational growth and development to specific legislation that established new standards of rights and guarantees. In this way, he acted not only out of a spirit of innovation, but out of the inherent duty of the State to become a reference for other countries. This is the case of the "Reform of primary education" of 1883, prepared by Rui Barbosa, Thomaz Espindola and Ulysses Vianna, result of decree nº. 7.247 of April 19, 1879, authored by Carlos Leôncio de Carvalho, created to establish, and organize some educational pillars, such as compulsory schooling, freedom of teaching, school methods and programs, kindergartens, teacher training, among others. Regarding popular education, it was proposed to improve its quality and investment based on the experiences of public education in some countries in America and Europe, considered models in scientific and educational aspects. The comparison with other countries was powerful to justify the implementation of educational development, such as the results produced in Sweden and Norway, which, supposedly, had managed to invest in teacher training without spending enormous amounts. Based on these models, it was believed that it was essential to adopt measures that favored the country's development, considering the size of the territory and its inhabitants. As a driving force for freedom and civilization, the appeal for the advancement of popular education in Brazil unfolded in periodicals of the time, such as *O Trabalho* (RJ), *O Despertador* (SC), *O Orbe* (AL), *Gutenberg* (AL), among other newspapers that reflected discussions on the topic as a "right", "medicine" and "progress". Popular education was at the height of the most eminent of national needs and the most beneficial of reforms. But for the Government, one of the biggest obstacles to its practice was the insufficiency of financial resources and the lack of qualifications of teachers to introduce them in their professional context in accordance with the spaces and times available, making the project increasingly distant of reality. Furthermore, the vision of expanding the principle of free education, applied in the Constitutional Charter (1824), was combined with the increase in the number of establishments (public and private) in capitals and towns. Thus, the objective of this work is to understand the consequences of the "Reform of primary education" (1883) in the different Brazilian provinces based on the analysis of journalistic articles circulated in the press and present in periodicals of the time. To this end, the authors Luca (2005), Correia (2011) and Silva (2020), consecutively, contributed to the discussions on the use of periodicals as sources, popular education in the Brazilian Empire and the scope and debate of the reform of primary education in Brazil. Therefore, to modernize the country, educational reforms sought to teach literacy and transform the popular masses under the principles of compulsory, secularization, and freedom of education, protected by the country's public authorities.

Abstract (in Language of Presentation)

O Império brasileiro foi um período fértil no surgimento de reformas na instrução pública que visavam subverter a situação educacional existente no país, buscando enquadrar os anseios de crescimento e desenvolvimento socioeducativos a legislações específicas que estabelecessem novos padrões de direitos e garantias. Agia, desse modo, não somente por um espírito de inovação, mas pelo dever inerente ao Estado de torna-se referência para os demais países. É o caso da "Reforma do ensino primário" de 1883, elaborada por Rui Barbosa, Thomaz Espindola e Ulysses Vianna, resultado do decreto n.º 7.247 de 19 de abril de 1879, de autoria de Carlos Leôncio de Carvalho, criada para estabelecer e organizar alguns pilares educacionais, como a obrigatoriedade escolar, a liberdade de ensino, os métodos e programas escolares, os jardins de crianças, a formação do professorado, entre outros. Sobre o ensino popular, propunha-se melhorar a sua qualidade e investimento a partir das experiências do ensino público de alguns países da América e da Europa, considerados modelos nos aspectos científico e educacional. A comparação com outros países era pujante para justificar a implementação do desenvolvimento educacional, a exemplo dos resultados produzidos na Suécia e Noruega que, supostamente, havia conseguido investir na formação de professores sem dispender de enormes quantias. Com base nestes modelos, acreditava-se ser imprescindível a adoção de medidas que favorecessem o desenvolvimento do país, considerando a extensão do território e de seus habitantes. Como força propulsora da liberdade e civilização, o apelo pelo avanço do ensino popular no Brasil se desdobrou nos periódicos da época, como *O Trabalho* (RJ), *O Despertador* (SC), *O Orbe* (AL), *Gutenberg* (AL), dentre outros jornais que repercutiram as discussões sobre o tema como um "direito", "remédio" e "progresso". A instrução popular estava na altura da mais eminente das necessidades nacionais e da mais benéfica das reformas. Mas para o Governo, um dos maiores impasses para a sua prática era a insuficiência de recursos financeiros e a ausência de habilitação dos professores para introduzi-las em seu contexto profissional em concordância com os espaços e tempos disponíveis, tornando o projeto cada vez mais longínquo da realidade. Além disso, a visão sobre a expansão do princípio da gratuidade do ensino, aplicada na Carta Constitucional (1824), se agregava ao aumento do número de estabelecimentos (públicos e particulares) nas capitais e povoados. Portanto, o objetivo deste trabalho é compreender os reflexos da "Reforma do ensino primário" (1883) nas diferentes províncias brasileiras a partir da análise de matérias jornalísticas circuladas na imprensa e presentes nos periódicos da época. Para este fim, as autoras Luca (2005), Correia (2011) e Silva (2020), consecutivamente, contribuíram nas discussões sobre o uso de periódicos como fontes, a educação popular no Império brasileiro e a abrangência e debate da Reforma do ensino primário no Brasil. Sendo assim, para modernizar o país, as reformas educacionais buscavam alfabetizar e transformar as massas populares sob os princípios da obrigatoriedade, secularização e liberdade de ensino, tuteladas pelos poderes públicos do país.

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The Art of the Possible: Educational History as a Radical Practice

Angelo Van Gorp
RPTU - University of Kaiserslautern-Landau, Germany

Past research on the Gary Plan and the city of Gary, Indiana, led me from a rather classic to an ecological approach to educational history. As I "burrowed" more and more into the case, descended deeper and deeper, let go of what I thought I knew and opened myself to the unknown (cf. Crone et al. 2022: 9), I widened my view and, as it turned out, lost myself more and more in a multitude of angles and perspectives. Ultimately, a reflection on the collected literature opened a discussion, which offered impulses for research across disciplinary borders (Van Gorp 2019). In this paper, I'll finish my travelogue by no longer resisting closure and returning to the starting point of the journey, my home in educational history (cf. Van Gorp & Herman 2022). The crux in closing the journey (present), however, is to understand closure as "liminality", as the hinge between "plotted instability" (the past) and "the ongoing" (future) (Levine 2022: 250, 254). By identifying Gary's debris as "ruins of empire" (Stoler 2008: 200), hence (re)connecting the Gary case to colonial history and a decolonizing stance, I emphasize not merely "the educational", but also the social, the racial, the political, and the economic in Gary's past and present "educational situation" (cf. Seaman & Quay 2015: 242). Exploring Gary's fluctuating urban realm, this paper discusses the connections between race and education by moving along and across the liminalities, boundaries, borders, edges, margins, wastelands, interfaces… that structure inequality. I consider what I intend to do as a radical practice, defining "doing" educational history as a form of fieldwork, which is a term and a practice that is shaped to reflect diverse ways of "working across, in between and outside of disciplinary bounds." This approach is "grounded in the field" (of educational history) as an "open situation". "The radical" in this regard refers to a practice that doesn't "quite fit into discrete disciplines", but which "borrow(s) from many and, in doing so, radically alter(s) the potential for (educational history as a) practice" (Crone et al. 2022: 8, 12). Inspired by Walter Benjamin's *Arcades Project*, I forced myself into the guise of "ragpicker" (cf. Sontag 1979: 79). Like Benjamin, I started to organise my "collectibles", hundreds of pages of notes, quotations, comments and reflections as "convolutes," an assemblage of text materials that belong together. A montage thus obtained is like a patchwork, playing with distances, transitions, intersections, perpetually shifting contexts and ironic juxtapositions (Eiland & McLaughlin 2002: ix, xi), which brings "the past into tension-filled constellation with the present moment" (Pred 1995: 24). By doing so, this papers witnesses "a happiness in creation that is not without its own pain and struggle, a sensation that feels sometimes buoyant and sometimes earthbound, sometimes like lighting fires in snow, sometimes like tying knots in which you have been bound" (Rich 1994: 49).

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"Representations Of Women In The Training Of Primary School Teachers In Portugal During The Estado Novo"

"Representações Da Mulher Na Formação De Professores Do Ensino Normal Primário Em Portugal Durante O Estado Novo"

Luís Mota[1], António Gomes Ferreira[2], Carla Vilhena[3]

[1]Instituto Politécnico de Coimbra, Escola Superior de Educação/inED – Centro de Investigação e Inovação em Educação, Portugal; [2]Faculdade de Psicologia e de Ciências da Educação, Universidade de Coimbra/Centro de Estudos Interdisciplinares, Universidade de Coimbra, Portugal; [3]Faculdade de Ciências Humanas e Sociais, Universidade do Algarve/Centro de Estudos Interdisciplinares, Universidade de Coimbra, Portugal

Abstract (in English)

The school constitutes a space for social reproduction and transmission of values, principles, and beliefs that shape social thought, emphasizing the importance of how, throughout the historical process, it conveys stereotypical representations of what is considered masculine and feminine. The study focuses on the Estado Novo period, during which socially desirable models of man and woman are based on a marked binary view of the concept of person, where being a woman and being a man are objectified through characteristics that oppose and exclude each other, supported by a hierarchical reading of society in general and the family in particular, where the axis of authority permeates. The study begins with the analysis of the curriculum and the specific dimension of female education that is combined with another focused on the analysis of a periodical, *Rumo*, under the responsibility of male and female students from a primary teacher training institution, the Escola do Magistério Primário de Coimbra, who ensured its direction, writing, and administration. The newspaper had two periods of existence, first, between 1949 and 1957 and from 1959 to 1969. An exhaustive study was conducted, taking news and different articles that compose the newspaper as the unit of analysis, subjected to content analysis. The approach focused on the ideological and symbolic issues of multiple discourses, being attentive to the construction of subjectivities and how social actors reproduce the official discourse, aiming to detect themes and resources mobilized in argument construction. The analysis resulted in a construction of the ideology and representations of the Estado Novo, organized into five dimensions, with "Woman" being highlighted here. In the discourse of male and female student-teachers, emerges a domestic woman - spouse, mother, homemaker - and/or in the labor market - professional life and being a teacher - characterized by her education - schooling and culture - and by the definition and typification of an expected female social behavior, expressed in subcategories such as marriage, behaviors in society, relationships with the male gender, femininity and masculinity, social action, and rights and duties as a woman. To complement a certain "official discourse" evident in *Rumo* and the possibility of listening to social actors, space was opened for the use of interviews and the mobilization of the memories of the protagonists, employing a convenience sample and resorting to content analysis for its treatment. Relying on the voices of former teachers and students allowed for a break from an apparent idea of hegemonic character, underscoring that, occasionally, a discourse emerged, particularly from former female student-teachers, engaging with curriculum development and challenging the narratives of *Rumo*, especially regarding female-specific education and the role of women. It is noteworthy that these positions can only be understood considering the moment and the intensity of experiences when events take place in conjunction with the life trajectory of the interviewees and the time of recollection.

Abstract (in Language of Presentation)

A escola constitui um espaço de reprodução social e de transmissão de valores, princípios e crenças que enformam o pensamento social conferindo importância à forma como vem, ao longo do processo histórico, veiculando representações estereotipadas do que é considerado como masculino e como feminino. O estudo foca-se no período do Estado Novo, em que os modelos socialmente desejáveis de homem e de mulher assentam numa vincada visão binária do conceito de pessoa, em que o ser mulher e o ser homem se objetivam por via de características que se opõem e se excluem, respaldada numa leitura hierárquica da sociedade, em geral, e da família, em particular, por onde perpassa o eixo da autoridade. O estudo parte da análise curricular e da dimensão específica de formação feminina que se compagina com aqueloutra centrada na análise de um periódico, *Rumo*, da responsabilidade dos alunos e das alunas de uma instituição de ensino normal primário, a Escola do Magistério Primário de Coimbra, que asseguravam a sua direção, redação e administração. O jornal conheceu dois períodos de existência, primeiro, entre 1949 e 1957 e de 1959 a 1969. Desenvolveu-se um estudo exaustivo, tomando como unidade de análise a notícia e os diferentes artigos que compõem o jornal, sujeitos a análise de conteúdo. A abordagem orientou-se para a problemática ideológica e simbólica dos múltiplos discursos, estando atenta à construção de subjetividades e à forma como os atores sociais reproduzem o discurso oficial, pretendendo detetar temas e recursos mobilizados na construção da argumentação. Da análise resultou uma construção da ideologia e das representações do Estado Novo, organizada em cinco dimensões das quais aqui se destaca a "Mulher". Nos discursos dos alunos-mestres e das alunas-mestras emerge uma mulher doméstica – cônjuge, mãe, fada do lar –, e/ou no mercado de trabalho – vida profissional e ser professora –, caracterizada pela sua formação – educação e cultura, escolarização – e pela definição e tipificação de um comportamento social feminino expectável, expressa em subcategorias como o matrimónio, os comportamentos em sociedade, as relações com o género masculino, a feminilidade e a masculinidade, a ação social e os direitos e deveres enquanto mulher. No sentido de complementar um certo "discurso oficial" patente no *Rumo* e a possibilidade de escutar os atores sociais abriu espaço para o recurso à entrevista e à mobilização da memória dos/as protagonistas, mobilizando uma amostra de conveniência e recorrendo-se à análise de conteúdo para a o seu tratamento. O recurso às vozes de antigos/as docentes e discentes, permitiu romper com uma aparente ideia do caráter hegemónico, cumprindo-se evidenciar que, pontualmente, irrompeu um discurso, nomeadamente de antigas alunas-mestras, que dialogou com o desenvolvimento curricular e se confrontou com as narrativas do *Rumo*, muito especialmente sobre a formação, especificamente, feminina e o papel da mulher. De destacar que estes posicionamentos só se podem compreender à luz do momento e da intensidade das vivências quando os eventos têm lugar articulados com a trajetória de vida das entrevistadas e com o tempo da rememoração.

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Non-profit Schools and the Decolonization of Education

As Escolas Sem Fins Lucrativos E A De(s)colonização Da Educação

Mayra Mugnaini
Universidade de Lisboa; Fundação para a Ciência e a Tecnologia, Portugal

Abstract (in English)

Decolonization is at the forefront of educational debates, not only due to the imperative of incorporating diverse perspectives and challenging Eurocentric norms but also because of the critical reevaluation demanded for educational practices. Seen as part of an ongoing and dynamic process, this paper critically examines the intersection between non-profit school models and the decolonization of education. The focus extends beyond curriculum content to emphasize the importance of reconsidering institutional structures shaping the educational process. It is argued that education oriented towards decolonization is most aptly realized in non-profit educational institutions, given the potential influence of their economic aspects on, or by, the decolonization process. Key questions raised include: To what extent does the financial structure influence the curriculum? What pedagogical practices do teachers adopt in these schools? What role does management play in constructing and maintaining the school's identity? To address these queries, a dialectical relationship between these themes is analyzed. Methodologically, the investigation centers around two specific schools, recognized socially as alternatives and still in operation: Cooperativa A Torre (Lisbon, Portugal), founded in 1970, and Associação Pedagógica Praia do Riso (Florianópolis, Brazil), founded in 1983. In addition to a theoretical foundation, semi-structured interviews with eight teachers and two directors from these alternative/innovative schools were conducted, revealing their perspectives on decolonization in educational practice, albeit indirectly. The choice of these schools, beyond financial considerations, is rooted in the potential to correlate perspectives on education for decolonization in both Portugal (former colonizer) and Brazil (former colonized). In essence, the overarching goal of this communication is to explore education as a means to challenge and break free from coloniality and colonialism. A historical analysis of these themes is intended, adopting a critical perspective toward profit-oriented teaching models. The research's development considers the context that relates to pedagogical innovation, professional training, the identity of these schools, cooperative and associative education, and decolonization. The structure will be organized into four parts: the first providing a brief history of the two schools; the second delving into the practical functioning of these non-profit schools; the third correlating differences and similarities between Portugal and Brazil in these contexts; and finally, exploring the interconnection between the financial structures of the schools, the decolonization process, and innovation in education. The work aims to present significant contributions to contemporary debates about existing institutional models and how these models directly impact the construction of a more egalitarian society.

Abstract (in Language of Presentation)

A descolonização/decolonização - lê-se de(s)colonização - assume uma posição central e complexa nos debates educacionais, não apenas pela necessidade de incorporar perspectivas diversas e questionar padrões eurocêntricos, mas também pela urgência de uma reavaliação crítica das práticas educacionais. A de(s)colonização é percebida como parte de um processo contínuo e dinâmico. Este trabalho analisa criticamente a interseção entre os modelos de escolas sem fins lucrativos e a de(s)colonização da educação, de modo a destacar a importância de repensar não apenas os conteúdos programáticos inseridos no currículo, mas também (e principalmente) as estruturas institucionais que moldam o processo educacional. Nesse sentido, nfere-se que uma educação orientada para a de(s)colonização ocorre em instituições educacionais sem fins lucrativos, posto que o aspecto econômico dessas escolas pode influenciar ou ser influenciado por esse processo. As questões centrais levantadas são: em que medida a estrutura financeira influencia o currículo? Quais são as práticas pedagógicas adotadas pelos professores nessas escolas? Qual o papel da gestão na construção e permanência da identidade da escola? Para responder a essas perguntas, analisa-se a relação dialética entre as temáticas. Metodologicamente a investigação possui como campos de investigação duas escolas específicas, conhecidas socialmente como alternativas, ainda em funcionamento: Cooperativa A Torre (Lisboa, Portugal), fundada em 1970 e Associação Pedagógica Praia do Riso (Florianópolis, Brasil), fundada em 1983. Além do embasamento teórico, foram conduzidas entrevistas semiestruturadas com oito professores e dois diretores dessas escolas consideradas alternativas/inovadoras, nas quais suas perspectivas sobre de(s)colonização na prática educacional, ainda que indiretamente, surgiram em suas respostas. A escolha dessas escolas, além da estrutura financeira, baseia-se na possibilidade de correlacionar as perspectivas de uma educação para a de(s)colonização tanto em Portugal (antigo colonizador) quanto no Brasil (antigo colonizado). Ou seja, o objetivo geral desta comunicação é explorar a educação como meio para desafiar e romper com a colonialidade e o colonialismo. Pretende-se uma análise histórica das temáticas sob uma perspectiva crítica em relação aos modelos de ensino orientados pelo lucro. O desenvolvimento desta investigação considera o contexto que relaciona a inovação pedagógica, a formação dos profissionais, a identidade dessas escolas, a educação cooperativista e associativista, e a de(s)colonização. A estrutura será organizada em quatro partes: o primeiro contém um breve histórico das duas escolas; o segundo é sobre o funcionamento prático dessas escolas sem fins lucrativos; o terceiro, correlaciona as diferenças e as semelhanças entre Portugal e Brasil nesses contextos; e por fim, a interligação entre as estruturas financeiras das escolas, o processo de de(s)colonização e a inovação em educação. O trabalho pretende apresentar contribuições significativas para os debates contemporâneos sobre os modelos institucionais existentes e como esses modelos impactam diretamente na construção de uma sociedade mais igualitária.

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Pedagogical Landscapes Of Capitán Trueno: Decolonial Views Of a Spanish Comic Book.

Los Paisajes Pedagógicos Del Capitán Trueno: Miradas Decoloniales De Un Cómic Español

Karine Rivas Guzmán, Raquel Cercós
Universitat de Vic, Spain

Abstract (in English)

The comic is undoubtedly an artifact of popular education that has contributed to propagating stereotypes of race and gender. In the Spanish context, marked by colonial history, the analysis of these aesthetic-literary representations is especially relevant. Therefore, this communication intends to address the Capitán Trueno comic. We are talking about a series of adventure comics aimed at children and young people, created during the Franco dictatorship, whose first publication was released on the market in 1956 by Víctor Mora Pujadas and the artist Miguel Ambrosio Zaragoza (Ambrós). The reception of this comic is unquestionable, not only because in the first period of its publication (1956-1968), more than three hundred thousand were sold copies for each issue, if not because throughout the subsequent years (1969-2010) they were republishing the editions this time in color until in 2010 Ediciones B decided to start a new era of the series with continuity over time. Outside of Spain, El Capitán Trueno spread in various countries in Latin America and Europe, and was published in Portugal, France, Germany, Italy, Greece and Holland. For all that has been said, a preliminary study is addressed here of the first issues from the methodological perspective of pedagogical landscapes; an analysis spatial, aesthetic and discursive that, from situated knowledge, accounts about how these stories have helped shape our collective configuration of otherness and colonial history of Spain.

Abstract (in Language of Presentation)

El cómic, es sin duda un artefacto de educación popular que ha contribuido a propagar estereotipos de raza y de género. En el contexto español, marcado por la historia colonial, el análisis de estas representaciones estético-literarias es especialmente relevante. Por ello dicha comunicación pretende abordar el cómic del Capitán Trueno. Hablamos de una serie de historietas de aventuras destinadas al público infantil y juvenil, creada durante la dictadura franquista, cuyo primer número salió al mercado en 1956 a cargo del guionista Víctor Mora Pujadas y el dibujante Miguel Ambrosio Zaragoza (Ambrós). Es incuestionable la recepción de este cómic, no sólo porque en el primer periodo de su publicación (1956-1968) se llegaron a vender más de trescientos mil ejemplares por cada número, si no porque a lo largo de los años posteriores (1969-2010) se fueron reeditando las ediciones esta vez a color hasta que en 2010 Ediciones B se propuso iniciar una nueva época de la serie con continuidad en el tiempo. Fuera de España, el Capitán Trueno se difundió en diversos países de Hispanoamérica y de Europa, llegando a ser publicado en Portugal, Francia, Alemania, Italia, Grecia y Holanda. Por todo lo dicho, se aborda aquí un estudio preliminar de los primeros números desde la perspectiva metodológica de los paisajes pedagógicos; un análisis espacial, estético y discursivo que, desde el conocimiento situado, de cuentas sobre cómo estas historias han contribuido a moldear nuestra comprensión colectiva de la otredad y de la historia colonial de España.

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Imagining Trans Past Yet to Come: A Reparative Essay in the Aid of Decolonizing Historiography

Cat Martins[1], **Geert Thyssen**[2]
[1]Universidade do Porto, Portugal; [2]Western Norway University of Applied Sciences, Norway

As queer (non-binary trans and gay) scholars, in this paper we explore the potential of a history of education committed to recovering from Western colonial violence trans, gender nonconforming and queer experiences. Starting from historical accounts (*Actualidade* 1879, *O Comércio do Porto* 1879, Lusitano & Froilaz 1879, *O Tripeiro* 1926) of António Custodio das Neves (1858-1888), born in Portugal's Douro region, assigned female at birth yet growing up male, and emerging from such accounts as the 'Woman Man'/'Man Woman' ['*Mulher-Homem*'/'*Homem-Mulher*'], we confront 'colonialist practices of a*void*ance and erasure' (Barad 2017, 76; 2023, 37) invisibilising gender-nonconforming, nonheteronormative existences like António's. Through what the literary scholar and historian of transatlantic slavery Saidiya Hartman and the queer/feminist scholar and quantum field theoretician Karen Barad – both committed to troubling the machinations of colonialism – have figured methodologically as 'critical fabulation' (Hartman 2008) and 'reconfiguration' ('material imagination' as 'embodied re-membering'/'re-turning') (Barad 2015, 2014), we develop a reparative trans educational history of António's experiences, venturing into what 'could', 'might' or 'might yet have been' (Hartman 2008, 5; Barad 2017, 56; 2015, 389). This is a history 'with and against the archives' of a past 'that has yet to be done' (Martins forthcoming; Hartman 2008, 13), involving 'times, places, beings [that] bleed through one another' (Barad 2014, 179) into our present. It addresses 'meaningful absence', 'void', or 'gaps' as 'excess' – a 'lively tension, a desiring orientation toward being/becoming' (Martins forthcoming; Barad 2015, 396; Hartman 2008, 5, 12). Trans/gender nonconforming experiences thus did (not) yet exist (if) only (differently) 'at their intersection with institutions of disciplinary power' (Martins forthcoming; Heyam 2022, Mesch 2020) constraining the limits of their non/existence (Barad 2017, Hartman 2008; Foucault 1972, 1980). Beyond Modern notions of linear temporality that stabilise boundaries between past, present and future (e.g. Thyssen 2024) governing dominant 'fictions of history', we endeavour to rescue 'impossible stories' (Hartman 2008, 10) 'that are not the histories … archives wish to recount (Martins forthcoming, Steedman 2001). We advance a '"recombinant narrative," which "loops the strands" of incommensurate accounts and … weaves present, past, and future' (Hartman 2008, 12), as 'a work of mourning more accountable to… the victims of … colonialist … violence' (Barad 2017, 56). Using 'trans as an identity and analytic' (Lehner 2019, 45) also for 'visual technologies' reifying a 'gender binary system' and an 'aesthetic of sexual difference' (Lehner 2019, Martins forthcoming), we flesh out trans experience anew from a situated mesh of time, place, age, gender, ethnicity, and class, resisting closure (Best & Hartman 2005) and foreclosure of 'possibilities of justice-to-come' (Barad 2017, 62). Thereby undoing radical differences of male/female, Self/Other, here/there, and now/then coemerged with Modern Western colonialist ventures (Lehner 2019, 45), we make a larger case for historiography of education's need to trouble colonialisms that continue to haunt it as it reproduces systems of power sustaining a 'grammar of violence'/'-cis colonial gender binaries' (Martins forthcoming; Vaid-Menon 2020; Vaid-Menon in Lehner 2019, 61) and 'difference as apartheid' (Barad 2014, 170; Trinh 1988, 2011; Anzaldúa 1987).

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Profile Of Science And Biology Teachers In Brazil: Historicizing Curricular Production Of Teacher Training In Three Educational Institutions.

Perfil De Professores De Ciências E Biologia No Brasil: Historicizando Produção Curricular Da Formação Docente Em Três Instituições De Ensino.

Carmem Beatriz Pereira De Leão[1], Danusa Munford[2], Juliana Marsico[3], Pedro Ernandez Ferreira Barbosa[3], Ricardo Arturo Guerra-Fuentes[1], Maria Margarida Pereira de Lima Gomes[1]

[1]Universidade Federal do Pará, Brazil; [2]Universidade Federal do ABC; [3]Universidade Federal do Rio de Janeiro)

Abstract (in English)

The work is part of the investigative productions of the research project entitled "The theory-practice relationship in the training curricula of Science and Biology teachers: investigating alchemical processes in the present time" (CNPq). Its main purpose is to analyze how the training of teachers in undergraduate courses focused on Sciences and Biology at three Brazilian universities has been proposed. In other words, we seek to analyze what responses have been given by these institutions to the legal, institutional and social demands regarding the training of teachers to work in the school subject areas of Science and Biology. In dialogue with historian Reinhart Koselleck (2006 and 2014) and curriculum designer Thomas Popkewitz (2001 and 2010), we seek to understand how the curricula for teacher training in Science and/or Biology in these three institutions have been discursively produced by starting from social and historical processes that result in the formation of certain ways of teaching, being a teacher and being a degree student. For this author, these processes constitute curricular alchemy, a dynamic through which curricula are historically manufactured from three levels: one that concerns the fragmentation that naturalizes the knowledge to be taught; the focus on certain textual resources that materialize the rules and standards that dictate norms for students; and the relationships between subjectivities and evaluation processes. From this perspective, analyzes are presented here that take as empirical sources the curricula of undergraduate courses in Biological Sciences and Natural Sciences from three institutions, namely: Universidade Federal do ABC Paulista - UFABC, Universidade Federal do Rio de Janeiro - UFRJ and Universidade Federal do Pará - Campus Tocantins-Cametá Campus UFPA-CUNTINS. From these documents, characteristic aspects that make up the history of these courses were raised, such as the curricular versions; the organizational structure of the courses; its duration; its opening hours; the workloads of pedagogical subjects and specific subjects; the workload related to teaching practices; projects within the scope of the Institutional Teaching Initiation Scholarship Program (PIBID-Capes) and the Pedagogical Residency Program (PRP-Capes). In preliminary analyses, it is clear that, despite the similarities related to aspects such as course workload and attendance at national institutional programs, elements such as the age of the course and the geographic region in which they are located participate in the alchemy that produces different ways of thinking about the relationship between theory and practice in the courses investigated. It is concluded that between approximations and distances in the elements that constitute the curricular propositions of these institutions, the relationship between theory and practice is central in institutional debates on teacher training.

Abstract (in Language of Presentation)

O trabalho é parte das produções investigativas do projeto de pesquisa intitulado "A relação teoria-prática nos currículos da formação de professores de Ciências e Biologia: investigando processos alquímicos no tempo presente" (CNPq). Tem como principal finalidade analisar como vem sendo proposta a formação de professores em cursos de Licenciatura voltados para as Ciências e Biologia de três universidades brasileiras. Em outras palavras, procura-se analisar que respostas têm sido dadas por essas instituições às demandas legais, institucionais e sociais sobre a formação de professores para atuarem nas áreas disciplinares escolares de Ciências e Biologia. No diálogo com o historiador Reinhart Koselleck (2006 e 2014) e o curriculista Thomas Popkewitz (2001 e 2010), busca-se compreender de que maneira os currículos da formação de professores em Ciências e/ou Biologia nessas três instituições vêm sendo discursivamente produzidos a partir de processos sociais e históricos que resultam na formação de determinados modos de ensinar, de ser professor e de ser aluno de licenciatura. Para esse autor, esses processos constituem a alquimia curricular, uma dinâmica pela qual os currículos são fabricados historicamente a partir de três níveis: um que diz respeito à fragmentação que naturaliza os conhecimentos a serem ensinados; a aposta em determinados recursos textuais que materializam as regras e padrões que ditam as normas para os estudantes; e as relações entre as subjetividades e os processos avaliativos. Nessa perspectiva, apresentam-se aqui análises que tomam como fontes empíricas as grades curriculares dos cursos de licenciatura em Ciências Biológicas e em Ciências Naturais de três instituições, a saber: Universidade Federal do ABC Paulista - UFABC, Universidade Federal do Rio de Janeiro - UFRJ e Universidade Federal do Pará - Campus do Tocantins-Cametá UFPA-CUNTINS. A partir desses documentos, foram levantados aspectos característicos que compõem a história desses cursos tais como as versões curriculares; a estrutura organizacional dos cursos; a sua duração; o seu horário de funcionamento; as cargas horárias das disciplinas pedagógicas e das disciplinas específicas; a carga horária relativa às práticas do ensino; os projetos no âmbito do Programa Institucional de Bolsa de Iniciação à Docência (PIBID-Capes) e no Programa de Residência Pedagógica (PRP-Capes). Em análises preliminares, percebe-se que, a despeito das semelhanças relacionadas a aspectos como carga horária do curso e atendimento a programas institucionais de âmbito nacional, elementos como a idade do curso e a região geográfica em que estão inseridos participam da alquimia que produz diferentes modos de pensar a relação teoria e prática nos cursos investigados. Conclui-se que entre aproximações e distanciamentos nos elementos que constituem as proposições curriculares dessas instituições, a relação teoria e prática é central nos debates institucionais sobre a formação de professores.

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L`Instruction Publique au Brésil: Histoire – Législation: the narrative about Western civilization in the Tropic

L`Instruction Publique au Brésil: Histoire – Législation: la narrativa sobre la civilización occidental en el Trópico

Carlos Eduardo Vieira
Universidade Federal do Paraná, Brazil

Abstract (in English)

The objective of this communication is to analyze the work L`Instruction Publique au Brésil: Histoire - Législation, written by the Brazilian physician and intellectual José Ricardo Pires de Almeida, in 1889. We start from the problematization of the historical narrative produced by the renowned intellectual in order to explain the convictions defended by the author, particularly the idea of the superiority of public education in Brazil in relation to the other countries of South America, as well as the exemplary character of education in the country, having as a model the representation of the virtuosity and superiority of the so-called Western culture. The analyzed text, written in French in the last year of the Imperial period (1889), was designed to present to the literate elite, both the old and the new world, the advances of public education in the country. The writing is an important testimony to several issues: educational legislation; the financing of public education; the distribution of enrolment; the conditions for exercising the teaching profession; the organisation of primary and secondary schools; higher education; the structuring of vocational education; women's education; the adoption of the mutual teaching method; and information on libraries, scientific academies, centers of culture and beneficence present in the scenario of the Second Kingdom. In addition to the broad and diverse set of information on the conditions of education in Brazil in the last quarter of the nineteenth century, the interest that leads to the analysis of the Instruction Publique is the problematization of this narrative as part of the effort to reflect on the writing of the history of education in Brazil and, above all, how this representation of education reveals the eurocentric character of the intellectuality. We assume as an analytical premise that the intention of Pires de Almeida was to celebrate the present, represented by the virtuosity of the political elites of the Second Kingdom in the conduct of questions related to education indicating what legislators and public administrators would need to accomplish in terms of education to refine and complete the civilizational project in the South American tropics. In theoretical terms, we will operate with the concepts of space of experience and horizon of expectations of Koselleck (2006), because we understand that all stories were constituted by the lived experiences and expectations of people, so that past and future remain in permanent tension, though never coincide. The analyzed work reveals in a stoning way these two dimensions: the Brazilian educational experience, from the colony to the eve of the republican period, as well as the expectations of the intellectual Pires de Almeida to represent Brazil as heir of the so-called western culture, of the colonizing rhetoric. Another concept that we will use is that of intellectual, understood, according to Vieira (2011), as an elite of low population density, but with great symbolic power.

Abstract (in Language of Presentation)

El objetivo de esta comunicación es analizar la obra L`Instruction Publique au Brésil: Histoire - Législation, escrita por el médico e intelectual brasileño José Ricardo Pires de Almeida, en 1889. Partimos de la problematización de la narrativa histórica producida por el renombrado intelectual con el objetivo de explicitar las convicciones defendidas por el autor, particularmente la idea de la superioridad de la instrucción pública en Brasil en relación con los demás países de América del Sur, así como el carácter ejemplar de la educación en el país, teniendo como modelo la representación de la virtuosidad y de la superioridad de la llamada cultura occidental. El texto analizado, escrito en francés en el último año del período Imperial (1889), fue concebido para presentar a la élite letrada, tanto del viejo como del nuevo mundo, los avances de la instrucción pública en el país. El escrito es un testimonio importante de diversas cuestiones: la legislación educativa; la financiación de la educación pública; la distribución de las matrículas; las condiciones de ejercicio de la profesión docente; la organización de las escuelas primarias y secundarias; la enseñanza superior; la estructuración de la enseñanza profesional; la educación femenina; la adopción del método de enseñanza mutua; además de informaciones sobre bibliotecas, academias científicas, centros de cultura y beneficencia presentes en el escenario del Segundo Reinado. Además del conjunto amplio y diversificado de informaciones sobre las condiciones de la educación en Brasil en el último cuarto del siglo XIX, el interés que conduce el análisis de la Instruction Publique es la problematización de esa narrativa como parte del esfuerzo de reflexionar sobre la escritura de la historia de la educación en Brasil y, sobre todo, de cómo esa representación de la educación revela el carácter eurocéntrico de la intelectualidad. Asumimos como premisa analítica que la intención de Pires de Almeida era celebrar el presente, representado por la virtuosidad de las élites políticas del Segundo Reinado en la conducción de las cuestiones relacionadas con la instrucción; así como pautar el futuro, indicando lo que los legisladores y los administradores públicos necesitarían realizar en términos de educación para refinar y completar el proyecto civilizacional en los trópicos sudamericanos. En términos teóricos, operaremos con los conceptos de espacio de experiencia y horizonte de expectativas de Koselleck (2006), pues entendemos que todas las historias fueron constituidas por las experiencias vividas y por las expectativas de las personas, de modo que pasado y futuro siguen en permanente tensión, aunque sin jamás coincidir. La obra analizada revela de forma lapidar esas dos dimensiones: la experiencia educacional brasileña, de la colonia a las vísperas del período republicano, así como las expectativas del intelectual Pires de Almeida de representar a Brasil como heredero de la llamada cultura occidental, propia de la retórica colonizadora. Otro concepto que utilizaremos es el de intelectual, entendido, según Vieira (2011), como élite de baja densidad demográfica, pero con gran poder simbólico.

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Discourses of Religion and Ethnicity: Deconstructing the Notion of 'Immigrant Children' in English Education Policy Using Statement Archaeology

Jonathan Doney
University of Exeter, United Kingdom

Using Statement Archaeology (Doney 2015) this paper explores the tensions, relationships, and intersections between religion and ethnicity as orientating 'factors' in the development of education policy in England in the post-war period. On the one hand it considers the circumstances of production of *Schools Council Working Paper 36 - Religious Education in Secondary Schools* (1971), created during a period of expanding encounter with the 'global other', particularly 'through increased travel, through developments in technology allowing access to other worlds, and through immigration.' (Doney 2015 p161, 187-8). On the other hand it considers evidence of a discursive reconstruction of the term 'immigrant' within the educational policy sphere as being more positive – and nuanced - than in other policy areas at the time. Bringing these two ideas together, the paper argues that there is evidence of a concerted attempt to resist the homogenisation of 'immigrant children' into a single group (as seen in other discourses of the time), and thus reflects a proto-intersectional understanding whereby plurality of geographic origin, (or 'home area'), was reflected in the discourse *alongside* policy-shapers being attentive to a detailed analysis of the children's faith background, thus constructing a less-simplistic categorisation of individual students.

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The Debate About Coeducation In Italy (1911-1922). An Analysis From The Pages Of The Journal La Coltura Popolare

Gabriella Seveso
Università di Milano Bicocca, Italy

At the end of the 19th and beginning of the 20th century, a lively debate took place in Europe concerning girls' education and girls' access to school. In many states, legislation stipulated the possibility or even the obligation for boys and girls to attend school, because school had become a powerful instrument of transmission of national ideology. Even in Italy, after 1861, legislation established compulsory education for boys and girls, thereby recognizing the right of girls to attend public training and education, at the same times and in the same places as boys. The rate of school evasion remained high and this phenomenon particularly affected girls for various reasons: poor families did not send their daughters to school, because they were useful in domestic trades, were used in fieldwork, and were in great demand in industry. Moreover, the prejudice remained that female education was useless and superfluous, or even harmful. Within this framework, a lively debate developed concerning the need to educate girls, the purpose of their education, and in particular the issue of co-education: this word indicated the possibility of creating mixed classes for boys and girls in schools. According to some thinkers, co-education was harmful both because it would make relations between the sexes in the classroom turbulent and undisciplined, and because females did not need to learn the same subjects as males. Other thinkers, on the other hand, advocated coeducation as a means of fostering more mature relations between the sexes and as the right of girls to an education equal to that of boys. Ministerial curricula, on the other hand, provided different subjects for boys and girls: for example, home economics, agriculture for girls, and carpentry for boys. At that time, however, the experiments of the new schools and active schools proposed educational curricula that were often organized with coeducation, just as the International League for New Education (New Education) included coeducation as one of its basic demands at the founding congress of Calais in 1921. *This contribution proposes an analysis of the debate about co-education (1911-1922) in the pages of the Italian pedagogical journal La Coltura Popolare: it presented interesting reflections to the public by comparing the Italian debate with initiatives and debates occurring in other Western countries. The analysis shows the presence of very diversified positions, the implementation of various experiments in some countries, and the connection of this issue with other problems. It was linked with very complex questions: what were the objectives of female education? Were these aims the same as those of male education, and so should the job opportunities also have been the same? Would female education have taken women away from their family duties? Should mixed classes have been entrusted to female teachers or male teachers? And with what salary? As is evident, the topic of co-education was intertwined with complex pedagogical, but also social, political, and economic issues.*

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Decolonizing Knowledge: A Critical Analysis of Education in the Formation of Poor Girls at Casa da Divina Providência

Descolonizando Saberes: Uma Análise Crítica Da Educação Na Formação Das Meninas Pobres Da Casa da Divina Providência

Miriam Fernandes Muramoto
Universidade de São Paulo, Brazil

Abstract (in English)

This academic work proposes a critical analysis of women's education, exploring the perspective of decoloniality, especially in the context where women are perceived as "inferior," as discussed by Gayatri Spivak. Based on the premise that colonial structures deeply influenced the social construction of femininity, the study seeks to investigate how these influences manifest in educational practices, perpetuating gender stereotypes and hierarchies. Using Spivak's theoretical approach, it aims to examine how women have been historically subalternized in colonial discourse and how this subalternization is reflected in education. Taking Casa da Divina Providência, a Catholic educational institution for poor girls, as a reference, the study seeks to understand how the prevailing educational model in the early 20th century insisted on maintaining and institutionalizing social imbalance and exclusion. By investigating the intricate processes of subalternization and educational oppression, particularly faced by significant portions of the population, with a special emphasis on women, especially those belonging to less privileged socioeconomic strata, this study proposes a profound reflection on the construction of inequalities in the context of São Paulo. Delving into the research through historical documents such as civility compendiums and teaching yearbooks, I meticulously examine how the adopted educational model in this context reinforced the maintenance of social inequalities and perpetuation of gender stereotypes. By incorporating female narratives and educational theories from the perspective of decoloniality, I aim to comprehend how education, at its core, contributed to the reproduction of these narratives of inferiority. Emphasis is placed on the crucial need to recognize women's voices in deconstructing these structures, highlighting pedagogical strategies that enable critical awareness and resistance to marginalization. By investigating educational practices that decolonize knowledge, the goal is to present a broader view of the complex intersections between gender, coloniality, and education. Additionally, it seeks a deeper understanding of more inclusive educational practices, recognizing the importance of a critical approach to dismantle structures that historically relegated women to an inferior position. This study not only contributes to the academic dialogue on decoloniality in education but also emphasizes the urgent need to rethink educational practices, promoting an emancipatory education that challenges existing norms and advocates for gender equality.

Abstract (in Language of Presentation)

Este trabalho acadêmico propõe uma análise crítica da educação de mulheres, explorando a perspectiva da decolonialidade, especialmente no contexto da mulher sendo percebida como "inferior", conforme discutido por Gayatri Spivak. Partindo da premissa de que as estruturas coloniais influenciaram profundamente a construção social da feminilidade, o trabalho busca investigar como essas influências se manifestam nas práticas educativas, perpetuando estereótipos e hierarquias de gênero. Utilizando a abordagem teórica de Spivak, busca-se examinar como as mulheres foram historicamente subalternizadas no discurso colonial e como essa subalternização se reflete na educação. Tomando como referência a Casa da Divina Providência, uma instituição educacional católica voltada para meninas pobres, o trabalho busca perceber como o modelo educacional vigente no início do século XX insistiam na manutenção e institucionalização do desequilíbrio social e da exclusão. Ao investigar os intricados processos de subalternização e opressão educacional, amplamente enfrentados por significativas parcelas da população, com especial ênfase nas mulheres, principalmente aquelas pertencentes a estratos socioeconômicos menos favorecidos, este estudo propõe uma reflexão aprofundada sobre a construção das desigualdades no contexto da capital paulista. Aprofundando a investigação através de documentos históricos como compêndios de civilidade e anuários de ensino, examino minuciosamente como o modelo educacional adotado nesse contexto reforçava a manutenção de desigualdades sociais e a perpetuação de estereótipos de gênero. Ao incorporar narrativas femininas e teorias educacionais sob a perspectiva da decolonialidade, busco compreender como a educação, em sua essência, contribuiu para a reprodução dessas narrativas de inferioridade. Destaca-se a necessidade crucial de reconhecer a voz das mulheres na desconstrução dessas estruturas, evidenciando estratégias pedagógicas que permitiam a conscientização crítica e a resistência à marginalização. Ao investigar práticas educativas que descolonizam o conhecimento, viso apresentar uma visão mais ampla das complexas interseções entre gênero, colonialidade e educação. Além disso, busca-se uma maior compreensão sobre as práticas educativas mais inclusivas, reconhecendo a importância de uma abordagem crítica para desmantelar as estruturas que historicamente relegaram as mulheres a uma posição inferior. Este estudo não apenas contribui para o diálogo acadêmico sobre a decolonialidade na educação, mas também enfatiza a necessidade premente de repensar práticas educativas, promovendo uma educação emancipadora que desafia as normas vigentes e promove a igualdade de gênero.

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‘American’ Education to Decolonize the Chilean School: Transfer in the Framework of the First Pedagogical Mission to the United States

Educación ‘americana’ Para Descolonizar la Escuela Chilena: Transferencia en el Marco de la Primera Misión Pedagógica a Estados Unidos

Marco Antonio Rodriguez Wehrmeister, Nikolai Borella Behrendsen, Macarena Raffo Tironi, Salomon Patricio Ormeño Polo
Universidad de Valparaíso, Chile

Abstract (in English)

Chile, as soon as it gained independence from Spain in 1810, set itself the task of consolidating the republic and, along with it, building and expanding its own public education system. As it was not an easy task to quickly gain independence from Spain, the young State, on the one hand, had no alternative but to force the Catholic Church to cooperate in this task and, on the other hand, concentrated its efforts on creating new educational institutions with the objective of having an educational system in a relatively short period of time. With this objective in mind, the government imported countless foreign pedagogical ideas and practices to guide and govern the education system, mainly English and French (1813); even from Latin America with Andrés Bello (1842) and Sarmiento (1842). However, Germany became, years later, the dominant reference country for a long time (1883-1910), when it came to undertake substantive reforms to the education system. Despite the efforts of the State, the results of educational policy were not very encouraging at the turn of the 20th century: more than 50% of the population was illiterate; children dropped out of school early; the State lacked the legal means for children to attend school; there were very few well-trained teachers; there were two public systems that did not cooperate with each other: primary schools for poor children and high schools and lyceums for the better-off children. An important part of society and the teaching profession associated the educational problem with the excessive ‘foreignization” of the education system. The solution to this problem was the ‘nationalization” of education, that is, the decolonization of the educational system from foreign educational influence -especially German- and to have a law of compulsory primary education as soon as possible. The motto was: American education for the American child (Labarca, 1939). In view of this purpose, the United States was considered an example for the solution of the country’s educational and economic problems. It is in this context that the Chilean government decided to send four teachers to the United States in 1905 to study and improve their systems of primary education and teacher training, among other subjects. Therefore, the aim of this paper is to present in an analytical and comparative way the relationship between the central pedagogical ideas and practices, contained in the 13 memoirs of the travel commission, rescued from the *Revista de Instrucción Primaria* (1907-1909), and the educational ideas and practices contained in the Ley de Educación Primaria Obligatoria (LEPO). This relationship, by the way, alludes to a pedagogical and epistemic turn in primary education, which can be understood -this is the central thesis -as a relatively successful attempt of late decolonization of the primary education subsystem in Chile. Finally, we want to discuss whether, being a decolonization with ideas lending and borrowed from the United States, it necessarily leads to a new cultural dependence or, in other words, to a kind of internal colonization of primary education in Chile.

Abstract (in Language of Presentation)

Chile, apenas independizado de España en 1810, se dio a la tarea de consolidar la república y, junto con ello, construir y expandir un sistema público de enseñanza propio. Como no era una tarea fácil independizarse rápidamente de España, el joven Estado, por una parte, no tuvo otra alternativa que obligar a la Iglesia Católica a cooperar en esta tarea y, por otra parte, concentró sus esfuerzos en crear nuevas instituciones educativas con el objetivo de contar con un sistema de enseñanza en un plazo relativamente corto. Con este objetivo, el Gobierno importó un sinnúmero de ideas y prácticas pedagógicas extranjeras que permitieran orientar y gobernar el sistema de enseñanza, principalmente inglesas y francesas (1813); incluso de América Latina con Andrés Bello (1842) y Sarmiento (1842). Sin embargo, Alemania se convirtió años más tarde, en el país de referencia dominante por largo tiempo (1883-1910), a la hora de emprender reformas sustantivas al sistema de enseñanza. No obstante los esfuerzos del Estado, los resultados de la política educativa no eran muy alentadores a la llegada del siglo XX: más del 50% de la población era analfabeta; los niños abandonaban tempranamente la escuela; el Estado carecía de los medios legales para que los niños asistieran a la escuela; habían muy pocos profesores bien formados; habían dos sistemas públicos que no cooperaban entre sí: escuelas primarias para niños pobres y las preparatorias y liceos para los niños de más recursos. Una parte importante de la sociedad y del magisterio asociaba el problema educativo con la excesiva “extranjerización” del sistema de enseñanza. La solución a este problema era la “nacionalización” de la enseñanza, es decir, la descolonización del sistema de enseñanza de la influencia educativa extranjera -sobre todo, la germana- y contar lo antes posible con una ley de educación primaria obligatoria. El lema era: *educación americana para el niño americano* (Labarca, 1939). Ante este propósito, Estados Unidos se considera ejemplo para la solución del problema educativo y económico del país. Es en este contexto que el Estado chileno decide enviar en 1905 a cuatro normalistas al país del norte a perfeccionarse y estudiar sus sistemas de enseñanza primario y de formación de profesores, entre otros temas. Por consiguiente, el objetivo de esta ponencia es presentar de manera analítica y comparada la relación existente entre las ideas y prácticas pedagógicas centrales, contenidas en las 13 memorias de la comisión de viaje, rescatadas de la Revista de Instrucción Primaria (1907-1909), y las ideas y prácticas educativas contenidas en la Ley de Educación Primaria Obligatoria (LEPO). Esta relación, por cierto, alude a un giro pedagógico y epistémico en la enseñanza primaria, que puede entenderse –esta es la tesis central– como un intento relativamente exitoso de descolonización *tardía* del subsistema de enseñanza primaria en Chile. Por último, queremos discutir si, al ser una descolonización con ideas *tomadas* y *prestadas* desde Estados Unidos, conlleva necesariamente a una nueva dependencia cultural o, dicho de otra manera, a un tipo de colonización interna de la educación primaria en Chile.

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Black women and education in nineteenth-century Brazil: Balbina Gomes da Graça and Bernardina Gomes Cesarino and the Perseverança School.

Mulheres negras e educação no Brasil oitocentista: Balbina Gomes da Graça e Bernardina Gomes Cesarino e a Escola Perseverança.

Ana Cristina Borges López Monteiro Francisco
UNIFESO

Abstract (in English)

The exercise of reflecting and giving new perspectives to the world necessarily implies (un)learning and (re)signifying everything that has been forged in us in the dynamics of sociability in various social contexts, be they family, school, professional, academic and /or in virtual relationships. The first census in Brazil, carried out in 1872, shows that there were 1.5 million enslaved people in the national territory (15% of the inhabitants), including Africans and Brazilians. Of the total population, 48.4% were women. Maria Firmina dos Reis, Hilária Batista de Almeida - Tia Ciata, Maria Felipa de Oliveira were certainly not the only women representing history in Brazil in the 1800s. This study's theme is to analyze invisible stories about a time and characters who, despite carrying out common everyday attitudes, contributed greatly to our history of education. The general objective is, therefore, to know and analyze the life trajectory of Balbina Gomes da Graça, black and literate, who at the end of the 1820s, founded a women's school, as well as Bernardina Gomes Cesarino who directed the Perseverança school, one of the most expressive of the time. On a more specific level, analyze and understand how the school, through tuition paid by the best families in the city, offered classes to enslaved women at night. The deconstruction of paradigms has never been an easy task and, according to Chauí, it is necessary to reflect on the construction of Brazilian society, understand the "founding myth". The extermination of what is distinct from the model of universality has always been configured as a power project. From this perspective, the myth has fulfilled its role, which is to narrate a created reality, favoring the reproduction of a place of enunciation. In this sense, the science and publication (especially in school territories) of stories that seek to collectively reflect and overcome hegemonic visions of intervention/transformation of the world is essential. This is what, in the same vein, Adichie points out as "The danger of a single story", which, by presenting gaps, is capable of robbing people of their dignity and making it difficult to recognize a shared humanity. Today, we have the possibility of knowing about the existence of inequality in narratives that stereotype, subordinate, dominate and categorize. Regardless of the end of colonialism, coloniality perpetuates itself in spheres/dimensions that are interrelated and that, according to Walsh, operate in an intersectional way, contributing to the maintenance of subalternization and difference as an issue to be resolved. This is a historical-documentary research in which the sources are embodied in the bibliographical analysis of documents, photographs and remaining records. It is concluded that in the midst of so many challenges that are imposed on us, it is necessary to give visibility to decolonial thinking, based on counter-hegemonic voices that reveal other more universalizing and segregating approaches to racial, social and gender differences.

Abstract (in Language of Presentation)

O exercício de refletir e dar novos olhares ao mundo implica, forçosamente, em (des)aprender e (re)significar tudo o que nos foi forjado nas dinâmicas de sociabilidade em vários contextos sociais sejam eles familiares, escolares, em ambientes profissionais, acadêmicos e/ou nas relações virtuais. O primeiro censo no Brasil, realizado em 1872, mostra que havia no território nacional 1,5 milhão de escravizados (15% dos habitantes), entre africanos e brasileiros. Da população total, 48,4% eram mulheres. Maria Firmina dos Reis, Hilária Batista de Almeida - Tia Ciata, Maria Felipa de Oliveira, certamente, não foram as únicas mulheres representativas da história no Brasil dos oitocentos. Este estudo tem como tema analisar histórias invisibilizadas sobre um tempo e personagens que, ainda que desempenhando atitudes corriqueiras do cotidiano contribuíram, sobremaneira, para a nossa história da educação. O objetivo geral é, portanto, conhecer e analisar a trajetória de vida de Balbina Gomes da Graça, negra e alfabetizada, que no final da década de 1820, fundou um colégio feminino bem como de Bernardina Gomes Cesarino que dirigiu a escola Perseverança, uma das mais expressivas da época. Em um plano mais específico, analisar e entender como a escola, através das mensalidades concorridas pelas melhores famílias da cidade, oferecia aulas para mulheres escravizadas no período noturno. A desconstrução de paradigmas nunca foi tarefa fácil e, de acordo com Chauí, é preciso refletir sobre a construção da sociedade brasileira, entender a fala do "Mito fundador". O extermínio daquilo que é distinto ao modelo de universalidade sempre se configurou como projeto de poder. Nessa perspectiva, o mito tem cumprido seu papel que é o de narrar uma realidade criada, favorecendo a reprodução de um lugar de enunciação. Nesse viés, é fundamental a ciência e publicização (em especial nos territórios da escola) das histórias que buscam refletir coletivamente e superar visões hegemônicas de intervenção/ transformação do mundo. É o que, na mesma esteira, Adichie aponta como "O perigo da história única", que por apresentar lacunas, é capaz de roubar a dignidade das pessoas e dificultar o reconhecimento de uma humanidade compartilhada. Hodiernamente, temos a possibilidade de saber sobre a existência da desigualdade de narrativas que estereotipam, subalternizam, dominam e categorizam. Independentemente do fim do colonialismo, a colonialidade se perpetua em esferas/dimensões que se inter-relacionam e que de acordo com Walsh, operam de modo interseccional, contribuindo para a manutenção da subalternização e da diferença como uma questão a ser sanada. Trata-se de uma pesquisa histórico-documental em que as fontes se consubstanciam na análise bibliográfica, de documentos, fotografias e registros remanescentes. Conclui-se que em meio a tantos desafios que nos são impostos, é preciso lançar visibilidade ao pensamento decolonial, a partir de vozes contra hegemônicas e que descortinam outras abordagens mais universalizantes e segregadores das diferenças raciais, sociais e de gênero.

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The Portuguese Educational Reform and the International Context of Debates on Secondary Education in the Early 1970s.

Luís Grosso Correia
University of Porto, Portugal

In a context in which *segmentation* was a dominant factor in the architecture of educational policies of the authoritarian regime of the Estado Novo (1926-1974), the so-called reform of Veiga Simão (Minister of National Education from 1970 to 1974 – see Simão, 1971 and 1972) was guided by a principle of greater *systematization* (Müller et al., 1987), which had as its basic ideas the "expansion, individualization and diversification of teaching; coherence of access tracks to successive degrees, permeability and interrelationship in secondary education; guarantee of the formative content of teaching and its correlation with social functions" (MEN: 1973). From an organizational point of view, the reform of the educational system approved in 1973 (Law nº 5/73, of 25 July) adopted several principles that had been under study since the 1960s (Machado, 1966; MEN, 1966-1973; Telles, 1964, 1968 and 1969), of which we highlight: the expansion of compulsory education from 6 to 8 years; the increase in non-higher education from 11 to 12 degrees (4+4+4 plan – primary+preparatory+secondary schooling); the adoption of the principle of a unified multicurricular study plan for the general course in secondary schools (2 years) and multipurpose or specific schools for the complementary course (2 years). In this new school framework, it is necessary to question what was meant by secondary education before and within the reform. Although the reform was only regulated and continued during the democratic period (after the 25th April Revolution or Carnation Revolution, in 1974) at the level of the bases defined for higher education (creation of new universities, polytechnic institutes and normal schools higher education), it is essential here to analyze the novelty contained in post-primary studies. This communication aims to analyze the principles foreseen by the Veiga Simão reform for secondary education in the light of the organizational tradition implemented since Jaime Moniz (1894-1895), on the one hand, and the debates and studies that at the time circulated, at an international level, by other. This paper's findings were drawn upon reports provided by international agencies, such as UNESCO (1963, 1968 and 1982), Bureau International d'Éducation (1970, 1972; and Pauli & Bremer, 1971), OECD (1965, 1966, 1967, 1968, 1974, 1975) and the Council of Europe (1970), as well by scholar studies carried out in Portugal (see Candeias, 2009; Fernandes et al., 2018; Fernandes, 1967 and 1981; Grácio, 1981; Grácio, 1986 and 1998; Lemos, 2014; Nóvoa, 1992; Nunes, s/d.; Planchard, 1978; Stoer, 1986; Teodoro, 2001 and 2023, among others). This paper will present a framework, both national and international, which takes as a reference some of the topics under debate at the time related to secondary education: financing/return on investment in education; planning and management of the system; the social and curricular relationship between the classical and technical-professional tracks; schooling "waste" (or retentiveness); the quality and innovation of teaching; and teacher training.

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The Makarenko Cult In Hungary In The Early Socialist Era

Tibor Darvai
ELTE Bárczi Gusztáv Faculty of Special Needs Education, Hungary

After the communist takeover, a strong Makarenko cult developed in East-Central Europe, including Hungary. The Makarenko cult remained relevant with varying intensity until the regime change of 1989-1990. After the break-up of the Soviet Union and the socialist bloc, interest in Makarenko's person, ideas and pedagogical views almost completely disappeared. Only a few researchers have sought to explore Makarenko's work objectively and unbiasedly (Darvai 2021,Gehring-Bowers-Wright 2005;Hillig 2002; Holtz 2002, Sáska 2021, Trencsényi 2021). In our research, we try to fill this gap by examining the image of Makarenko in Hungary between 1945 and 1960. This also means that we are not primarily analysing Makarenko's person and pedagogical work, but rather the interpretations of him that appeared in Hungary in the socialist era. In our research we are looking for answers to the following questions: 1. How did the image of Makarenko change between 1945 and 1960? 2. How have different educational policy phases influenced the interpretations of Makarenko? 3. What were the professional and non-professional elements that made up Makarenko's image of the period? Our research is based on the political science approach applied to the history of education (Nagy 1997, Sáska 2018). The political science approach is also present in our analysis when we examine the Makarenko phenomenon in the period of Hungarian political history between 1945 and 1960. Which were the following: 1. 1948-1950: The period of the establishment of the communist dictatorship; 2. 1950-1956: The Rákosi era; 3. 1956-1960: The early Kádár era (Gyarmati 2011; Rainer 2023). According to the results of the research, the image of Makarenko in Hungarian pedagogy between 1945 and 1960 was at once unified and variable. The reasons for the change in Makarenko's image are not primarily professional, but rather political and education policy related. Until the communist party took power in 1948, the relevant aspect of Makarenko's work was not his communist orientation. The focus was on how Makarenko was able to build a bottom-up, autonomous, and relatively free community made up of young children. After the communist takeover in 1948, this relatively "softer" interpretation of Makarenko was no longer appropriate. In all subsequent cases, Makarenko's work has emphasised the fact that he faithfully followed the guidelines of the communist party and subordinated his pedagogy to the party's aims. All this was true in the 1950s, regardless of whether Stalinisation or De-Stalinisation dominated in the various political phases. The variability in Makarenko's image was reflected in the way that each political phase tried to adapt Makarenko's work and pedagogical views to its own image. They highlighted and reinterpreted the ideas from his work that they needed to achieve their educational policy goals. As an example of this, in the early 1950s psychology had to start from Makarenko's views on pedagogy. Which also meant the subordination of psychology to pedagogy. However, by the late 1950s, this logic had been reversed, and some arguments were already using Makarenko's pedagogical work to legitimise psychology, which became legitimate in the socialist bloc after 1956.

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Publications for the “Bello Sexo”: Gender, Instruction and Printed Culture in 19th Century Guadalajara.

Publicaciones Para El "Bello Sexo": Género, Instrucción y Cultura Impresa En Guadalajara Siglo XIX

Jorge Omar Mora Rodriguez
CINVESTAV - IPN, Mexico

Abstract (in English)

The approach to periodical publications as a source for the history of education is not new. The study of women from this field is probably not new either. However, a renewed approach to periodical publications as an object of study, from a gender perspective, can shed new light on the history of education. The analysis of this type of publications allows us to approach at least three aspects of society. Firstly, it shows us the way in which women were represented, as well as the tensions generated around male and female visions in the production of these prints; Secondly, it is possible to observe the educational characteristics of the society at the time, such as its literacy levels or its reading practices; and, finally, it gives an account of its editorial practices, beyond the production, circulation and consumption of these printed materials. I propose the study of two publications aimed at the “Bello sexo”: La Golondrina (1876) and La Mariposa (1894). These publications were produced in Guadalajara, the second largest city in the country, only behind Mexico City. Its objectives were to moralize, instruct and/or entertain its readers (young people with an elementary education and in a presumably well-off social position). While in the first publication there are no records of women's participation in its production, the second incorporated women, mainly preceptors - the first graduates of the Normal School of Teachers of Guadalajara - in its editorial team. The contrast between publications reflects not only the idea that was had of women at one time or another, but it also allows us to observe the role of women in spaces from which they had traditionally been excluded or had not been recognized. Ultimately, it enables an approach to the non-formal instruction of women, from their reading practices to the knowledge and values that they should possess. Although the dissemination of instruction in the midst of the consolidation of the Mexican State responded to logics oriented by “modern” and “civilized” nations, which sought “progress,” broadening the perspective on the participation of women as readers , preceptors, apprentices and/or writers, contributes to a better understanding of the social relations verified in a society that has historically been characterized as peripheral and/or marginal; and that, ultimately, attended to particular rhythms and dynamics.

Abstract (in Language of Presentation)

El acercamiento a las publicaciones periódicas como fuente para la historia de la educación no es una novedad. Probablemente, tampoco sea novedoso el estudio de las mujeres desde este campo. No obstante, un abordaje renovado de las publicaciones periódicas como objeto de estudio, desde la perspectiva de género puede arrojar nuevas luces a la historia de la educación. Y es que, el análisis de este tipo de publicaciones permite acercarse a, por lo menos, tres aspectos de la sociedad. En primer lugar, nos muestra la manera en que eran representadas las mujeres, así como las tensiones generadas en torno a las visiones masculina y femenina en la producción de estos impresos; en segunda instancia, es posible observar las características de instrucción de la sociedad en la época, como sus niveles de alfabetización o sus prácticas de lectura; y, finalmente, da cuenta de sus prácticas editoriales, más allá de la producción, circulación y consumo de estos impresos. Para dar cuenta de lo anterior, propongo el estudio de dos publicaciones dirigidas al “bello sexo”: *La Golondrina* (1876) y *La Mariposa* (1894). Estas publicaciones fueron producidas en Guadalajara, la segunda ciudad más grande del país, sólo por detrás de la Ciudad de México. Sus objetivos fueron los de moralizar, instruir y/o entretener a sus lectoras (jóvenes con una instrucción elemental a cuestas y en una posición social presumiblemente acomodada). Mientras que en la primera publicación no se tiene registros de participación de mujeres en su producción, la segunda incorporó a mujeres, principalmente preceptoras -primeras egresadas de la Escuela Normal de Profesoras de Guadalajara- en su equipo editorial. El contraste entre publicaciones da cuenta no sólo de la idea que se tenía de las mujeres en uno y otro momento, permite también observar el papel de las mujeres en espacios de los que tradicionalmente habían sido excluidas o no le habían sido reconocidos. En última instancia, posibilita una aproximación a la instrucción no formal de las mujeres, desde sus prácticas de lectura hasta los saberes, valores y conocimientos que debían poseer. Si bien, la difusión de la instrucción en medio de la consolidación del Estado mexicano respondió a lógicas orientadas por las naciones “modernas” y “civilizadas”, que buscaban el “progreso”, el ampliar la mirada a la participación de las mujeres como lectoras, preceptoras, aprendices y/o escritoras, contribuye a comprender mejor las relaciones sociales verificadas en una sociedad que históricamente ha sido caracterizada como periférica y/o marginal; y que, en última instancia, atendió a ritmos y dinámicas particulares.

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The Intersectionality in German-Turkish Educational Relations: Halil Fikret Kanat: Turkish Student at Berlin Humboldt University in the Early 20th Century

Seyma Aksoy
Yıldız Technical University, Türkiye-Friedrich Schiller University, Germany

The phenomenon of sending students abroad has been continuous in the Ottoman-Turkish modernization experience. In the late nineteenth and early twentieth centuries, within the framework of warm relations with Germany, this country was mostly preferred for sending students abroad.This research was conducted within the framework of an intergovernmental agreement between the German Empire and the Ottoman Empire, which aimed to enable Turkish students to study pedagogy at German universities so that they could use their knowledge in the interests of the Porte. Halil Fikret Kanad, one of these students, studied pedagogy at Berlin Humboldt University between 1912-1915. After returning home, he held administrative positions in the Turkish education system. In order to deepen the phenomenon of sending students abroad, which is mostly examined through the concept of modernization in the literature, it is aimed to address the issue on the axis of diversity and intersectionality. The Turkish actor's higher education experience will be taken as an institutional backdrop and the knowledge network he developed with his German professors and his work after returning home will be analyzed on a fluid basis. Within the framework of intersectionality theory and practice the research will examine the case study in its historical perspective. Race, transnationality, transfer of pedagogical knowledge, and colonialism implicitly support the basic theory of the research.The study will be conducted through document analysis, one of the qualitative research methods. The interaction between Turkish actor and their German teachers will be analyzed through social network analysis.Data sources and evidence-materials: The publications of the Turkish actor and the German teachers as well as Turkish-German archival documents are used as sources for the study. As a result of the study, it was concluded that the Turkish actor created a knowledge network with German teachers in the institutional environment and transferred this pedagogical knowledge to his country. This situation will be discussed with a focus on diversity and intersectionality practices, taking into account the adaptation and use processes of knowledge. This study approaches a historical case from a new perspective and examines the phenomenon of being a foreign student abroad through the concepts of diversity, intersectionality and the circulation of pedagogical knowledge. The role of actors in the intersectional clusters in materializing the transnational repercussions of the university as an institution will provide different perspectives on similar contemporary situations.

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The Process Of Invisibilization Of Black Students In Secondary Education In Espírito Santo (1936-1945)

O Processo De Invisibilização De Estudantes Negras No Ensino Secundário No Espírito Santo (1936-1945)

Fernanda Maria Oliveira da Costa, Regina Helena Simoes, Rosianny Campos Berto
Federal University of Espírito Santo, Brazil

Abstract (in English)

This work focuses on the centrality of school documents in the investigation process of the presence of black students at Ginásio Maria Ortiz (GMO), annexed to Escola Normal Pedro II, located in the state of Espírito Santo, Brazil. The established timeframe covers the transition from the secondary course at Escola Normal Pedro II, which began in 1936, to the legal establishment of GMO in 1943, according to the legal guidelines emanating from the Francisco Campos (1931) and Gustavo Capanema (1942) reforms (Schwartzman; Bomeny; Costa, 2000; Bomeny, 2001). Through the indicial analysis (Ginzburg, 2003; 2007) of school sources found in the GMO archive, mobilized through intersections with other sources such as vaccination certificates, inspection reports, and legal documents, the study questions the invisibilization of black students who attended the institution. In this investigative journey, the centrality of the school archive and the potential of the evidential approach are highlighted, as it emphasizes the use of sources associated with a seemingly procedural and lifeless school bureaucracy (read as "dead archive"), from which vaccination certificates, registration forms, admission exam certificates, transfer guides, report cards, and 3x4 photos of students emerge. When compared and interrogated in conjunction with other sources produced within and outside schools, these documents can, through the evidentiary method, make visible the existence of black students in that school environment, revealing details about their names, faces, features, origins, families, and life trajectories. In the "race" field, the certificates indicated the existence (declared, albeit without criteria) of brunette (11), mixed-race (1), and brown (6) students, in addition to a white majority. Exceptionally, only one student is registered as black. However, among the 122 located photographs, we identified a total of 35 girls with phenotypic traits who possibly would have a different race in the school record. In the process of intersecting sources, the hypothesis of incompatibility between records is confirmed, with 05 students registered as white and 17 as non-white. In general terms, it is understood that these girls underwent a process of whitening, and registering them in official health documents with a race that did not match their real traits may indicate an influence of public policies circulating during the studied period, since the actions of the Getulio Vargas government aimed at the construction of a "new" Brazil, with nationalism and eugenic ideas as guiding threads. In this context, through the cross-reading of sources, documents related to public health made it possible to identify black girls who, although invisibilized by school records, attended secondary education, shared experiences, learning, and occupied that space of education.

Abstract (in Language of Presentation)

Este trabalho focaliza a centralidade dos documentos escolares no processo de investigação da presença de estudantes negras no Ginásio Maria Ortiz (GMO), anexo à Escola Normal Pedro II, localizado no estado do Espírito Santo, Brasil. O recorte estabelecido abrange a passagem entre o curso secundário da Escola Normal Pedro II, iniciado em 1936, para a instituição legal do GMO, em 1943, segundo as diretrizes legais emanadas das reformas Francisco Campos (1931) e Gustavo Capanema (1942) (Schwartzman; Bomeny; Costa, 2000; Bomeny, 2001). A partir da análise indiciária (Ginzburg, 1989; 2007) de fontes escolares encontradas no arquivo de GMO, mobilizadas em cruzamentos com outras fontes como atestados de vacinação, relatórios de inspeção e documentos legais, o estudo relatado interroga a invisibilização de estudantes negras que frequentaram a instituição. Nesse percurso investigativo destaca-se a centralidade do arquivo escolar e o potencial da abordagem indiciária, na medida em que enfatiza o uso de fontes associadas a uma burocracia escolar aparentemente protocolar e sem vida (leia-se arquivo “morto”), da qual emergem atestados de vacinação, fichas cadastrais, certificados de exames de admissão, guias de transferência, boletins e fotos 3x4 de estudantes que, quando cotejadas entre si e interrogadas no cruzamento com outras fontes produzidas no interior e no exterior das escolas, podem, pelo método indiciário, tornar visível a existência de estudantes negras naquele ambiente escolar, evidenciando detalhes sobre seus nomes, rostos, traços, origem, família e trajetórias de vida. No campo “cor”, os atestados indicavam a existência (declarada, ainda que sem critérios) de estudantes morenas (11), mestiças (1) e pardas (6), além de uma maioria branca. Excepcionalmente, uma única estudante aparece registrada como preta. Entretanto, no conjunto das 122 fotografias localizadas, identificamos um total de 35 meninas com traços fenotípicos que, possivelmente, teriam outra cor no registro escolar. No processo de cruzamento das fontes, confirma-se a hipótese de incompatibilidade entre os registros, sendo: 05 alunas registradas como brancas e 17 como não brancas. Em linhas gerais, entende-se que essas meninas passaram por um processo de branqueamento, e que registrá-las nos documentos oficiais de saúde com uma cor que não condizia aos seus reais traços, pode indicar uma influência das políticas públicas em circulação no período estudado, uma vez que as ações do governo de Getúlio Vargas (1930-1945) direcionavam para a construção de um “novo” Brasil, tendo o nacionalismo e as ideias eugênicas como fios condutores. Nesse contexto, a partir da leitura cruzada das fontes, documentos relacionados à saúde pública tornaram possível a identificação de meninas negras que, embora invisibilizadas pelos registros escolares, frequentaram o ensino secundário, dividiram experiências, aprendizados e ocuparam aquele espaço de ensino.

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Inclusion and Diversity in the History of Academic Performance in Argentinian Schools: Printed Records, School Archives and Centralized Platforms

Patricia Ferrante[1], **Federico Williams Canevari**[2], **Inés Dussel**[2]
[1]FLACSO ARGENTINA, Argentine Republic; [2]DIE CINVESTAV - MEXICO

Grading and attendance are two key ordering principles of schooling. Grading in particular has been associated with meritocracy, as academic performance became the central pillar for defining who stays and who is left out of schools (Baquero et al, 2016). But how are grades produced (Merle, 2007)? How do they come to "life" and operate as "little tools for knowledge" (Becker and Clark, 2001) about schooling and learning? How have they been defined by a set of explicit and implicit rules that support and constrain school practices (Daston, 2022)? How has their materiality changed from the shift from paper documents to digital platforms? In this paper, we would like to analyze the regulation of grading through school rules issued by the educational authorities in Argentina and through pedagogical treatises and orientations on grading. In a preliminary survey of 15 school regulations issued between 1917 and 2022 for secondary schools, which has traditionally been more exclusive and academic-oriented, we found significant changes in how grading is expressed (in numbers, letters, or general concepts), in the barriers established for promotion (in a scale of 10, variations from 4 to 8 as the cutting line), in the design of exams and of alternative routes for improving the grade and/or being promoted to the next grade (oral versus written exams (Larsen, 2011), compensatory classes, retaking exams), and in the materiality itself, which went from a "small movable form" (Garz, Isensee and Töpper, 2022) to a virtual record that can be seen through access to digital platforms. Also, it is remarkable that the barriers for promotion were different for each track of the school system (baccalaureat, technical, commercial and artistic). These shifts follow, although not always or completely, the changes in political regimes: the popular nationalist movements of Yrigoyenismo (1916-1930) and Peronism (1945-1955 and 1973-1976), and the post dictatorship governments (1983-2022) were moments when the regulation became more flexible and inclusive, while authoritarian regimes tended to increase the academic requirements and offered less opportunities for those who failed to meet the standards. The appearance of a 'Boletín de Calificaciones', a card that circulates between the school and the family, was a novelty of the first half of the twentieth century, as was a permanent record to be kept in each school and sent to the central authorities. Since the introduction of digital technologies for school administration in the 1990s but mostly in the first decades of the twenty-first century, the printed card and paper records in the schools coexist with centralized digital records. Also, demands for inclusion have introduced tensions to meritocratic ideals (Viñao Frago, 2024) and the expansion of centralized digital platforms have made this information widely available but less susceptible to local negotiations. Throughout our analysis, we aim to study the entanglements between school technologies, educational policies and local arrangements, and contribute to a material history of knowledge practices in schools.

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In Search Of The Thread(s): Traces Of The Colonial Past Of The European Integration Project In The European Schools' Archives

Elena Girotti, Anna Ascenzi
University of Macerata, Italy

Looking at Europe's past, the scholar Gurminder Bhambra acknowledges its deep imperial and colonial features, not always explicitly and consciously stated, especially in rhetoric public discourses and in the hopeful stories on the origin of European identity and the European integration process (Bhambra, 2022). However, traces of this imperial and colonial past and of the European colonial project can be found: according to Bhambra, they are actually integral to and constitutive of the European Union itself (Ibidem). Resting on the above premises, this paper looks at the European Schools by asking the following question: which traces of the aforementioned colonial past and these "long-standing histories" might be detected in the European Schools System and how? The European Schools constitute a particular education system officially born in 1957 for very practical reasons, to meet the educational needs of children of European Coal and Steel Community's officials. In these Schools, the value of cultural diversity and of an education aimed at cultivating awareness and respect towards "the Other" has been stressed quite often since their foundation, even though previous research has shown some weak points, such as their being more the expression of an elite in its making (Finaldi-Baratieri, 2000) or a lack in terms of critical reflection and pedagogy (Leaton Gray et al. 2018). Moreover, even though the impact of the European Schools might have been controversial, they contributed, no matter how marginally, to the definition of an intercultural model of education (Van Houtte, 1960) and to vehiculate the idea of a mixed European identity built on a common cultural heritage and exchange based on tolerance and openness. The question is whether and how it is possible to grasp a more complex image of this idea of identity and diversity in this transnational institution and in the education provided, an idea that also embraces and contains traces of the colonial past and that looks beyond the pure Eurocentric perspective. Approaching the scattered archives and sources with methodological pluralism (McCulloch & William Richardson, 2000) and through a transnational perspective (Fuchs & Roldán Vera, 2019) the analysis carried out focuses on a speech given by Albert Van Houtte - one of the figures who significantly contributed to the structural organization of the first European School - in 1963; on the image of a geographical map that appeared blurry in one of the ES commemorative brochures; on an article published in the ES Pedagogical Bulletins in 1980 and on the biographical events of one of the Deputy Head and teacher of the Ecole Européenne Bruxelles I. As a result, different threads emerge and are picked up, lightly undermining an apparently univocal and dominant narrative of the European Schools and the educational and diversity model they propose while taking a first step towards "decolonising the mind" (wa Thiong'o, 1986), a step necessary "to understand Europe postcolonially" (Van Weyenberg, 2019).

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Rural and Adult Education in Brazil according to the articles of Carneiro Leão in the Educational Yearbook (1924-1944)

Luís Grosso Correia
University of Porto, Portugal

The International Institute at Teachers College, Columbia University, New York, was established by Paul Monroe in 1923 with support from the Rockefeller Foundation (Cremin et al., 1954). The objectives of this Institute were "to make available to students of education the educational theories and practices of the world. It is hoped that a convenient summary of the developments in education, which in the case of some countries will be help to elucidate the problems of education and will promote an exchange of experiences on which intellectual and human progress depend" (Educational Yearbook, 1924). The Educational Yearbook is the publication that best bears testimony to the Institute's pioneering spirit in re-establishing, after the Great War, a worldwide network of intellectual and educational cooperation (Fuchs, 2007) under the inspiration of the *École Nouvelle* movement. Under the direction of Isaac K. Kandel (Cremin, 1966; Null, 2007), the Yearbook's historical relevance is underlined by being published according to an innovative model, oriented towards research and supported by an international institute based in a university outside Europe (Correia, 2011). The journal continuously published 21 issues between 1924 and 1944, to make "educational theories and practices from all over the world available to students". It carried out regular analysis of the global evolution of more than 62 national educational systems, dedicating some issues to themes such as the expansion of secondary education (1930), education in colonial provinces (1931), teachers' associations (1935), rural education (1938), adult education (1940) and education in Latin American countries (1942), among others. Brazil is the only Portuguese-speaking country represented in the Educational Yearbook and has seven published articles (in 1925, 1935, 1936, 1938, 1939, 1940 and 1942 issues) by Antônio Carneiro Leão. The themes approached in the different articles (Brazilian educational system, teachers' condition, rural education, adult education, among others) by Carneiro Leão denote his thought density, which was shaped since the mid-1910s (see Araújo, 2009; Sass & Minhoto, 2012; Schelbauer & Machado, 2013). This paper aims to share the results of the analysis carried out on articles published by Carneiro Leão in The Educational Yearbook, taking as its primary reference the condition of rural education, adult education and the respective teachers ["despised, self-contained, foreign to the natural, cultural, and social milieu (..), the teacher is incapable of making himself helpful in solving the simplest problems of his pupils or of the economic and social situation", 1938, 59] within the framework of the Brazilian educational system ["in which administration is centralized and in which there are wealthy states with excellent natural conditions, and very poor states (…), harmonious and uniform development of education could not be expected", 1936, 114] still influenced, in his words, by the Portuguese colonialization ("Brazil as a nation has had little of the organizing spirit. This characteristic is due to the people who colonized it and the conditions of colonization", 1935, 59).

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Foreign Influence on Education in the Interior of Brazil 1935-1940.

Simone Mateus, Cristina Miranda Duenha Garcia Carrasco
Unesp, Brazil

Abstract (in English)

The central objective of this communication is to present results of investigations developed to understand the implementation of an educational policy aimed at combating foreign influence in German education in the interior of the state of São Paulo-SP in Brazil, using as a documentary source the Report from the 1940 Regional Education Office of Presidente Prudente-SP, located in the Public Archives of the State of São Paulo. In a historical context marked by the Second World War between 1939-1945, According to Fausto (2006, p.336) "Even during the dictatorship of the Estado Novo (1937-1945), education was permeated with a mixture of hierarchical values, of conservatism(...)". Brazil received immigrants from several countries, including Germans, into its territory. Second, to meet the educational demands of the German settlers, they established local schools, using their original language and teaching materials, etc., in a context in the interior of São Paulo in the region of Presidente Prudente-SP. Thus, in a political context characterized by a campaign to nationalize education to reinforce Brazilian patriotism and civics through a unification process through standards and supervision of education. The 1940 Report of the Regional Education Office of Presidente Prudente-SP describes an educational organization in a context in the interior of São Paulo focused on combating clandestine schools. It is worth emphasizing that Brazil is going through a process of late capitalism and the interior of the state of São Paulo -SP was also characterized by a process of territorial expansion accompanied by the arrival of immigrants to the interior of São Paulo.

Abstract (in Language of Presentation)

O objetivo central desta comunicação é apresentar resultados das investigações desenvolvidas para a compreensão em relação a implementação de uma politica educacional voltada ao combate a influência estrangeiras na educação em alemã no interior do estado de São Paulo-SP no Brasil, utilizando como fonte documental o Relatório da Delegacia Regional de Ensino de 1940 de Presidente Prudente-SP, localizado no Arquivo Público do Estado de São Paulo. Em um contexto histórico marcado pela 2ª guerra mundial entre 1939-1945, Segundo Fausto (2006,p.336) "Mesmo no curso da ditadura do estado novo (1937-1945), a educação esteve impregnada de uma mistura de valores hierárquicos, de conservadorismo(...)".O Brasil recebeu em seu território imigrantes de vários países dentre eles os alemães. Segundo Para atender as demandas educacionais os colonos alemães, institui escolas locais, usando de sua língua original e materiais didáticos etc, em um contexto do interior paulista na região de Presidente Prudente-SP. Assim em um contexto politico caracterizado por campanha de nacionalização do ensino para reforçar o patriotismo e civismo brasileiro por meio de um processo unificação por meio de normas e fiscalização do ensino. O Relatório da Delegacia Regional de Ensino de 1940 de Presidente Prudente-SP descreve uma organização de ensino em um contexto do interior paulista voltado ao combate de escolas clandestinas. Cabe reforçar que o Brasil, passa por um processo de capitalismo tardio e o interior do estado de São Paulo-SP também se caracterizava por um processo de expansão territorial acompanhado da vinda dos imigrantes ao interior paulista.

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Alberto Pollera's Fairy Tales: Between Old Colonialism and Fight Against Prejudice

Alessandro Montesi
Università degli Studi Roma Tre, Italy

Alberto Pollera represents a unique figure in the panorama of liberal and fascist Italy. He moved to Eritrea in 1894 as a military and colonial official and acquired a great hunger as an anthropologist and expert on Africa, despite not being an academic. His work is part of that field of research which is called "colonial ethnography", which focuses on the study of customs and customs, by leaving, however, intact the Western and colonialist prejudice, as pointed out by Barbara Sòrgoni (2002). His figure is also linked to the struggles that moved the laws against cross-breeding, which prohibited mixed marriages (Barrera, G., 2002). Pollera was romantically linked to an Eritrean woman, whom he married at death's point and with whom he had four children whom he recognized. This work aims to analyze the theme of diversity within a text for children, *Storie leggende e favole del paese dei Negus*, which Pollera wrote in 1936 and which is illustrated with images in Ethiopian style, at the same time of the war in Ethiopia, and which had the goal of making them know «the very special way of thinking and living of that people» (Pollera, 1936). The research, through the comparative study of the Ethiopian imagination in contemporary children's literature, will try to analyze the aspects of continuity and break (what) characterize the thought of Pollera. In fact, in the same period, colonial literature focused more on the civilization brought by the Italian government than the adventurous aspects (Colin, 2012). Texts like *Racconti dell'Africa Orientale* (Panagia Gavinelli, 1937) and *I racconti del salvadanaro* (Ambrosi and Giusti, 1937). This literary genre, which didn't get much success, described the local populations only as a function of the colonizers. The book of Pollera is therefore a very particular and unusual text and offers a new perspective on children's literature and fascist education.

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The General Law Brazilian Education (1827): Selection Processes Of Teachers In First Letter Schools

A Lei Geral Da Educação Brasileira (1827): Os Processos De Seleção De Professores Nas Escolas De Primeiras Letras

Edgleide de Oliveira Clemente da Silva[1], **Rafaela Fernandes**[2]
[1]Universidade do Estado do Rio de Janeiro (UERJ), Brazil; [2]Universidade do Estado do Rio de Janeiro (UERJ), Brazil

Abstract (in English)

In the Brazilian Empire, primary school teachers suffered from the small salaries paid by the State, the majority of which were justified by the absence of money in the public coffers, coupled with poor administration by those in power. The effect of the payment deficit was the lack of development of public education and the lack of teachers in most of the Empire's towns and villages. Furthermore, an exclusionary insertion process and intense inspection weighed on the profession, as they were initially appointed for their moral conduct and evaluated for their behavior and pedagogical activities under suspicion of working for themselves and dedicating time to idle doctrines. Masters were required to teach future disciples how to read, write, count, grammar of the national language, the principles of Christian morality and the doctrine of the Apostolic and Roman Catholic religion. Other requirements for being a teacher were also present in the Law of October 15, 1827, of which conduct, and instruction stood out as fundamental conditions in teaching practice. It is also possible to see in the Annals of the Brazilian Parliament (1827), the deputies fomenting a dispute between teachers in the capitals and towns of the provinces, following the example of the speech by politician Luís Paulo de Araujo Bastos, in the session of July 10, 1827, at the stating that "only in the capitals can there be men skilled to be teachers of first letters" (Brasil, 1827, p. 109). Distinctions also occurred at the gender level, when considering the promulgation of equal salaries and bonuses between teachers. The methods were topics exhaustively discussed in the sessions of parliaments, such as mutual teaching. In this case, the concern was that teachers had sufficient knowledge of this teaching and could not be admitted to teaching positions without taking a test that attested to their mastery of the aforementioned method. The permanence of teachers in teaching positions was also restricted to submitting new exams, and if they refused or failed, they would be dismissed, as stated in art. 7th of the bill "On primary or primary schools" (Ibidem, p. 146). Regarding reading and writing content, they indicated adherence to the Constitution of the Empire, books on the History of Brazil and some classics of the Portuguese language. And to encourage distinction in public education, the Government granted a bonus to teachers who distinguished themselves in their care, prudence, large number of disciples and 12 years of practice, without interruptions. To this end, the Law of October 15, 1827, which deals with the creation of primary schools in all cities, towns, and most populous places in the Empire, together with the debates present in the Annals of the Brazilian Parliament served as a source of research to understand the teaching recruitment processes in the Empire used to work in Brazilian public education. Theoretically, the approaches of Villela (2000), Pinto (2005) and Silva (2020) contributed to the contextualization of the Brazilian educational scenario and the teacher selection processes for entry into imperial public education.

Abstract (in Language of Presentation)

No Império brasileiro os professores de primeiras letras sofriam com os pequenos ordenados pagos pelo Estado, em sua maioria, justificados pela ausência de dinheiro nos cofres públicos, somados a má administração dos governantes. O efeito do déficit de pagamento era o pouco desenvolvimento da instrução pública e a falta de professores na maior parte das vilas e povoados do Império. Além disso, pesava sobre a profissão um processo de inserção excludente e de intensa inspeção, pois eram nomeados, inicialmente, pela sua conduta moral e avaliados pelos seus comportamentos e atividades pedagógicas sob suspeita de trabalharem para si e dedicarem tempo a doutrinas ociosas. Eram exigidos dos mestres ensinar aos futuros discípulos a ler, escrever, contar, gramática da língua nacional, os princípios da moral cristã e da doutrina da religião Católica Apostólica e Romana. Também estavam presentes na Lei de 15 de outubro de 1827 outros requisitos para ser professor, dos quais a conduta e instrução se destacavam como condições fundamentais na prática docente. É também possível acompanhar, nos Anais do Parlamento Brasileiro (1827), os deputados fomentarem uma disputa entre os professores das capitais e povoados das províncias, a exemplo da fala do político Luís Paulo de Araujo Bastos, na sessão de 10 de julho de 1827, ao afirmar que "só nas capitais é que pode haver homens hábeis para serem professores de primeiras letras" (Brasil, 1827, p. 109). As distinções também ocorriam ao nível de gênero, ao considerarmos a promulgação da igualdade de ordenados e gratificações entre professoras e professores. Os métodos eram tópicos exaustivamente discutidos nas sessões dos parlamentos, como o ensino mútuo. Neste caso, a preocupação consistia em que os professores tivessem o conhecimento suficiente deste ensino, não podendo serem admitidos ao cargo docente sem realizar uma prova que atestasse o domínio do referido método. A permanência dos professores nas cadeiras de ensino também estava restrita à submissão de novos exames, e caso se recusassem ou fossem reprovados seriam demitidos, como consta no art. 7º do projeto de lei "Sobre as escolas do primeiro grau ou de primeiras letras" (Ibidem, p. 146). Com relação aos conteúdos de leitura e escrita indicavam a adesão da Constituição do Império, os livros sobre a História do Brasil e alguns clássicos da língua portuguesa. E para incentivar a distinção no ensino público, o Governo concedia uma gratificação aos professores que se distinguissem no desvelo, prudência, grande número de discípulos e 12 anos de exercício, sem interrupções. Para tanto, a Lei de 15 de outubro de 1827, que trata da criação de escolas de primeiras letras em todas as cidades, vilas e lugares mais populosos do Império, juntamente, com os debates presentes nos Anais do Parlamento Brasileiro, serviram como fonte de pesquisa para compreendermos os processos de recrutamento docente no Império utilizados para atuação no ensino público brasileiro. Teoricamente, as abordagens de Villela (2000), Pinto (2005) e Silva (2020) contribuíram na contextualização do cenário educacional brasileiro e dos processos de seleção de professores para o ingresso na instrução pública imperial.

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Poetry and Thought: the Function of Poetry in the Search for Diversity and Decoloniality

Poesía y Pensamiento: la Función de la Poesía en la Búsqueda de la Diversidad y la Descolonización

Raúl Navarro Zárate, Eric Ortega González
University of Barcelona, Spain

Abstract (in English)

Based on the historical dominance of philosophy on poetry as an education experience and positioning the ancient dispute between philosophy and poetry (Plato, 2011) as one of the central dynamics to be historized to understand the deployment of education history (Marrou, 2004), we aim to incorporate poetic thinking to contribute to the pursuit of diversity and (des)colonization in the historiography of education. We focus on discourses and concepts of poetic thinking—such as the function of poetry in Octavio Paz, in the case of this communication—to incorporate into the decolonial pedagogical narrative elements that help maintain a critical speech that analyzes, debates and challenges the historical and cultural forms from which reality is structured. We defense a perspective that seeks to reflect and develop pedagogical knowledge from literary texts containing references to autobiographic-formative and descriptions of the poetic experience (Montalbetti, 2020; Peace, 1956) as we realize, in this type of text, connections with the idea of formative education as the process by which a subject builds a particular way of looking and that it is, at the same time, formed or transformed through intimate contact with the subject of study and work (Bárcenas, 2023; Larrosa, 2003). The proposal consists of making a historical and pedagogical rereading on the function of poetry that, during the 20th century, Octavio Paz theorized as *the other voice*: a fundamental element for the construction of a new thought, capable of transcending the boundaries of reason, logic and the idea of progress that have been the axes of cultural homogenization through the globalization of the modernity project. A point that, without a doubt, coincides with the aspirations of decolonial theories and, in historical perspective, places Octavio Paz in the genesis thereof (Rodríguez Ledesma, 2020). In this sense, by linking the function of poetry with pedagogical thinking and history, an open and up-to-date way of thinking is aspired to be active and up-to-date and willing to imply "the *other side* of reality" (Paz, 1990, p. 133). So, we defend that the function of poetry—as a concept that structures a speech—aims at the need *to a)* historize from an alternative perspective the speech of modernity in the history of education, in such a way that *b) it* helps to criticize the attempts of cultural homogenization that arise from the dominance of Western thinking and in the same way *c)* it is committed to the revaluation and recovery of other philosophies and cultures, diverse worldviews, forms of coexistence, knowledge and epistemologies. Ultimately, deepen and question ourselves about the role poetry plays as an enabling element of *other thinking* that contributes to the pursuit of diversity and (de)coloniality in the historiography of education.

Abstract (in Language of Presentation)

Partiendo de la dominación histórica de la filosofía sobre la poesía como experiencia de formación y situando la antigua disputa entre filosofía y poesía (Platón, 2011) como una de las dinámicas centrales a historizar para comprender el despliegue de la historia de la educación (Marrou, 2004), pretendemos incorporar el pensamiento poético para contribuir a la búsqueda de la diversidad y la (des)colonización en la historiografía de la educación. Así, enfocamos en discursos y conceptos clave del pensamiento poético —como la función de la poesía en Octavio Paz, en el caso de esta comunicación—, para incorporar a la narrativa pedagógica decolonial elementos que ayuden a mantener un discurso crítico que analice, debata y cuestione las formas histórico y culturales a partir de las cuales se va estructurando la realidad. Nos situamos en una perspectiva que busca reflexionar y elaborar conocimiento pedagógico a partir de textos literarios que contienen alusiones a lo autobiográfico-formativo y descripciones sobre la experiencia poética (Montalbetti, 2020; Paz, 1956) en tanto constamos, en este tipo de textos, vasos comunicantes con la idea de formación entendida como el proceso mediante el cual un sujeto construye una forma particular de mirar y que es, al mismo tiempo, formado o transformado a través de un contacto íntimo con la materia de estudio y de trabajo (Bárcena, 2023; Larrosa, 2003). La propuesta consiste en hacer una relectura histórica y pedagógica sobre la función de la poesía que —durante el siglo XX— Octavio Paz teorizó como *la otra voz*: elemento primordial para la construcción de un nuevo pensamiento, capaz de trascender los límites de la razón, de la lógica y la idea de progreso que han sido los ejes de homogenización cultural a través de la globalización del proyecto de la modernidad. Cometido que, sin duda alguna, coincide con las aspiraciones de las teorías decoloniales y, en perspectiva histórica, sitúa a Octavio Paz en la génesis de las mismas (Rodríguez Ledesma, 2020). En este sentido, al poner en relación la función de la poesía con el pensamiento pedagógico y la historia se aspira a disponer activa y actualizada una forma de pensar abierta y dispuesta a insinuar "el *otro lado* de la realidad" (Paz, 1990, p. 133). Así, defendemos que la función de la poesía —en tanto concepto que estructura un discurso— apunta a la necesidad de *a)* historizar desde una perspectiva alternativa el discurso colonizador en la historia de la educación, de manera que *b)* ayuda a realizar una crítica a los intentos de homogenización cultural que se desprenden del dominio del pensamiento occidental y de la misma forma *c)* se encuentra comprometida con la revalorización y recuperación de otras filosofías y de las culturas de la otredad que plantean cosmovisiones diversas, formas de convivencia, saberes y epistemologías. En definitiva, profundizar y cuestionarnos sobre el papel que juega la poesía como elemento posibilitador de *otro pensamiento* que contribuya a la búsqueda de la diversidad y de (des)colonización en la historiografía de la educación.

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Neocolonialism And The Global Trade In School Objects: An Approach From Foreign Trade Sources

Neocolonislismo E O Comércio Global De Objetos Escolares: Uma Abordagem A Partir De Fontes Do Comércio Exterior.

Wiara Rosa Alcantara
UNIFESP, Brazil

Abstract (in English)

The objective of this work is to discuss neocolonialism and globalization in the second half of the 19th century based on import and export documents of school objects. Between the last decades of the 19th century and the first decade of the 20th century, the Escola Normal de São Paulo and the Escola Polytechnica de São Paulo imported a set of school objects from French companies. The possibility of transoceanic travel made it possible to sell school objects between different countries, thus favoring the transnational standardization of teaching resources for teaching the most different school subjects. The import and export movements of these school objects, via sea, were intense. During the period under study, the modernization of ports also corroborates the modernization of schools due to the possibility of bringing new school objects and materials from other countries. Bills of lading are sources that are still little used in the History of Education, but are extremely relevant for understanding import and export flows and trade around schools. Here, we intend to analyze five bills of lading, seeking to highlight how such sources are relevant for writing an Economic History of the school, but also for thinking about relations between countries and the impact of such relations on the material conditions of teaching. The bill of lading is a document through which the accuracy of the data provided by the importer/exporter in relation to the imported/exported merchandise is verified. Based on this declaration presented to the customs unit under whose control the merchandise is, taxes are charged, in accordance with applicable legislation. The information recorded there about the merchandise, the importer, exporter, place of clearance, among others, would be essential for customs clearance of the merchandise. Thus, produced within the scope of foreign trade, the analysis of such documents allows us to know more about the companies that exported school objects, the institutions and companies that carried out the import, the ports in which dispatch and customs clearance took place, the value of the goods, the freight charged by the steamships that made the goods more or less expensive, the type of imported goods, among other elements. As a result, on the one hand, the investigation provides theoretical-methodological elements for the use of the bill of lading as sources for the History of Education. On the other hand, it allows us to ask to what extent educational modernity is related, or not, to practices of neocolonialism, in the period considered.

Abstract (in Language of Presentation)

O objetivo deste trabalho é discutir neocolonialismo e globalização na segunda metade do século XIX a partir de documentos de importação e exportação de objetos escolares. Entre as últimas décadas do século XIX e a primeira década do século XX, a Escola Normal de São Paulo e a Escola Polytechnica de São Paulo importaram de empresas francesas um conjunto de objetos escolares. A possibilidade das viagens transoceânicas possibilitou a comercialização de objetos escolares entre diferentes países, favorecendo, assim, a padronização transnacional dos recursos didáticos para o ensino das mais diferentes disciplinas escolares. Os movimentos de importação e exportação destes objetos escolares, via mar, foram intensos. No período em estudo, a modernização dos portos também corrobora com a modernização da escola pela possibilidade de trazer de outros países novos objetos e materiais escolares. Os bills of lading são fontes ainda pouco usadas no âmbito da História da Educação, mas de suma relevância para a compreensão dos fluxos de importação e exportação e do comércio em torno da escola. Aqui, pretende-se analisar cinco bill of lading buscando evidenciar de que modo tais fontes são relevantes para a escrita de uma História Econômica da escola, mas também para pensar as relações entre países e o impacto de tais relações nas condições materiais de ensino. O bill of lading é um documento por meio do qual se confere a exatidão dos dados fornecidos pelo importador/exportador em relação à mercadoria importada/exportada. Com base nessa declaração apresentada à unidade aduaneira sob cujo controle está a mercadoria é feita a cobrança dos impostos, conforme a legislação aplicável. As informações ali registradas sobre a mercadoria, o importador, exportador, local de desembaraço, dentre outras, seriam indispensáveis para o desembaraço aduaneiro da mercadoria. Assim, produzidos no âmbito do comércio exterior, a análise de tais documentos permite saber mais sobre as empresas que exportavam objetos escolares, as instituições e empresas que realizavam a importação, os portos nos quais ocorriam o despacho e o desembaraço aduaneiro, o valor das mercadorias, o frete cobrado pelos vapores que encareciam mais ou menos as mercadorias, o tipo de mercadoria importada, dentre outros elementos. Como resultado, de um lado, a investigação fornece elementos teórico-metodológico para o uso do bill of lading como fontes para a História da Educação. De outro, permite indagar em que medida a modernidade educativa relaciona-se, ou não, com práticas de neocolonialismo, no período considerado.

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Gender in the History of Brazilian Children's Schools: Contributions of Kusch (1922-1979) and Freire (1921- 1997)

Gênero na história das escolas infantis brasileiras: contribuições de Kusch (1922-1979) e Freire (1921- 1997)

Gabriel Rodrigues Serrano[1], Elenir da Costa Rodrigues[2], Rosane Michelli de Castro[3]

[1]Faculdade de Filosofia e Ciências - FFC - UNESP, campus de Marília-SP., Brazil; [2]Prefeitura Municipal de Monte Santo de Minas.; [3]Faculdade de Filosofia e Ciências - FFC - UNESP, campus de Marília-SP., Brazil

Abstract (in English)

The objective of this text is to present aspects of the studies of the Argentinean Rodolfo Kusch (1922- 1979) and the Brazilian Paulo Freire (1921-1997) for investigations into diversity of gender in the history of Brazilian childhood schools. The elaboration of this theoretical framework based in Kusch (1999) and Freire (2004, 2014) for investigations into gender diversity in history of the Brazilian childhood school is justified considering the potential of aspects addressed by both theorists to provide visibility of the culture of Brazilian childhood school, considering social and educational political demands Latin American. Rodolfo Kusch developed a philosophy for recognizing oneself, the people of Latin America, based on their experiences and history of struggle. Kusch (1999) produced studies with indigenous people and excluded peoples who had their culture, of dealing with the social and with others, pruned by a culture coming from outside, from the axis European and American. These cultural and thought influences and impositions, make it difficult for Latin Americans to experience and recognize themselves, which is why Kusch (1999) produced and thought of a philosophy for the Latin American people, valuing their experiences, experiences, cultures, beliefs and everything that may belong to the Latin- American. Freire denounced the reproductive school and capitalists centered on exploitation and in the oppression of the Brazilian people, "[...] fought for a liberating education for all subjects, so that teaching and school would not be an ideological apparatus of the State, that is, it would not reproduce and applied a capitalist work routine/control to children. (Serrano, 2023, p.53). Thus, the concerns of Kusch (1999) and Freire (2004; 2014) are similar with regard to fight for education, philosophy, psychology and other fields of humanities based on Latin American peoples, decentralized from foreign cultures and customs. Considering the specificities and experiences of childhood in Brazilian schools, it appears that the ideas of Kusch (1999) and Freire (2004, 2014), allows that, already in childhood, gender diversity observed are considered so that children have a genuine school life, experience their culture and their existence based on what the school can also produce, experience, reflect and propose alternatives to overcome situations of decriminalization, exclusionary and colonizing of differences. Furthermore, even though there are differences in addressing the theme, it is possible to think about and study gender issues in Brazilian childhood schools, with Latin American authors, corroborating the fight against an education that embodies the binarity and cisnormativity, as well as, corroborating with Latin-American narratives and theorists Americans for gender discussions. Therefore, the gender category contributed exponentially for the historiography of education, based on the struggle of women, social movements and even class struggles, as theorizations were under the control of men, above all, in France where historiography was in the employment of men, equally, disqualifying gender issues as a scientific topic (Pedro, 2011, p.270).

Abstract (in Language of Presentation)

Freire denunciou a escola reprodutivista e capitalistas centralizados na exploração e na opressão do povo brasileiro, "[...] lutou por uma educação libertadora para todos os sujeitos, para que o ensino e a escola não fossem um aparelho ideológico do Estado, isso é, não reproduzisse e aplicasse uma rotina/controle de trabalho capitalista às crianças. (Serrano, 2023, p.53). Assim, as preocupações de Kusch (1999) e Freire (2004; 2014) são semelhantes no que diz respeito à luta por uma educação, filosofia, psicologia e demais campos das humanidades a partir dos povos latino-americanos, descentralizados de culturas e costumes estrangeiros. Considerando as especificidades e vivências da infância na escola brasileira, constata-se que as ideias de Kusch (1999) e Freire (2004, 2014), permite que, já na infância, a diversidade de gênero observadas sejam consideradas para que as crianças tenham uma vida escolar genuína, vivenciam a sua cultura e a sua existência a partir do que a escola também pode produzir, vivenciar, refletir e propor alternativas para superação de situações de descriminalização, excludente e colonizadora das diferenças. Ademais, ainda que haja divergências ao abordar a temática, é possível pensar e estudar as questões de gênero na escola da infância brasileira, com autores latino-americanos, corroborando a luta contra uma educação que encarna a binaridade e cisnormatividade, bem como, corroborando com as narrativas e teóricos latino- americanos para as discussões de gênero. Por conseguinte, a categoria gênero contribuiu exponencialmente para a historiografia da educação, a partir da luta das mulheres, dos movimentos sociais e até das lutas de classes, pois, as teorizações estavam sob controle dos homens, sobretudo, na França em que a historiografia estava no emprego dos homens, igualmente, desqualificando as questões de gênero como um tema científico (Pedro, 2011, p. 270).

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Controversial Topics, Historical Education and History of Education: The Example of Portuguese "Discoveries"

Joaquim António de Sousa Pintassilgo
Institute of Education, University of Lisbon, Portugal

In recent years there have been several controversies involving themes and heritage objects linked to the so-called Portuguese Discoveries. This happened, for example, with the Padrão dos Descobrimentos, an architectural work built during the authoritarian regime of the Estado Novo commemorating Infante D. Henrique (the mythical figure considered the driver of the discoveries) and the Portuguese navigators. The proposal for its demolition (associated with a gesture of vandalizing the monument) triggered intense controversy in the press. An identical discussion was sparked by the proposal, made by a radical left deputy with African roots, to remove paintings with colonialist content that are displayed in the Noble Hall of the Portuguese parliament. The proposal, contained in a candidacy for Lisbon City Council, to build a museum dedicated to the "Discoveries", was another of the strong points of this debate, causing the circulation of manifestos with opposite meanings. The very notion "Discoveries" has been questioned. One of the most complex themes concerns the dark legacy of slavery and the possible need for reparation or apologies from the societies that fostered and benefited from it. As Portuguese expansion is one of the main references of national identity, and as such conveyed by school (namely, through school manuals) and very present in the collective memory and in the places of memory that support it (public monuments, toponymy, literature, school manuals , among others), constituting a kind of mythical "golden age" within the scope of the historical narrative that supports this identity, it is natural that the aforementioned debates call into question, in a very profound way, the foundations of this patriotic narrative. As this is a public debate, which goes beyond the field of specialists, historians and History teachers have an excellent opportunity here to intervene publicly in order to promote Historical Education, not only for young students in our schools, but also for a wider population, with a view to establishing a critical Historical Consciousness, free from the standards and stereotypes of nationalism and colonialism, but also without falling into the temptation of anachronism or "decolonial" rhetoric and, mainly, based on Historical Evidence. This communication has two objectives: 1) Analyse some episodes of the public debate that took place regarding the Portuguese "Discoveries", in an attempt to inventory the perspectives in confrontation today; 2) Analyse the concepts present in Basic Education school manuals referring to different moments (social and curricular), between the end of the 60s and the present, with the purpose of investigating what changes are visible in the representations expressed by the authors regarding the theme of "Discoveries". We will use as a source a corpus made up of a selected set of articles published, in recent years, in the daily press and on the internet on controversial topics previously enumerated and, also, a corpus made up of a selected set of history textbooks from the 8th year of Basic Education published in different periods; for both, we will use content analysis procedures.

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Learning Communities, Homeschooling, and Forest School: The Case of the Raízes Project

Joaquim António de Sousa Pintassilgo
Institute of Education, University of Lisbon, Portugal

Criticism of the gap between the school, as it is organized, and the educational needs of young people in a society of knowledge, information and digital technologies has become a commonplace in discourses on education. And, in fact, the school model that served as the basis for the massification of schools in the modern era remains essentially the same (Nóvoa, 2022). This observation should not make us forget the increasingly numerous "different" experiences that have been developed in Portugal. Escola da Ponte continues to be an unavoidable reference in the case of public education, but many other schools have tested, in recent decades, alternative, more flexible, transversal, and cooperative ways of organizing spaces, times, curricula, groups of students and their respective activities. We found different pedagogical models underlying these experiences (Carbonell Sebarroja, 2015; García, 2017). The purpose of this communication is to reflect critically, and from a historical perspective, on one of the alternative experiences developed in Portugal in the last decade, the Raízes: Educação Viva project, created in 2014 in the municipality of Palmela, district of Setúbal, Portugal. The initiative came from a group of families who were unhappy with the way their children's schooling was going and who were looking for alternative forms of education. The Raízes project presents itself as a learning community, which allows us to reflect on the meaning of this concept and the reasons that explain the recent expansion of experiences that take on this label and that appropriate this idea. On another level, Raízes develops as a project within the scope of "home schooling", a modality permitted by the Portuguese legal framework, regarding which we will try to trace the recent history, but which remains a controversial option. From the study of this case, we will seek to critically reflect on the meaning of "home schooling" as an alternative to the school model and its pedagogical, social and human implications. Furthermore, the Raízes community operates on a farm, with many of its activities outdoors, with a strong presence, in particular, of the pedagogical naturalism of "Rousseau" inspiration, as embodied by the Open-Air Schools of the early 20th century and, more recently, by the Forest Schools movement.The main objectives of the present study can be presented, in summary, as follows: To what extent does the Raízes project embody or not a 'different' or 'alternative' educational experience in relation to the paradigm represented by the school form? What is the degree of innovation in the educational practices developed there? How do the underlying concepts fit into the progressive pedagogical tradition? How can we evaluate this project considering the ideal of public and common schools that we defend? In addition to the written documentation linked to the experience, we interviewed the project coordinator and held collective interviews with a group of parents and a group of tutors. We additionally carried out photographic recording of the spaces and the materials associated with them and carried out some observations on the ground.

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Living or Surviving Languages: Raciolinguistic Ideologies Embedded in the School Systems in Turkey

Nevin Durmaz
UW-Madison, United States of America

I will have a presentation of a study which focuses on raciolinguistic perspectives of language policies in Turkey and provides a critical discourse analysis of minoritized communities such as Kurdish and Zazaki speakers. Although there is a huge demand from minoritized communities in Turkey to have bilingual education, only seven heritage languages are provided as elective courses in the elementary schools (Curriculum for Middle School Students, 2012). What's more, there is very limited information about the language selection/teaching/learning process that how these languages were chosen to be taught and who were the decision makers; how many teachers have been employed for teaching and what training they have received; how many students have registered for these classes; how many schools have been offering heritage languages and in which levels; and/or in what regions of the country they have been offered remain vague. This study adds to a gap in illustrating the needs and expectations of minoritized communities in heritage language learning and the current policies in heritage language education in Turkey. The study first problematizes the language curriculum named "Living Languages and Dialects" which is based on a framework mainly prepared to teach European languages or foreign languages, Common European Framework (Curriculum for Middle School Students, pp. 5-6). This curriculum does not meet the heritage language speakers' needs and expectations as such learners might be willing to learn their heritage languages with a purpose to communicate with family members, learn more about their culture, develop sense of belonging, learn about family's oral traditions, songs and stories rather than developing career, working at an international company and/or studying abroad. As Brayboy (2013) states Eurocentric thinkers disregard Indigenous knowledge in the same way they disregard any socio-political cultural life (p. 92). On the other hand, the study shows that language teachers lack the necessary preparation to meet diverse needs, and are not provided with adequate educational materials nor professional on-site mentoring. However, Lopez (2020) claims that pedagogical adaptations should be facilitated to cater the linguistic and cultural needs of Indigenous students in different sociolinguistic settings (p. 957). Finally, the study discusses the process of nation-state/colonial governmentality by delving into the positioning of Turks as superior to non-Turks. As Rosa and Flores (2017) explains, raciolinguistic ideologies are situated in colonial histories which have shaped the co-naturalization of language and race as part of the project of modernity (p. 3). The construction and naturalization of race is bounded to the construction and naturalization of the language in Turkish educational systems. Throughout this presentation, I plan to use Padlet as backchannel communication tool to encourage participants to ask questions and make comments, which will be referred at the end.

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Positivism And Education in the Pages of the Brazilian Anarchist Press: Analysis of the Newspaper A Lanterna: Anticlerical Newspaper (1909–1916)

Positivismo e Educação na imprensa anarquista brasileira: uma análise do Jornal A Lanterna: Folha Anticlerical de Combate (1906-1916)

Alessandro Santos da Rocha, Italo Ariel Zanelato, Maria Cristina Gomes Machado
Universidade Estadual de Mariingá - UEM, Brazil

Abstract (in English)

The present research offers an analysis of the approach taken by the anarchist press towards Comtian Positivism and its relation to the educational perspective. The investigation aimed to examine the connections between the positivist conception, developed by the French philosopher Auguste Comte (1798-1857), and the scientism of Modern Education, as manifested in the Brazilian anarchist press. For this study, we focused on the newspaper "A Lanterna: Folha Anticlerical de Combate," during the period from 1906-1916, which represents the second phase of the periodical launched in 1901 and circulated until 1935 in São Paulo. The newspaper served as a tool for Brazilian anarchism and gained renown for its activism against clericalism. Within its pages, there is also advocacy for the Modern School, which purportedly aimed to implement a scientific model capable of transforming the conservative relationships left by education based on ideals instilled by the Catholic Church and its clergy. From this perspective, we problematized the relationship between the scientistic perspective of Positivism and the educational model proposed by the periodical, given that positive philosophy was also grounded in scientistic ideals. The analysis was conducted through the methods of documentary and bibliographic research, characterizing the journalistic model of the editor of the periodical in question, the anarchist Edgard Leuenroth (1881-1968). In the pages of "A Lanterna," the writer acknowledged that Positivism had advanced as a conception with followers in various parts of the world, including Brazil. The scientistic movement propagated material progress through order in social relations. In these terms, the Modern School also favored progress resulting from scientific advancement. However, the issue proved contentious in the newspaper, as Positivism was at times criticized as an ideology seeking to become a new religion, even aiming to replace Catholicism. Thus, there was an alignment between what Auguste Comte, the creator of Positivism, advocated and the clergy leading clerical education. Consequently, the newspaper was critical of Positivism, demonstrating that it would not contribute to the development of Modern Education; instead, it would align with the prevailing conservative relationships.

Abstract (in Language of Presentation)

A presente pesquisa apresenta uma análise sobre a abordagem dada pela imprensa anarquista ao Positivismo Comtiano e sua relação com a perspectiva educativa. O objetivo da investigação foi analisar as relações entre a concepção positivista, desenvolvida pelo filósofo francês Auguste Comte (1798-1857), e o cientificismo da Educação Moderna, que estavam presentes na imprensa anarquista brasileira. Para esta investigação, abordamos o Jornal A Lanterna: Folha Anticlerical de Combate, no período que compreende entre os anos 1906-1916, segunda fase do periódico que foi lançado em 1901 e circulou até 1935, na cidade de São Paulo. O jornal era um instrumento do anarquismo brasileiro e ficou conhecido por sua militância contrária ao clericalismo. Em suas páginas, também são encontradas a defesa da Escola Moderna, a qual seria responsável por implantar um modelo científico capaz de transformar as relações conservadoras deixadas pelo ensino pautado nos ideais inculcados pela Igreja Católica e seus padres. Nesta perspectiva, problematizamos a relação entre a perspectiva cientificista do Positivismo e do modelo educativo proposto pelo periódico, uma vez que a filosofia positiva também se pautava em ideais cientificistas. A análise se deu a partir do método da pesquisa documental e bibliográfica, caracterizando o modelo jornalístico do editor do periódico em questão, o anarquista Edgard Leuenroth (1881-1968). Nas páginas d'A Lanterna, o articulista reconhecia que o Positivismo havia avançado enquanto uma concepção que tinha seguidores em diversas partes do mundo, inclusive no Brasil. A corrente cientificista divulgava o progresso material mediante a ordem nas relações sociais. Em tais termos, a Escola Moderna também era favorável ao progresso resultante do avanço científico. Porém, a questão se mostrava conflituosa no periódico, haja vista que, por vezes, o Positivismo foi criticado como uma ideologia que visava se tornar uma nova religião, objetivando, até mesmo, tomar o lugar ocupado pelo catolicismo. Desta forma, havia uma aproximação entre aquilo que defendia Augusto Comte, criador do Positivismo, e os padres que estavam à frente do ensino clerical. Sendo assim, o jornal foi um crítico do Positivismo, demonstrando que o mesmo não faria a Educação Moderna se desenvolver, outrossim, seria consoante com as relações conservadoras que se encontravam vigentes.

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The Process of Militarization of the Public and Civil School of Paraná

O Processo de Militarização da Escola Pública e Civil do Paraná

Italo Ariel Zanelato[1], Maria Cristina Gomes Machado[1], Alessandro Santos da Rocha[1], Carlos Henrique Carvalho[2]

[1]Universidade Estadual de Maringá - UEM, Brazil; [2]Universidade Federal de Uberlândia - UFU, Brazil

Abstract (in English)

This research is part of the ongoing doctoral research and is concerned with analyzing the process of implementation of the model of Civic-Military Colleges (CCM) in public and civil schools in the State of Paraná, between the years 2018 to 2023. It is noteworthy that this model has a hybrid management between the State Department of Education and Public Security. The creation of CCMs is nothing new in Brazil, it has existed since the 1990s, but with the presidency of Jair Messias Bolsonaro (2019-2022) the process is expanded. Within this context, Paraná, governed by Ratinho Junior (2019-current), applies its demand to militarize public schools. It is noteworthy that the federal goal was 216 schools, according to the scholarship program, Paraná alone met the federal goal and expanded, ending the year 2023 with 312 schools entering the militarized pedagogical model. The legitimation process took place in an accelerated way, amid the Covid-19 pandemic. The population had 24 hours to deliberate and decide on the change of pedagogical model. The schools that had recently changed the model, received the proposal and had little time to deliberate, counting on the influence of state and local politicians in the decision of the population. There is an important observation to be considered, when the model was legislated in Paraná, there were established criteria that should be met, such as and not offer evening teaching. However, when unfolding the bureaucratic procedures, from speeches in the tribune of the Legislative Assembly of the State of Paraná, and in speeches at the State Council of Education, it is possible to realize that it is not an attempt to improve the public school, but that the public school has become a political currency for the implementation of conservative tendencies, along the lines of bolsonarism. This in fact forced the legislation to be changed later and reshape the criteria. From our analysis, civic-military colleges are not an answer to the problems of education in Paraná, but a form of discrimination and social control, which violates constitutional principles and human rights, as well as the guidelines of the manual of conduct made available by the state government. Such assumptions were pointed out by the current federal government, which in 2023 announced the repeal of the MREI, because it is not compatible with the constitutional precepts of democratic education. State secretaries of education were informed of the program's dissolution gradually. However, the governor of Paraná informed that the militarized schools, present in Paraná, will be incorporated into the PCCM-PR, which already has its expansion guaranteed. There are still many gaps in the data offered by the State of Paraná, because the data are scarce and dosed to be disclosed. There is still no certainty of amounts invested in the model or how much the military who serve the schools receive.

Abstract (in Language of Presentation)

Está pesquisa é parte da investigação de doutorado em andamento e se preocupa em analisar o processo de implantação do modelo de Colégios Cívico-Militar (CCM) nas escolas públicas e civis do Estado do Paraná, entre os anos de 2018 a 2023. Destaca-se que esse modelo possuí uma gestão híbrida entre Secretaria Estadual de Educação e a de Segurança Pública. A criação de CCMs não é novidade no território brasileiro, ele existe desde a década de 1990, mas com a presidência de Jair Messias Bolsonaro (2019-2022) o processo é ampliado. Dentro desse contexto, o Paraná, governado por Ratinho Junior (2019-atual), aplica sua demanda de militarizar os colégios públicos. Ressalta-se que a meta federal era de 216 escola, de acordo com o programa bolsonarista, o Paraná sozinho atendeu a meta federal e ampliou, finalizando o ano de 2023 com 312 colégios adentrando ao modelo pedagógico militarizado. O processo de legitimação ocorreu de modo acelerado, em meio a pandemia da Covid-19. A população teve 24 horas para deliberar e decidir sobre a mudança de modelo pedagógico. As escolas que tiveram alteração do modelo recentemente, receberam a proposta e tiveram pouco tempo para deliberar, contando com a influencia de políticos estaduais e locais na decisão da população. Há uma observação importante a ser considerada, quando o modelo foi legislado no Paraná, haviam critérios estabelecidos que deveriam ser cumpridos, tais como: anteder comunidades com alto índice de vulnerabilidade social, baixos índices de fluxo escolar, baixo rendimento escolar, e não ofertar ensino noturno. Contudo, ao desdobrar os trâmites burocráticos, a partir de falas na tribuna da Assembleia Legislativa do Estado do Paraná, e em falas no Conselho Estadual de Educação, é possível perceber que não se trata de uma tentativa de melhoria da escola pública, mas de que a escola pública se tornou uma moeda de troca política para implantação de tendencias conservadoras, aos moldes do bolsonarismo. O que de fato forçou a legislação a ser alterada posteriormente e remodelar os critérios. A partir da nossa analise, os colégios cívico-militares não são uma resposta para os problemas da educação paranaense, mas sim uma forma de discriminação e controle social, que viola os princípios constitucionais e os direitos humanos, assim como demonstram as orientações do manual de conduta disponibilizado pelo governo do estado. Tais pressupostos foram apontados pelo atual governo federal, que em 2023 anunciou a revogação do PECIM, por este não ser compatível com os preceitos constitucionais de educação democrática. Os secretários de educação dos estados foram informados sobre a dissolução do programa gradativamente. Contudo, o governador do Paraná informou que as escolas militarizadas, presentes no Paraná, serão incorporadas ao PCCM-PR, que já tem sua expansão garantida. Ainda há muitas lacunas nos dados ofertados pelo Estado do Paraná, pois os dados são escassos e dosados ao serem divulgados. Não há ainda uma certeza de valores investidos no modelo ou quanto recebem os militares que atendem as escolas.

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“Fichas Escolares” and the Eugenic Study of Childhood in Brazil and Argentina (1920s-1930s)

Ana Cristina Rocha[1], **Sabrina Gonzalez**[2]
[1]Fiocruz, Brazil; [2]Washington State University

The 1920s and 1930s were marked by the creation of organizations linked to eugenic ideals in both Brazil and Argentina. In this context, teachers engaged in eugenic discourses to debate the nature of intelligence and learning in school-age children. In this interaction between eugenicists and educators, discourses of intelligence racialized children's bodies and established a model of normality associated with the image of the “ideal student”. In this paper, we focus on the categories recorded by schools in the “ficha escolar” (school chart) – a genre of classification that was transformed based on this new approach. As part of the apparatus developed to map each child's ability to learn, the “Fichas escolares” also began to classify them according to criteria such as race, gender, and class. These classifications have gone beyond the school environment and can be seen both in the public debate and in spaces such as the Brazilian League of Mental Hygiene in Brazil and the Asociación Argentina de Biotipología, Eugenesia y Medicina Social in Argentina. We investigate official magazines from these organizations and articles written by teachers to understand how eugenic discourse was translated into classifications and expectations that linked education, labor, and the idea of preventive hygiene.

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Still Strong after 221 Years? Immanuel Kant Goes 'Round and 'Round, 'Round and 'Round

Sabine Krause
Université de Fribourg, Switzerland

In 2024, we celebrate the 300th anniversary of Immanuel Kant's birth. In keeping with the anniversary, a critical look at his work will be expected and undoubtedly worthwhile. In a way, this is what this paper aims to do. In 1803, the text "On Pedagogy" was published for the first time in German, with the authorship attributed to Kant. Shortly after its publication, this work was translated into Danish and Italian (1807 and 1808, respectively); to date, the text has been translated into 18 languages and is available in 100 translations, including new editions. Interest seems to have increased significantly in the last 24 years, with 16 first editions in foreign languages alone since 2000. If you colour in all the nations on a world map where the text has been published to date, you can speak of a global distribution of the text (Laub/Mikhail 2023). However, this does not take into account that the spread of languages does not necessarily coincide with national borders, nor does it consider that the publication of the text is not the same as its reception. Nevertheless, it can be asked whether the spread of this writing is a form of colonisation of pedagogical thought. The proposed contribution refers to an ongoing research project and focuses its analysis on the prefaces and introductions (Wirth 2004) to the translations of the text "On Pedagogy".

What is it that attracts people to Kant and this text speccally?

How do the editors frame the text? In other words, in what national, institutional or epistemological context do they place it?

What expectations are associated with the text, and to which (historical) problems is it proposed as an answer (especially with the references to cosmopolitism)?

Who are the editors, and in what contexts do they operate?

To what extent are (pedagogical, anthropological) ideas adopted, transferred or translated here?

Can the thesis of colonisation with Kant, a "world tour" (Laub/Mikhail 2023), be upheld?

The "history of education" is not only a history of educational thinking or the historical conditions of education and schools (Troehler/Horlacher 2019; Bruno-Jofré/Troehler 2014). From a historicising perspective, it also takes a (comparative) look at the (transnational) developments and dissemination of ideas and concepts (Popkewitz 2005, 2013), which are ultimately also reflected in policies (Lindblad/Popkewitz 2004). Initial analyses show that the prefaces both classify the text in terms of content and pedagogy (about the child, cf Davids 1899) and, at the same time (carefully) point out the respective contextualisation (picking up Kant's "Weltbürger", cf Davids 1899). In line with the above questions, the lecture will be orientated more towards the second perspective mentioned here (but will not completely disregard the former). The planned transnational and historical comparison (Popkewitz 2014) of the English-, French- and Italian-language prefaces, dating from 1808 to 2015, will provide insights into the contextualisation and institutionalisations of pedagogical thought in the editors' self-chosen locations.

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Why There is Always a Missing Screw, Or: No Assembly Kit to Inclusion.

Sabine Krause[1], Michelle Proyer[2], Regina Studener-Kuras[3]

[1]Université de Fribourg, Switzerland; [2]University of Luxemburg, Luxemburg; [3]University of Vienna, Austria

Using the examples of two trends aimed at diversity-proofing the education system in time, this paper elaborates on the paradigm shift from individual to systematic goals in inclusive education. This mirrors historical developments of different approaches to cope with the dilemma of difference, described by Norwich (2008) as a central systematic to understand problems related to identification, placement and curriculum in inclusive education. Once identified, placed and assigned to a curriculum type in accordance with a specific systematic, the question of who is in and out is pre-determined and thereby no longer inclusive. Looking back in history this is also mirrored by the reference to supporting specific groups (e.g.Salamanca Statement) vs. addressing the need for communal efforts (e.g. SDGs) in the context of integration/inclusion. Historicizing the approaches, policies and specific curricula situating learners inside and outside the classroom and/or social group will help to understand ongoing injustices and the (emotional) call for decolonised and diversified spaces. The (non-existent?) history of trauma-informed approaches and German language support classes stand exemplary for two tendencies aimed at supporting diverse student populations to thrive. Trauma-informed approaches are characterised by the idea of moving from individualized intervention to involving whole organisations in efforts to understand, identify and prevent traumatization, trauma-related triggers and trauma-enabling environments. The idea to thereby support everyone, regardless of whether (ever)(to be) traumatized or not, is often re-interpreted according to culturally standardized notions of who is considered a potential survivor of trauma (Zembylas 2022). By diversifying narrations of the past and increasing attention to oppressive narratives still in place, trauma-informed work in educational settings touches 'classic' fields of identification and individualisation. Also the disciplinary developments over time to understand trauma as much more than a causal context are important to be considered. German language support classrooms are a phenomenon to be encountered in Austria and Germany. Their aim, to qualify individual students to live up to specific language standards (Erling et al. 2022), is sometimes framed as measure to support diverse students but goes hand in hand with exclusion from mainstream classroom settings. Considered an exclusive space, voices come up again romanticising those policies that neglected the need for support in schools, claiming that back in time students "tried harder" and "adjusted quicker" language-wise because they were not moly-coated by pedagogues. Again, the power relations in those narratives are analysed and challenged to explore later developments in language education. Using these two examples, we will elaborate main lines of (historic) developments and touch upon inclusive education's neocolonial potential (Walton 2018).

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Exhibiting Teachers' Life Stories: A Public History of Education Experience

Carlos Menguiano-Rodríguez
University of the Balearic Islands, Spain

This paper presents a public history experience in which I participated as "academic historian", resulting in the retrieval, visibilisation and appropriation of the figure of an unknown teacher through her life-story. This experience will try to endorse the privileged role of life-stories (Bandini 2023,p.32) which highlight unheard schoolteachers voices (Herman, Braster & Pozo-Andrés, 2022,p.54) as strategy for public history activities to engage with general audiences. The experience under consideration was part of a public history initiative: the organisation of an exhibition entitled "Madrid, educational city 1898/1938. Memory of the public school" (Pozo-Andrés,2022,pp.114-122). The exhibition resulted of collaboration between an academic historian, an "educational interest group" and other stakeholders (Pozo-Andrés & Braster,2022,pp.97-100). As part of this exhibition, five audiovisual products were featured recounting the life-stories of five teachers with unique career pathways. Each of these stories aimed to represent the prototypical fates of teachers after the Civil War (Pozo-Andrés,2022,p.118). I contributed to the production one audiovisual based on the story of Estrella Cortichs, a teacher who would illustrate the destiny of republican teachers who were forced to exile outside the country after the war, and who never taught in Spain again. My collaboration in this project started from previous historical-biographical research related to my PhD investigation. First, Cortichs' professional biography was reconstructed by following her trace in governmental and non-governmental archives, historical newspapers and publications, collecting documentary and photographic material in the process. During this search, we contacted one of the educational centres where Cortichs had taught during her forced exile in Mexico. This allowed us to communicate with people involved in recovering the memory of the Spanish exile, who facilitated interviews with former students of Cortichs. Finally, it was also possible to retrieve the voice of Cortichs herself, after locating an interview recorded between 1979 and 1981, and included in an oral history project on Spanish refugees in Mexico. After the collection of these materials, the audiovisual was developed in collaboration with the organizers of the exhibition and the audiovisual designers. The agreed script tried to depict the story of Cortichs with historical accuracy, without overlooking the emotional gist intended with these life-stories (Pozo-Andrés,2022,p.118). To this end, we decided to present a dramatised autobiographical monologue, faithful to Cortichs' original account, manner of speaking and expressions. The story was supported by visual material retrieved during the research period and ended with the emotive memory of her former pupils, who provided a moving portrait of the teacher. Once the exhibition was over, the impact of her life-story could be evaluated with the exhibition's visitors' book (Pozo-Andrés,2022,p.126,130), and the placement of a commemorative plaque on the front of the school she directed in Madrid. Recently, the repercussion continued through initiatives conducted by educational and local associations, such as the Jane Jacobs Walks commemorating the 90th anniversary of the inauguration of some Madrid's historical schools, in which Cortichs has been roleplayed in an interactive dramatization in her school. All this has contributed to retrieving the educational figure of Cortichs as "republican teacher". **Funded by:** [PID2020-113677GB-I00/MCIN/AEI/10.13039/501100011033]&[FJC2021-046940-I/MCIN/AEI/10.13039/501100011033/NextGenerationEU/PRTR].

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Organisation of Digital Archives on Professional Education in Brazil: The Experience of the Memory Centre of IFRS (NuMem/IFRS)

A Organização de Acervos Digitais sobre Educação Profissional no Brasil: A Experiência do Núcleo de Memória do IFRS (NuMem/IFRS)

Marcelo Vianna[1], Malu Saturno[2], Laura Sulzbacher Soares[3], Danielly Tavares dos Passos[3], Camille Restelli da Silva[3], Paulo Tonezer Jr.[4]

[1]Instituto Federal de Educação, Ciência e Tecnologia do Rio Grande do Sul, Brazil; [2]Universidade Federal do Rio Grande do Sul (PROBIC/Fapergs), Brazil; [3]Instituto Federal de Educação, Ciência e Tecnologia do Rio Grande do Sul (PIBIC-EM/CNPq), Brazil; [4]Instituto Federal de Educação, Ciência e Tecnologia do Rio Grande do Sul (PIBIC/CNPq), Brazil

Abstract (in English)

In December 2021, the Memory Centre of the Federal Institute of Education, Science and Technology of Rio Grande do Sul (NuMem/IFRS) launched its digital repository, using the Tainacan software, developed by the Network Intelligence Laboratory of the University of Brasilia (UnB). One of the concerns was to overcome the barriers to accessing the material and immaterial cultures produced by the IFRS (such as reports, pedagogical projects for courses, minutes, photographs of events), given the dispersion of the collections on institutional sites and the distance from the physical storage locations at the institution. The creation of the digital repository marked a concern to systematise public access to the memory and history of the institution and Professional and Technological Education (PTE) in Brazil, using digital technologies to make available its documentary collection, made up of image (photographs), audiovisual and printed documents, organised by themes related to different contexts, from the 1940s to the present. Our paper will present the efforts made by NuMem/IFRS to identify, digitise, catalogue and make available the records produced by the IFRS units and their predecessors, as well as materials created by NuMem/IFRS, such as oral testimonies and podcasts. In almost three years of activities, more than 10,000 records have been identified and made available in the digital repository, distributed in collections organised by document type and special projects. However, it is a small representation of IFRS educational culture, which has required different strategies: websites and social networks linked to IFRS units, for example, are mapped by the NuMem/IFRS team, and their material (photographs, printed materials) is identified and downloaded to a temporary virtual storage location. They are then catalogued and registered in the digital repository using basic information (date, subject, authorship, theme/event), accompanied by keywords defined by the team relating to the context of the document. Of these records, the collection of photographs is at a more advanced stage of organisation and provides an opportunity to get to know the different school cultures present in the IFRS, from solemnities (graduations, inaugurations, visits from authorities) to "ordinary" activities (classroom activities, scientific initiation exhibitions, sports practices). Based on these records, the digital repository can contribute to studies that identify the different conceptions of PTE present in the IFRS over time, such as the ambivalence between technicist perspectives and emancipatory perspectives in the training of student-workers in the IFRS. In general terms, the construction of the digital repository should recognise the diversity of records and the plurality of conceptions of PTE, contributing to the development of research into the History of Education and Professional Education.

Abstract (in Language of Presentation)

Em dezembro de 2021, o Núcleo de Memória do Instituto Federal de Educação, Ciência e Tecnologia do Rio Grande do Sul (NuMem/IFRS) lançou seu repositório digital, a partir do software Tainacan, desenvolvido pelo Laboratório de Inteligência de Redes da Universidade de Brasília (UnB). Uma das preocupações era superar as barreiras de acesso às culturas materiais e imateriais produzidas pelo IFRS (tais como relatórios, projetos pedagógicos de cursos, atas, fotografias de eventos), tendo em vista a dispersão dos acervos em sites institucionais e distância dos locais de guarda de acervos físicos existentes na instituição. A criação do repositório digital marcou a preocupação em sistematizar acesso público à memória e à história da instituição e da Educação Profissional e Tecnológica (EPT) no Brasil, valendo-se das tecnologias digitais para disponibilizar seu acervo documental, composto por acervo documentos imagéticos (fotografias), audiovisuais e impressos, organizados por temas relacionados aos diferentes contextos, desde os anos 1940 até o presente. Nosso trabalho vai apresentar os esforços desenvolvidos pelo NuMem/IFRS em identificar, digitalizar, catalogar e disponibilizar os registros produzidos pelas unidades do IFRS e suas antecessoras, assim como materiais criados pelo NuMem/IFRS, como depoimentos orais e podcasts. Em quase três anos de atividades, foram identificados e disponibilizados mais de 10.000 registros no repositório digital, distribuídos em coleções organizadas por tipos documentais e projetos especiais. No entanto, é uma pequena representação da cultura escolar do IFRS, o que tem exigido diferentes estratégias: sites e redes sociais vinculadas às unidades do IFRS, por exemplo, são mapeados pela equipe do NuMem/IFRS, sendo seu material (fotografias, impressos) identificados e baixados em um local provisório de guarda virtual. Após, eles são catalogados e cadastrados no repositório digital a partir de informações básicas (data, tema, autoria, tema/evento), acompanhadas de palavras-chave definidas pela equipe relacionadas ao contexto do documento. Destes registros, o acervo de fotografias encontra-se em um estado mais adiantado de organização e oportunizam conhecer as diferentes culturas escolares presentes no IFRS, envolvendo solenidades (formaturas, inaugurações, visitas de autoridades) até as atividades “ordinárias” (atividades de sala de aula, mostras de iniciação científica, práticas esportivas). A partir desses registros, o repositório digital pode contribuir para estudos que identifiquem as diferentes concepções da EPT presentes no IFRS ao longo do tempo, como a ambivalência entre perspectivas tecnicistas e perspectivas emancipatórias na formação de estudantes-trabalhadores no IFRS. Em linhas gerais, a construção do repositório digital deve reconhecer a diversidade de registro e a pluralidade de concepções sobre EPT, contribuindo para o desenvolvimento de pesquisas em História da Educação e Educação Profissional.

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Women Educators in Exile: From Resistance to Totalitarianism to the Affirmation of Democracy and Freedom

Maria João Mogarro
Instituto de Educação da Universidade de Lisboa, Portugal

This paper takes gender as a category of historical analysis and analyses the lives and work of women educators who lived and went into exile during the Portuguese Estado Novo, the totalitarian regime headed by Salazar (1926/1933-1974). These women were teachers or educators at a certain stage in their lives, produced professional and political discourses and acted against the regime and in defence of a democratic and free school and society. During the last fifty years of democratic rule in Portugal, these women have been shrouded in silence and invisibility. Today we commemorate their lives and highlight the fundamental role they played against: retrograde Salazarism, censorship of all forms of expression, repression and political police, and against the colonial war. Their actions were in defence of democracy, decolonisation (the Portuguese colonial empire waged war against African liberation movements in the 1960s and 1970s) and the country's development. Salazar's authoritarian regime kept teachers under strict ideological control. The school was seen as the 'sacred workshop of souls' and the role of teachers was to educate girls and young women to be 'good wives, good housewives, good mothers' (fairies of the home). Teachers were trained in schools that were moulded in the image of the mission assigned to them. They had to behave in an exemplary social and moral manner (no clothes, no paintings, no public places, etc.) and their marriage was subject to the approval of the Minister of National Education. Teachers who fought for their own voice were forced into exile, either abroad or within the country. We find the following generations of exiled teachers: - First generation (1930s and 1940s): educators who stayed in the country but were persecuted and went into internal exile in order to continue their existence; this is the case of Irene Lisboa, the most important of the Portuguese educators. In this first generation, we also find foreign Jewish women who arrived in Portugal fleeing from Nazi persecution and travelling to the USA; this is the case of Hannah Arendt; - The second generation (1960s and 1970s): women who left Portugal, persecuted by Salazarism, sometimes accompanying their husbands who were fleeing military service (in Africa, in the colonial war); these are the cases of Helena Cabeçadas, exiled in Brussels, Ana Benavente, in Geneva, and Teresa Rita Lopes, in Paris. These women made a living from unskilled labour, obtained scholarships, graduated from universities, joined the social networks of Portuguese exiles and fought against Salazarism in exile. Exile shatters identities, which are reconstructed and reassembled through the conditions of life. Enriched by multiple experiences, these women returned to Portugal with the Carnation Revolution of 25 April 1974 and played a key role in the consolidation of democracy and the construction of science and public schools.

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Paulo Freire and the Decolonization of Power, Knowledge and Being

Paulo Freire e a Decolonização do Poder, do Saber e do Ser

Anna Gabriella de Souza Cordeiro
SME - João Câmara, Brazil

Abstract (in English)

Postcolonial studies were institutionalized from the last decade of the 20th century, with the aim of understanding how colonization affects, to this day, spaces that were colonized in the past. Coloniality is understood in three dimensions: power, being and knowledge. From this perspective, the concept of coloniality of power, knowledge and being is understood from the work of authors Quijano (2000), Mignolo (2002, 2003, 2008, 2010) and Maldonado-Torres (2007). Decoloniality is the movement to overcome the barriers imposed by the colonizing process. However, even before the epistemological institutionalization of the aforementioned current of thought, some intellectuals and social movements can be identified from a decolonial perspective, due to their commitment to overcoming the relations of colonization, colonialism and coloniality, which date back to the origins of the modern era. Therefore, this article aims to analyze the role of Brazilian educator Paulo Freire in the process of decolonization of power, knowledge and being. To this end, from the perspective of coloniality, the study of Paulo Freire's work and method will be carried out. The school plays a central role in modern societies, however, the Brazilian school carries at its core the legacy of the colonial past, where the culture and knowledge of dominant peoples are disseminated, a process that inferiorized the culture and knowledge of non-European peoples who here they live. This fact reveals the violence of the hegemonic school in belittling other types of knowledge, which left a large part of the population on the margins of the educational process. In this sense, Paulo Freire's work and method appear as a movement of resistance to coloniality and seek to give a voice to the historically oppressed. Based on the analyzes carried out, it is concluded that the encouragement of critical thinking resulted in the non-acceptance of inferiority and the appreciation of non-European cultures. The construction of new narratives opposes the long history of exclusion and reveals the need for a liberating and emancipatory education.

Abstract (in Language of Presentation)

Os estudos pós-coloniais foram institucionalizados a partir da última década do século XX, com o intuito de compreender como a colonização afeta, até os dias de hoje, os espaços que foram colonizados no passado. A colonialidade é entendida em três dimensões: do poder, do ser e do saber. Nessa perspectiva, entende-se o conceito de colonialidade do poder, do saber e do ser a partir da obra dos autores Quijano (2000), Mignolo (2002, 2003, 2008, 2010) e Maldonado-Torres (2007). A decolonialidade é o movimento de superação das barreiras impostas pelo processo colonizador. Entretanto, antes mesmo da institucionalização epistemológica da referida corrente de pensamento, alguns intelectuais e movimentos sociais podem ser identificados por uma perspectiva decolonial, pelo comprometimento desses com a superação das relações de colonização, colonialismo e colonialidade, que remontam às origens da era moderna. De modo que, o presente artigo tem como objetivo analisar o papel do educador brasileiro Paulo Freire no processo de decolonização do poder, do saber e do ser. Para tanto, a partir do prisma da colonialidade, será realizado o estudo da obra e do método de Paulo Freire. A escola exerce um papel central nas sociedades modernas, todavia, a escola brasileira trás em seu âmago a herança do passado colonial, onde a cultura e o conhecimento dos povos dominantes são difundidos, processo que inferiorizou a cultura e o conhecimento dos povos não europeus que aqui vivem. Esse fato revela a violência da escola hegemônica ao menosprezar os outros saberes, o que deixou grande parte da população à margem do processo educativo. Nesse sentido, a obra e o método de Paulo Freire figuram enquanto movimento de resistência à colonialidade e buscam dar voz aos, historicamente, oprimidos. Com base nas análises empreendidas, conclui-se que o incentivo ao pensamento crítico resultou na não aceitação da inferioridade e na valorização das culturas não europeias. A construção de novas narrativas contrapõe-se à longa história de exclusão e revela a necessidade de uma educação libertadora e emancipatória.

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Between School and Normal Boarding School

Entre la Escuela y el Internato Normal

Gabriel Scagliola
Museo Pedagógico José Pedro Varela (Uruguay)

Abstract (in English)

The objective of this work is to analyze the different formats planned for the establishment of the first teacher training institutions during the national inspections of José Pedro (1877 - 1879) and Jacobo Varela (1880 - 1882, 1883 - 1889). The proposal formulated by José Pedro Varela in both The Education of the People and the School Legislation consisted of the creation of the Normal School. In the Decree Law of Common Education No. 1350, of Common Education of August 24, 1877, the General Directorate of Public Instruction (DGIP) was established, dependent on the Ministry of Government. In articles 42, 43 and 44 of the aforementioned Decree-Law, said General Directorate was charged with: "establishing, organizing and supporting the Normal School of Teachers in the city of Montevideo, with the aim of giving free instruction to those people residents in the Republic who want to dedicate themselves to teaching." [Compilation of Laws and Decrees of the ROU]. During the first national inspection of Jacobo Varela (1880 – 1882) the need to train those who were working in schools, the priority of providing education to women and the need to fill vacancies in field schools was established. It is in this context, where the General Directorate of Public Instruction (DGIP) supported the installation of the Normal Boarding School, both in communications with the Minister of Government Dr. Don José M. Vilaza and in the debates on the format for training of teachers at the Pedagogical Congress of 1882, in Buenos Aires. The Normal Boarding School for Young Ladies began to operate on May 15, 1882, on Pastor Street No. 76 (current Ángel Floro Costa Street 1573, where School No. 41 is located, Republic of Ecuador). The establishment was intended for young people from the interior. Three students could enter for each department. The students entered at the age of 13, some before they turned 13. The first director was María Stagnero de Munar, accompanied by Adela Castell as deputy director. Teaching was divided between the director and the deputy director, with the latter taking charge of the preparatory class. The director taught all the subjects of the teaching program, except for special subjects such as Drawing, French, Solfeggio and Homework.The first Constituent Bases of the Normal Boarding Schools of January 26, 1882, established obligations and rights of the boarding schools. They included the obligation to obtain a teacher's diploma and had to work for at least two years in a department of the interior (as of September 30, 1886, it should have been the department of origin). Without a doubt, the decision on the format to prioritize was conditioned by the lack of budget and the political and social situation at the time. The sources used are copiers of notes from the DGIP, Memories of the National Inspector, magazines and press from the years 1882 - 1884.

Abstract (in Language of Presentation)

El presente trabajo tiene como objetivo analizar los diferentes formatos proyectados para el establecimiento de las primeras instituciones de formación de maestros y maestras durante las inspecciones nacionales de José Pedro (1877 – 1879) y Jacobo Varela (1880 – 1882, 1883 – 1889). La propuesta formulada por José Pedro Varela tanto en La Educación del Pueblo y la Legislación Escolar consistió en la creación de la Escuela Normal. En el Decreto Ley de Educación Común Nº 1350, de Educación Común del 24 de agosto de 1877, se instituía la Dirección General de Instrucción Pública (DGIP), dependiente del Ministerio de Gobierno. En los artículos 42, 43 y 44 de la citado Decreto-Ley se encargaba a dicha Dirección General: "establecer, organizar y sostener la Escuela Normal de Maestros y Maestras en la ciudad de Montevideo, con el objeto de dar instrucción gratuita a aquellas personas residentes en la República que quieran dedicarse a la enseñanza". [Compilación de Leyes y Decretos de la R.O.U T. X]. Durante la primera inspección nacional de Jacobo Varela (1880 – 1882) se estableció la necesidad de formar a quienes se encontraban trabajando en las escuelas, la prioridad de brindar educación a las mujeres y la necesidad de cubrir las vacantes en las escuelas de campaña. Es en ese contexto, donde desde la Dirección General de Instrucción Pública (DGIP) se respaldó la instalación del Internato Normal, tanto en las comunicaciones con el ministro de Gobierno Dr. Don José M. Vilaza como en los debates sobre el formato para la formación de maestros y maestras en el Congreso Pedagógico de 1882, en Buenos Aires. El Internato Normal de Señoritas comenzó a funcionar, el 15 de mayo de 1882, en la calle Pastor Nº 76 (actual calle Ángel Floro Costa 1573, donde se encuentra la Escuela Nº 41, República de Ecuador). El establecimiento estaba destinado a jóvenes provenientes del interior. Podían ingresar tres alumnas por cada departamento. Las alumnas ingresaban a los 13 años, algunas antes de cumplirlos. La primera directora fue María Stagnero de Munar, acompañada de Adela Castell como subdirectora. La enseñanza se repartía entre la directora y la subdirectora, tomando esta a su cargo la clase preparatoria. La directora dictaba todas las asignaturas del programa magisterial, excepto las materias especiales como Dibujo, Francés, Solfeo y Labores. Las primeras Bases Constitutivas de los Internatos Normales del 26 de enero de 1882, establecían obligaciones y derechos de los internados. Incluían la obligación de obtener el diploma de maestro y debían ejercer por dos años como mínimo en un departamento del interior, (a partir del 30 de setiembre de 1886 debió ser el de origen). Sin dudas la decisión sobre el formato a priorizar se vio condicionada, por la falta de presupuesto y la situación política y social del momento. Las fuentes utilizadas son copiadores de notas de la DGIP, Memorias del Inspector Nacional, revistas y prensa de los años 1882 - 1884.

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Formal Educational Processes Between Plows, Barrelas and Engenhos

Processos Educativos Formais Entre Arados, Barrelas e Engenhos

Rejanne do Carmo Ramos
Secretaria de Educação do Estado da Bahia/Universidade do Estado da Bahia, Brasil

Abstract (in English)

Through the reading of three books "Crooked Plow: A Novel", "Água de Barrela", and "Medalha Roseira Engenho e outras histórias", respectively by authors Itamar Vieira Junior, Eliana Alves Cruz, and Jefferson Costa, these works challenge dominant Eurocentric narratives, bring historically subalternized populations to the forefront, and highlight the lasting impacts of colonialism and the slave heritage on the everyday life and intersubjective relations of Brazilian society. In these works, the author and authors revisit stories of a deep-rooted Brazil, where characters and their relationships illustrate, through literature, the Brazilian socio-historical formation, prompting us to contemplate the social knowledge present in literature, with a particular focus on educational issues and their connections with the historical processes that shaped the public school system of the 20th century. In this communication, we will discuss formal and informal learning and their vicissitudes in school and in socioracial and familial relations in these works. It reflects on the knowledge of literature and on possible connections between the history of education, literature, and the human sciences. It challenges us to consider the narratives established among the characters about their processes of formal education, that is, the contact of these characters with school, with colonialism being an important topic for interpreting the tensions and contradictions in the process of inserting subalternized peoples into school life, in order to obtain an understanding of the oppressions faced by socioracial groups and the construction of intersubjectivities in this process. The reconstruction of the times lived by the characters questions the meanings of formal education in individual and collective trajectories and promotes reflections on coloniality, whiteness, decoloniality, counter-coloniality, rebellious intersubjectivities, and emancipation projects. Anchoring itself in the thinking of Quijano (2005), Wash (2017), Santos (2023), Compagnon (2009), Pagliosa (2019), and Veiga (2019, 2022). The works circulate imbued with interpretations and remembrances of experiences of invisibilized populations, quilombolas, black, poor, among others, and the meanings constructed about a formal education by and for these historical subjects. In the movement of unveiling these meanings, intersections between sociology, literature, and history are proposed.

Abstract (in Language of Presentation)

Mediante a leitura de três livros Torto Arado, Água de Barrela e Medalha Roseira Engenho e outras histórias, respectivamente d(a)os autor(a)es Itamar Vieira Junior, Eliana Alves Cruz e Jefferson Costa, estas obras desafiam as narrativas eurocêntricas dominantes, trazem para a centralidade populações historicamente subalternizadas, e destacam os impactos duradouros do colonialismo e da herança escravocrata no cotidiano e nas relações intersubjetivas da sociedade brasileira. Nessas obras, a autora e os autores, retomam histórias de um Brasil profundo, onde os personagens e suas relações ilustram, através da literatura, a formação sócio-histórica brasileira, nos provocando a pensar o conhecimento social presente na literatura, sendo especialmente a nós interessante as questões educacionais e suas conexões com os processos históricos que compuseram a escola pública do século XX. Nesta comunicação discutiremos o aprendizado formal e informal e suas vicissitudes na escola e nas relações sociorraciais e familiares nessas obras. Reflete sobre os saberes da literatura e sobre partilhas possíveis entre a história da educação, a literatura e as ciências humanas. Nos provoca a pensar nas narrativas estabelecidas entre os personagens sobre seus processos de educação formal, ou seja o contato desses personagens com a escola, sendo o colonialismo um tópico importante para interpretação das tensões e contradições no processo de inserção dos povos subalternizados a vida escolar, a fim de obtermos uma compreensão das opressões enfrentadas por grupos sociorraciais e da construção de intersubjetividades nesse processo. A reconstrução dos tempos vividos pelos personagens questiona os significados da educação formal nas trajetórias individuais e coletivas e promovem reflexões sobre colonialidade, branquitude, decolonialidade, contracolonialidade, intersubjetividades rebeldes, projetos de emancipação individual e coletivo, ancorando-se no pensamento de Quijano (2005), Wash (2017), Santos (2023), Compagnon (2009) , Pagliosa (2019) e Veiga (2019, 2022). As obras circulam impregnadas por interpretações e rememorações sobre as experiências populações invisibilizadas, quilombolas, negras, pobres, entre outras, e os sentidos construídos sobre uma educação formal por e para esses sujeitos históricos. No movimento de desvelar esses sentidos propoem-se o cruzamentos entre sociologia, literatura e história.

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Challenges, Tensions, and Alternative Projects in the Construction of Hispanic-American Educational Systems. Colombia and Chile in the 19th Century

Andrés Baeza
Universidad Adolfo Ibáñez, Chile

The establishment of Hispanic-American educational systems following independence was an expression of the state-building process. For the new republican governments, the newfound political legitimacy based on popular sovereignty necessitated a new political subject: the citizen, an active participant, a member of a new political community of equals, and a decision-maker. In the initial decades (1820-1840), the anti-colonial rhetoric that articulated the symbolic elements of the new states (anthems, coats of arms, flags) also justified the construction of a new way of educating citizens. In liberal rhetoric, the new political era required modern and enlightened educational systems, radically different from colonial education. This facilitated the adoption of teaching systems from new frames of reference such as England and France, and by the end of the century, Germany. However, after almost two decades of war, the newly independent states were not in material or economic conditions to afford the construction of new educational systems. This meant that the infrastructure on which these systems began to be built was the same as that which had supported colonial education—fragmented networks of parochial, municipal, and private schools, with few teachers and teaching materials. Thus, state action was primarily expressed in design and supervision tasks, with little participation in the provision of education. Similarly, these states lacked effective oversight capacity, given the scarcity of officials who could supervise the progress of schools on the ground. State provision of education and supervision of its operation only began to consolidate in the second half of the 19th century. In general terms, there was an increase in the establishment of state-funded and -administered schools, the emergence of institutions tasked with educating new teachers, and an expansion of supervisory capacity, given the growth of state bureaucracy and territorial infrastructure. This coincided with the consolidation of "national" construction processes, which involved the dissemination of identity discourses aimed at strengthening the "imagined communities" that made up the new states. Consequently, the state promoted homogenizing policies, and the new educational systems served the purpose of national construction. However, this process was fraught with conflicts and tensions stemming from the questioning of the new role assumed by the state, especially in education, and its homogenizing drive, by multiple actors. In this regard, this panel aims to address tensions generated by the nation-state building project, and the role it assumed in the educational field, focusing on specific cases from Colombia and Chile. Emphasis is placed on local, doctrinal, and religious disputes, as well as the emergence of alternative projects spurred by the state's supervisory and homogenizing role in education, through the prescription of study texts and uniform teaching systems for the entire territory.

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Oral Documents in the Production of Didactics Knowledge: Subjectivity and Construction of Identities in the Training of Brazilian Teachers (1970-1990)

Documentos Orais na Produção Dos Saberes da Didática: Subjetividade e Construção de Identidades na Formação de Professores Brasileiros (1970-1990)

Rosane Michelli de Castro, Becky Henriette Gonçalves Milano, Gabriel Rodrigues Serrano
Universidade Estadual Paulista "Júlio de Mesquita Filho - UNESP - Faculdade de Filosofia e Ciências - FFC/Marília-SP-Brasil

Abstract (in English)

(São apresentados os resultados de investigações voltadas para a compreensão da institucionalização da didática, corpos de conhecimento ou disciplinas escolares e acadêmicas, por meio de documentos resultantes da oralidade, e como isso influencia a formação dos futuros professores brasileiros denominados/polivalentes, atuantes nas séries iniciais do primeiro, desde 1970, no Ensino Fundamental (1ª a 4ª série) e, após a Lei de Diretrizes e Bases da Educação Nacional – LDB n. 9394/96 (Brasil, 1996) , atuante nos anos iniciais do atual Ensino Fundamental I (1º ao 5º ano) da Educação Básica no Brasil. Realizou-se um trabalho de compreensão dos elementos constituintes do conhecimento considerado na Didática, oriundos das instituições formadoras de professores no Brasil, por meio da identificação, recuperação e análise de fontes documentais dos acervos dessas instituições, bem como de documentos produzidos a partir das narrativas de pessoas que os criaram e divulgaram, como planos, programas e cadernos. Essas pessoas, cada uma em seu lugar histórico-cultural, consideramos testemunhas da Didática vivida. Assim, foram realizadas entrevistas semiestruturadas, pois possibilitam a obtenção de dados e informações em maior profundidade e abrangência, aspecto que contempla as formulações do referencial teórico-metodológico da pesquisa, voltado para questões das relações escolares como construtos histórico-culturais que remetem a relações mais amplas entre sujeitos na sociedade. Segundo Thompson (1935), a fonte oral é uma expressão da vida cotidiana, e "a voz do passado tem importância para o presente". Para Thompson (1935), método e significado na história oral se complementam e é possível afirmar sua importância na Historiografia da Educação, pois trata da subjetividade e da construção de identidades, ausentes na maioria das vezes na historiografia. O foco da história oral tem se concentrado atualmente na história de pessoas e grupos socialmente excluídos ou esquecidos, muitas vezes não retratados pela história escrita, ou, se retratados, muitas vezes de forma vazia ou tendenciosa. Assim, a partir da memória oral, é possível historicizar os elementos identitários dessas pessoas na constituição de identidades coletivas, como sujeitos escolares e acadêmicos vivenciados pelo grupo como um todo – professores e alunos. Consideramos que essas fontes foram produzidas com propósitos que Chervel (1990) chama de "reais", visando testemunhar o que foi vivenciado nas disciplinas da Didática ou com corpos de conhecimento que considero serem, propriamente, Didáticos. Foi possível identificar, recuperar e analisar relatos orais sobre Didática de 06 ex-professores. Como conclusões, foi possível identificar uma preocupação central dos professores quanto à integração dos estagiários nas questões cotidianas das escolas, especialmente por meio de documentos produzidos pela e na escola, cujo conhecimento implica diagnósticos sobre a realidade a ser transformada. É preciso considerar que as condições concretas de uma sociedade e as finalidades da educação escolar são condições determinantes para a objetivação do ensino. Não sendo neutras, a educação e a prática pedagógica referem-se a uma determinada formação social como ponto de partida e fim, influenciando, portanto, os propósitos destinados à formação de professores, especialmente à formação continuada realizada em serviçoa

Abstract (in Language of Presentation)

Apresentam-se resultados de investigações centradas na compreensão da institucionalização dos saberes da Didática, corpos de saberes ou disciplinas escolares e acadêmicas, mediante documentos decorrentes da oralidade, e em como isso influencia a formação de futuros/as professores/as brasileiro/as chamado/as polivalentes, atuantes nas séries iniciais do antigo, desde 1970, no Ensino Primário (1ª à 4ª série) e, após a Lei de Diretrizes e Bases da Educação Nacional – LDB n. 9394/96 (Brasil, 1996), atuantes nos anos iniciais do atual Ensino Fundamental I (1º ao 5º ano) da Educação Básica no Brasil. Realizou-se um trabalho de compreensão de elementos constitutivos de saberes considerados da Didática, de instituições de formação de professores no Brasil, mediante a identificação, recuperação e análise de fontes documentais dos acervos dessas instituições, bem como de documentos produzidos a partir das narrativas das pessoas que os elaboraram e os divulgaram, como planejamentos, programas e cadernos. Essas pessoas, cada qual em seu lugar histórico-cultural, consideramos serem testemunhas da Didática vivida. Assim, foram realizadas entrevistas do tipo semiestruturadas, uma vez que ela possibilita a obtenção de dados e informações em maior profundidade e abrangência, aspecto que contempla as formulações do quadro teórico-metodológico das pesquisas, voltado para as questões nas relações da escola como *constructos* histórico-culturais que remetem a relações mais amplas entre os sujeitos na sociedade. Segundo Thompson (1935), a fonte oral é expressão de vida cotidiana, e, "a voz do passado tem importância para o presente". Para Thompson (1935), o método e o significado em história oral se complementam e é possível afirmarmos a sua importância na Historiografia da Educação, portratar da subjetividade e construção das identidades, ausente na maioria das vezes na historiografia. O enfoque da história oral tem pautado, atualmente, a história de pessoas e grupos socialmente excluídos, ou esquecidos, muitas vezes não retratados pela história escrita, ou, se retratados, não raramente têm sido de forma lacunar ou tendenciosa. Assim, a partir da memória oral, é possível historicizar elementos identitários dessas pessoas na constituição de identidades coletivas como das disciplinas escolares e acadêmicas vivenciadas pelo conjunto de uma turma – professores/as e alunos/as. Tais fontes consideramos terem sido produzidas com as finalidades que Chervel (1990) denomina como "reais", voltadas a testemunhar o que foi vivenciado nas disciplinas de Didática ou com corpos de saberes que considero serem, propriamente, da Didática. Foi possível identificar, recuperar e analisar relatos orais sobre a Didática de 06 ex-professore/as. Como conclusões foi possível identificar uma preocupação central do/as docentes referente à integração do/as formandos/as às questões cotidianas das escolas, sobretudo mediante documentos produzidos pela e na escola, cujo conhecimento implica em diagnósticos sobre a realidade a ser transformada. É necessário considerar que as condições concretas de uma sociedade e as finalidade da educação escolar são condições determinantes para a objetivação do ensino. Não sendo neutras, a educação e a prática pedagógica remetem a determinada formação social como seu ponto de partida e de chegada, influindo, portanto, nas finalidades projetadas para a formação de professore/as, sobretudo para a formação contínua realizada em serviço

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Title Case Emergency of Children Studies in the Context of the Chilean Pedagogical Mission to the United States in 1904

Emergencia de Los Estudios de la Niñez en el Contexto de la Misión Pedagógica Chilena a Estados Unidos en 1904

Salomón Patricio Ormeño Polo
Universidad de Valparaíso, Chile

Abstract (in English)

In 1904, the State of Chile sent a pedagogical mission composed of four normalistas (Margarita Escobedo, María Cáceres, Darío Salas and Luis Flores Fernández) to study the United States education system in the city of New York. With this process, an international transfer of knowledge was configured framed in a relationship between the global north and south, where the State of Chile conferred on the United States the function of civilizational model, displacing the predominant Germanic hegemony until the end of the 19th century. Thus, in the attempt to decolonize the educational system of German influence, a new form of coloniality of knowledge emerged, this time under American influence and justified under the motto "American education for the Chilean child", where schools appeared as a device key in the construction of the modern Nation-State in Chile. In the context of this study trip, the Chilean normalistas encountered the emergence of a new field of study in the United States and the global north, namely, childhoods as a subject of study. This new domain and its aspects, formed under the eaves of modernity, significantly interested Luis Flores Fernández, whom the State had entrusted to study “the methods and organization of primary education” in the United States. Following the state mandate, then, he used part of his stay in North America to delve deeper into this emerging field and its possible extension to educational systems. In his investigations, the Chilean pedagogue arrived at the Seguin Physiological School, where he focused his work on what he called “the education of abnormal children” and its potential applied to the construction of national education in Chile. Consequently, in this paper we want to present a decolonial analysis prepared from three travel memories recovered from the archive of the National Library of Chile, related to the emergence of childhood as a topic of study, among which the efforts of Luis Flores Fernández for advancing new inclusive educational strategies for youth. We work on this reflection based on three axes: 1) the main propositions of the normalistas regarding the study of childhood; 2) the reception by normalistas of a scientific field conceived from and in the global north; and 3) the possible tensions of applying knowledge whose episteme fundamentally comes from the United States, a country that is not necessarily consistent with the living conditions of children in the south of the continent as a peripheral region crossed by coloniality. Our purpose is twofold; on the one hand, to approach the study of childhoods at the time from the perspective of the other child of our continent, namely, those marked by vagrancy, rurality, indigeneity or misery at the beginning of the 20th century; on the other, to discuss whether this transfer of knowledge about the study of children configured a new form of cultural and educational dependence, this time not of a German nature, but of an American one.

Abstract (in Language of Presentation)

En 1904 el Estado de Chile envió una misión pedagógica compuesta por cuatro normalistas (Margarita Escobedo, María Cáceres, Darío Salas y Luis Flores Fernández) a estudiar el sistema de educación de Estados Unidos en la ciudad de New York y sus alrededores. Con este proceso se configuró una transferencia internacional de conocimientos enmarcada en una relación entre el norte y el sur global, donde el Estado de Chile confirió a Estados Unidos la función de modelo civilizatorio, desplazando la hegemonía germánica predominante hasta fines del siglo XIX .Así, en el intento de decolonizar el sistema educativo de la influencia alemana, surgió una nueva forma de colonialidad del conocimiento, esta vez bajo la influencia estadounidense y justificada bajo el lema "educación americana para el niño chileno", dónde las escuelas aparecieron como dispositivo clave en la construcción del Estado-Nación moderno en Chile. En el contexto de este viaje de estudios, los normalistas chilenos se encontraron con la emergencia de un nuevo campo de estudio en Estados Unidos y el norte global, a saber, las infancias como sujeto de estudio. Este nuevo dominio y sus vertientes, formado al alero de la modernidad, interesó significativamente a Luis Flores Fernández, a quien el Estado había encomendado estudiar “los métodos y la organización de la instrucción primaria” en los Estados Unidos. Siguiendo el mandato estatal, entonces, utilizó parte de su estadía en Norteamérica para profundizar en este campo emergente y su posible extensión a los sistemas educativos. En sus indagaciones, el pedagogo chileno arribó a la Seguin Physiological School, donde centró su trabajo en lo que denominó “la educación de los niños anormales” y su potencial aplicado para la construcción de la educación nacional en Chile. En consecuencia, en esta ponencia queremos presentar un análisis en clave decolonial elaborado partir de tres memorias de viaje recuperadas del archivo de la Biblioteca Nacional de Chile, relacionadas con la emergencia de la infancia como tópico de estudio, entre las que se incluyen los esfuerzos de Luis Flores Fernández por avanzar en nuevas estrategias educativas de carácter inclusivo para con la juventud. Trabajamos esta reflexión a partir de tres ejes: 1) las principales proposiciones de los normalistas sobre el estudio de las infancias; 2) la recepción por los normalistas de un campo científico pensado desde y en el norte global; y 3) las posibles tensiones por aplicar un saber cuya episteme proviene fundamentalmente de Estados Unidos, país que no se condice necesariamente con las condiciones de vida de las infancias en el sur del continente en tanto región periférica cruzada por la colonialidad. Nuestro propósito es doble; por un lado, abordar el estudio de las infancias en la época desde la mirada del niño otro de nuestro continente, a saber, aquellos signados por el vagabundaje, la ruralidad, la indigeneidad o la miseria de inicios del siglo XX; por el otro, discutir si esta transferencia de conocimientos sobre el estudio del niño configuró una nueva forma de dependencia cultural y educativa, esta vez no de signo alemán, sino estadounidense.

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Proposing a Discursive, Comparative and Discontinuous Historical Approach to Educational Research: Denaturalizing Hegemonic Narratives

Propondo Abordagem Histórica Discursiva, Comparativa e Descontínua em Pesquisas Educacionais: Desnaturalizando Narrativas Hegemônicas

Gabriel Brasil de Carvalho Pedro, Marcia Serra Ferreira
Universidade Federal do Rio de Janeiro, Brazil

Abstract (in English)

The present work aims to discuss the epistemological and methodological potential to the notion of "historicizing", as mobilized by Thomas Popkewitz and, specifically, how such a notion can be deployed to think about Histories of Education that can be increasingly more diverse and framed through styles of reasoning other than those of a monolithic, Eurocentric and homogenizing historiography. As such, it is important to contextualize that the discussion that we intend to have here happens through a discursive approach to educational research. Recognizing that the multiple post-structuralist perspectives in education research are, simultaneously, anti-realist and also take their objects of analysis as socio-historical and contingent discursive formations, firstly we'll debate some authors who are currently used in the Brazilian educational field and who, even if against their will, are widely considered to be important proponents of post-structuralist research. The authors in question are Michel Foucault and his notion of "discursive regularities", Ernesto Laclau and the "hegemonic construction", Giles Deleuze and Félix Guattari with their philosophical-artistic idea of the discursive "rhizome" and, finally, the theoretical-methodological proposition mobilized through Thomas Popkewitz's "historicizing". In this first stage of the discussion, the objective was to contrast different discursive strategies used to problematize discourse itself by prominent contemporary thinkers, highlighting these strategies's potential and, perhaps, limitations, as they themselves become tools of unification/hegemonization of the discourse that they proposed to deconstruct. In a second moment, using some anecdotal empirical data from previous researches, we'll discuss how a comparative and discontinuous historical analysis can contribute significantly to historical studies in the educational field, seeking to denaturalize discourses already sedimented by hegemonic historiographic rhetoric, discursively contextualize the enunciative conditions of truths about schooling in different socio-historical moments and, finally, serve as a possible strategy for telling new, different stories about where, what and for whom Education is at the service of.

Abstract (in Language of Presentation)

O presente trabalho tem como seu alvo discutir as potencialidades epistemológicas e metodológicas da noção de "historicizar", como esta é mobilizada por Thomas Popkewitz e, em específico, como tal noção pode ser empregada por investigações pensando em Histórias da Educação que possam ser crescentemente mais diversas e enquadradas através de estilos de raciocínio que não àqueles de uma historiografia monolítica, eurocentrada e homogeneizante. Dessa forma, é importante situar a discussão que se pretende aqui travar através de uma abordagem discursiva para as pesquisas educacionais. Reconhecendo as múltiplas perpectivas pós-estrututuralistas enquanto simultaneamente antirrealistas e tomando seus objetos de análise enquanto formações discursivas sócio-históricas e contingentes, em um primeiro momento serão postos em diálogo alguns autores que são utilizados contemporaneamente no campo educacional brasileiro e que, ainda que a contragosto, são amplamente considerados como importantes expoentes do pós-estruturalismo. Os autores em questão são Michel Foucault e sua noção de "regularidades discursivas", Ernesto Laclau e a "construção hegemônica", Giles Deleuze e Félix Guattari com ideia filosófico-artística do "rizoma" discursivo e, por fim, a proposição teórico-metodológica mobilizada através do "historicizar" de Thomas Popkewitz. Nesta primeira etapa da discussão, o objetivo foi pôr em contraste diferentes estratégias discursivas empregadas para problematizar o discurso por proeminentes pensadores, salientando suas potencialidades e, talvez, limitações, ao tornarem-se elas mesmas ferramentas de unificação/hegemonização do discurso que se propuseram a desconstruir. Em um segundo momento, lançando mão de alguns dados empíricos anedóticos de pesquisas anteriores, discutiremos como uma análise histórica comparativa e descontínua pode contribuir significantivamente para estudos históricos no campo educacional, buscando desnaturalizar discursos já sedimentados pelas retóricas historiográficas hegemônicas, contextualizar discursivamente as condições enunciativas de verdades sobre o ensino escolarizado em diferentes momentos sócio-históricos e, por fim, servir enquanto possível estratégia para o contar de novas, diferentes histórias sobre aonde, o que e para quem está a serviço a Educação.

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Representations of the emotional dimensions of teaching work in educational journals – Brazil, São Paulo (1950-1960)

As Representações das dimensões emocionais do trabalho docente em periódicos educacionais – Brasil, São Paulo (1950-1960)

Marina Mendes da Costa
University of São Paulo, Brazil

Abstract (in English)

This paper discusses the results of the research, which integrates a larger study: “Knowledge and practices in frontiers: toward a transnational History of Education (1810-...)” (FAPESP 2018/26699-4) and has sought to understand the historical processes of circulation of ideas and knowledge in a transnational perspective of the history of education. In this sense, the present research analyzed the representations, understood in the sense of Chartier (1991), about the emotions of primary teaching, found in the publications of the journal of the National Institute of Pedagogical Studies (INEP), the Brazilian Journal of Pedagogical Studies (RBEP). As a way of analyzing the representations produced by primary teachers, we also analyzed the Revista do Professor, a periodical of the Centro do Professorado Paulista, an association of primary school teachers in São Paulo. For analysis, we consider the contributions of recent studies on the histories of emotions in education (Escolano, 2021), in order to investigate the possible contradictions between the discourses of reform and progress in the educational field, and the manipulation of representations about emotions. The period defined for the study comprises a time when national education was undergoing international interventions and reform proposals, with the objective of developing public education and raising literacy rates. This process contributed to the configuration of the educational field gaining a character of scientificity, changing the representations about the work of primary teachers. The 1950s and 1960s also included a time of intense wage campaigns in São Paulo, promoted by the Centro do Professorado Paulista. Such mobilization has repercussions on the representations of emotions in the teaching work, as it was possible to observe in the articles of the Revista do Professor. On the other hand, the articles of the Brazilian Journal of Pedagogical Studies present the improvement of teaching as a major theme of discussion, and the emotions of the teaching work are represented as a necessary part for the improvement of aspects related to the subjectivity of the primary teacher, such as her personality and morals. Most of these articles emphasized the female teacher, as in the case of the analysis of the "emotionally maladjusted" teacher (Rosas, 1958). This indicates, therefore, a movement that also sought to control the subjectivities of the teaching profession, allowing the analysis of the movement of generation of emotional regimes, in view of the definition Willian Reddy (2001), as part of the process of rationalization of the teaching work.

Abstract (in Language of Presentation)

Esta comunicação discute os resultados da pesquisa, a qual integra um estudo de maior escopo: “Saberes e práticas em fronteiras: por uma história transnacional da educação (1810-...)” (FAPESP 2018/26699-4), o qual tem buscado compreender os processos históricos de circulação de ideias e saberes em uma perspectiva transnacional da história da educação. Nesse sentido, a presente investigação analisou as representações, entendidas na acepção de Chartier (1991), sobre as emoções do magistério primário, encontradas nas publicações do periódico do Instituto Nacional de estudos Pedagógicos (INEP), a Revista Brasileira de Estudos Pedagógicos (RBEP). Como forma de analisar as representações produzidas pelo magistério primário, analisamos também a Revista do Professor, periódico do Centro do Professorado Paulista, associação de professores primários de São Paulo. Para análise, consideramos as contribuições dos estudos recentes sobre as histórias das emoções na educação (Escolano, 2021), de modo a investigar as possíveis contradições entre os discursos de reforma e progresso no campo educacional, e a manipulação das representações sobre as emoções. O período definido para o estudo compreende um momento em que a educação nacional passava por intervenções internacionais e propostas de reformas, com o objetivo de desenvolver a educação pública e elevar os índices de alfabetização. Tal processo contribuiu para que a configuração do campo educacional ganhasse um caráter de cientificidade, alterando as representações sobre o trabalho dos professores primários. As décadas de 1950 e 1960, também compreende um momento de intensas campanhas salariais em São Paulo, promovidas pelo Centro do Professorado Paulista. Tal mobilização, repercute nas representações sobre as emoções no trabalho docente, como foi possível observar nos artigos da Revista do Professor. Por outro lado, os artigos da Revista Brasileira de Estudos Pedagógicos, apresentam o aperfeiçoamento do magistério como grande temática de discussão, sendo que as emoções do trabalho docente são representadas como parte necessária para o aperfeiçoamento de aspectos relacionados à subjetividade da professora primária, como a sua personalidade e moral. Sendo que a maioria destes artigos, enfatizavam a professora mulher, como no caso da análise da professora “emocionalmente desajustada” (Rosas, 1958). Isso indica, portanto, um movimento que buscava também o controle das subjetividades do magistério, permitindo a análise do movimento de geração de regimes emocionais, tendo em vista a definição Willian Reddy (2001), como parte do processo de racionalização do trabalho de ensino.

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Transnational Debates in Brazilian Secondary Education

Debates Transnacionais no Ensino Secundário Brasileiro

Halferd Carlos Ribeiro Junior[1], **Arnaldo Pinto Junior**[2]
[1]Universidade Federal da Fronteira Sul, Brazil; [2]Universidade Estadual de Campinas, Brazil

Abstract (in English)

School education in the 21st century has been directly influenced by the debates promoted by the application of the PISA large-scale assessment under the organization of the OECD, impacting educational reforms in several countries. There is a broad political mobilization for curricular reforms, going beyond national borders, with the aim of controlling and/or producing concepts for the selection of what and how to teach in educational systems. This international dynamic has not gone unnoticed by researchers in the History of Education. Contemporaneously, such glocal dynamics open research fronts, which has been called transnational research in the History of Education (NÓVOA, 2001; VERA & FUCHS, 2021; FERRAZ-LORENZO & MACHADO-TRUJILLO, 2020), a perspective that this proposal establishes points of connection. Dialoguing with the research themes problematized by these reflections, our objective with this communication is to present results of research developed together with the Interdisciplinary Postgraduate Program in Human Sciences of the Federal University of Fronteira Sul and the Postgraduate Program in Education from the State University of Campinas, in which they highlighted the reverberations of transnational debates in educational reforms and the education system in Brazil after the Second World War, with special attention to the definition of concepts and methodological strategies for teaching History and Geography. From a theoretical and methodological point of view, we consider the contributions of Goodson (2013) and Popkewitz (1997) important for thinking about curricular and educational reforms, and the reflections of Pesavento (2004) on the concept of sensibilities. In the Brazilian education system, the impact of the actions and debates promoted by UNESCO is noticeable, with a view to building a culture of peace. Therefore, the selection of objects of knowledge that would enable the study of others was considered important as a teaching strategy. , listing school content related to the local, regional, national, global. And, finally, the valorization of active methodologies, so that the student acquires intellectual autonomy to position themselves in the world and its problems, valuing life and cooperation between nations.

Abstract (in Language of Presentation)

A educação escolar no século XXI tem recebido influência direta dos debates promovidos pela aplicação da avaliação em laga escala PISA sob a organização da OCDE, impactando em reformas educacionais em vários países. Há uma ampla mobilização política para reformas curriculares, ultrapassando as fronteiras nacionais, tendo como objetivo controlar e/ou produzir conceitos para a seleção do que e como ensinar nos sistemas educativos. Essa dinâmica internacional não tem passado despercebido pelos pesquisadores da História da Educação. Contemporaneamente, tal dinâmica glocal aberto frentes de pesquisa, ao que tem sido denominado pesquisa transnacional da História da Educação (NÓVOA, 2001; VERA & FUCHS, 2021; FERRAZ-LORENZO & MACHADO-TRUJILLO, 2020), perspectiva que a presente proposta estabelece pontos de conexão. Dialogando com as temáticas de pesquisa problematizadas por essas reflexões, temos como objetivo com a presente comunicação, apresentar resultados de pesquisas desenvolvidas junto ao Programa de Pós-Graduação Interdisciplinar em Ciências Humanas da Universidade Federal da Fronteira Sul e ao Programa de Pós-Graduação em Educação da Universidade Estadual de Campinas, em que colocaram na mirada dos pesquisadores as reverberações dos debates transnacionais em reformas educacionais e no sistema de ensino no Brasil após a Segunda Guerra Mundial, com especial atenção para a definição de conceitos e estratégias metodológicas para o ensino da História e da Geografia. Do ponto de vista teórico e metodológico, consideramos importante as contribuições de Goodson (2013) e Popkewitz (1997) para pensarmos as reformas curriculares e educacionais, e as reflexões de Pesavento (2004) sobre o conceito de sensibilidades. No sistema de ensino brasileiro, é perceptível o impacto das ações e debates promovidos pela UNESCO, na perspectiva de construção de uma cultura de paz, para tanto foi considerado importante como estratégia de ensino a seleção de objetos de conhecimento em que possibilitasse o estudo do outro, elencando conteúdos escolares relativos ao local, regional, nacional, global. E, por fim, a valorização das metodologias ativas, a fim de que o estudante adquirisse autonomia intelectual para se posicionar diante do mundo e de seus problemas, valorizando a vida e a cooperação entre as nações.

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Domesticated Childhood: Girls' Education in 19th Century Brazilian Houses and the Preservation of Their Images

Infância Domesticada: a Educação de Meninas nas Casas Oitocentistas Brasileiras e a Preservação de suas Imagens

Tiago Augusto Xavier de Souza[1,2]
[1]Universidade do Estado do Rio de Janeiro; [2]Apoio CAPES e FAPERJ

Abstract (in English)

The study deals with nineteenth-century female education in the domestic environment of the Brazilian Court and the care taken by families with the preservation of memory, in particular, of future girls. The 19th century went through many transformations in the educational field, mainly in the context of the Province of Rio de Janeiro where public education shared space with private education. Domestic education had "[...] the task of not only educating but instructing boys and girls in patriarchal homes [also] had a profound Catholic nature" (Freyre, 2009), but teaching was very differentiated, in the case of girls , had a more specific curriculum that permeated female "good education": "embroidery, sewing, marking, cutting, dancing, needlework, gold and silver plating, matrix and fish scales, knitting, filot, flowers, works of costumes, cutting out upholstery, velvet and other crafts [...]". To work in these homes, it was necessary to have preceptors hired to put "good female education" into practice, education to train future nineteenth-century women and mothers (Vasconcelos, 2005; 2007; 2020; 2018; 2021). The 19th century was also the scene of numerous illnesses that ravaged the population and, in particular, children were the most affected, thus increasing infant mortality rates in the capital of the Empire (Lavradio, 1876). To record, preserve and save the memory of these girls, families resorted to methods of preserving their images and with the advent of photographs it was possible to preserve both domestic educational and social aspects (Souza, 2021). The study aims to analyze how "good education" for women took place in the domestic environment of nineteenth-century families in Rio de Janeiro, and how these families preserved the memory of girls, future young women and mothers. On a more specific level, it analyzes women's domestic daily life as well as their iconographic records. The methodology refers to qualitative research, documentary history, especially bibliography on the theme and iconographic analysis. The research uses theoretical and bibliographical references, in addition to those already mentioned, ASSMANN (2011), LE GOFF (2013), RICŒUR (2007) to analyze memory and the preservation of social memory, BURKE (2017), KOSSOY (2002, 2012 , 2014, 2016, 2020), MAUAD (2008), LEITE (1993), LAVELLE (2003) to analyze the selected iconography in its social, historical and cultural aspects, PERROT (2009), ALENCASTRO (2019) to analyze nineteenth-century daily life . Taking into account the historical aspects observed through iconographic and bibliographic documents, it was possible to understand that the 19th century witnessed a strong existence of education at home as the formal education of boys and girls, with domestic education as the first contact with education and instruction, but especially girls, when not transferred to a religious institution, were the ones who most often saw the home as a school. There was an entire curriculum produced to educate the nation's girls, future young women and mothers who should develop a sense of domestic organization, maternal care and good wives. The extended family also sought to preserve, given such importance, their girls in domestic environments from birth until the innocent loss of these girls.

Abstract (in Language of Presentation)

O estudo trata da educação oitocentista feminina no ambiente doméstico da Corte brasileira e o cuidado que das famílias com a preservação da memória, em particular, das futuras moças. O século XIX passou por muitas transformações no campo educacional, principalmente no contexto da Província carioca onde a instrução pública dividia espaço com ensino particular. A educação doméstica, tinha "[...] a tarefa de não só educar como instruir meninos e meninas nas casas patriarcais [também] tinha profundo cunho católico" (Freyre, 2009), mas o ensino era muito diferenciado, no caso das meninas, possuíam um currículo mais específico que permeava a "boa educação" feminina: "bordar, coser, marcar, cortar, dançar, trabalhos de agulha, caia a ouro, prata, matriz e escama de peixe, tricot, filot, flores, obras de fantasia, recortar estofos, veludos e outros trabalhos manuais [...]". Para atuarem nesses lares foi preciso a presença de preceptoras e preceptores contratados para colocar em prática a "boa educação" feminina, a educação para formar as futuras mulheres e mães oitocentistas (Vasconcelos, 2005; 2007; 2018; 2020; 2021). O século XIX, também, foi palco de inúmeras moléstias que assolavam a população e, em especial, as crianças eram as mais acometidas elevando assim os índices de mortalidade infantil na capital do Império (Lavradio, 1876). Para registrar, preservar e guardar a memória que se tinha dessas meninas as famílias recorreram à métodos de preservação de suas imagens e com o advento das fotografias foi possível conservar tanto aspectos domésticos educacionais como aspectos sociais (Souza, 2021). O estudo objetiva analisar como se dava a "boa educação" feminina no ambiente doméstico, das famílias oitocentistas da Corte carioca, e como essas famílias preservavam a memória das meninas, futuras moças e mães. Em um plano mais específico, analisa o cotidiano doméstico feminino bem como seus registros iconográficos. A metodologia remete a uma pesquisa qualitativa, histórico documental especialmente bibliográfica acerca da temática e análise de iconográfica. A pesquisa utiliza como referenciais teóricos e bibliográficos, além dos já citados, ASSMANN (2011), LE GOFF (2013) e RICŒUR (2007) para analisar a memória e a preservação da memória social, BURKE (2017), KOSSOY (2002, 2012, 2014, 2016, 2020), MAUAD (2008), LEITE (1993) e LAVELLE (2003) para analisar a iconografia selecionada em seus aspectos sociais, históricos e culturais, PERROT (2009) e ALENCASTRO (2019) para analisar o cotidiano oitocentista. Tendo em vista os aspectos históricos observados através dos documentos iconográficos e bibliográficos, foi possível entender que o século XIX presenciou uma forte existência da educação na casa como educação formal de meninos e meninas, sendo a educação doméstica como o primeiro contato com a educação e a instrução, mas, especialmente as meninas, quando não transferidas para uma instituição religiosa, eram as que mais presenciavam a casa como escola. Havia todo um currículo produzido para educar as meninas, futuras moças e mães da nação que deveriam desenvolver o senso de organização doméstica, cuidado materno e boas esposas. A extensa parentela, ainda, buscou preservar, diante de tamanha importância, suas meninas nos ambientes domésticos desde o nascimento até diante da perda inocente dessas meninas.

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José Vasconcelos and José Carlos Mariátegui: Two Positions on the Education of the Indigenous

José Vasconcelos y José Carlos Mariátegui: dos posturas en torno de la educación del indígena

Karen Lizzetta Luna Palencia
Centro de Investigación y de Estudios Avanzados del IPN (Cinvestav-IPN), Mexico

Abstract (in English)

José Vasconcelos (1882-1959) returned to Mexico in the early 1920s, after a five-year exile. He was invited by the constitutionalist general Álvaro Obregón, who put him in charge of the Office of the National University of Mexico. From where he proposed an educational project of great magnitude with the creation of the Secretariat of Public Education (SEP) in July 1921. As the head of this agency, he implemented important educational actions that functioned through three elements: schools, libraries and fine arts (Blanco, 2013, pp. 90-91). He quit from the SEP in June 1924. A few months later, Vasconcelos left the country again, and in 1925, he published one of his most important works, *The Cosmic Race*, in Spain. In this book, he proposed the emergence of the fifth race: a synthesis of all races with an universal vision. The lower types of the species would be absorbed by the higher type. According to this conception, the inferior races would become less prolific with the education, and finally it would be an ethnic improvement (Vasconcelos, 1925, p. 31). On the other hand, the Peruvian José Carlos Mariátegui (1894-1930), a Marxist writer and journalist, founder of the magazine *Amauta* (1926) and of the Socialist Party of Peru (1928), published his most important work, *Seven Interpretative Essays on Peruvian Reality* (1928). In the essay "The Problem of the Indian" he refused the position of Vasconcelos and states that the concept of the inferior races served the white West in its work of expansion and conquest (Mariátegui, 2007, p. 30). In addition, he assured that socio-economic environment conditioned the work of the teacher and the problem of the indigenous was not only a subject of the school and didactic methods. (Mariátegui, 2007, p. 33). The aim of this presentation is to show two different responses in the education problem who coexisted in the Latin American context, that were represented by two of the most important intellectuals in this region: the Mexican José Vasconcelos and the Peruvian José Carlos Mariátegui.

Abstract (in Language of Presentation)

José Vasconcelos (1882-1959) regresó a México a principios de 1920, después de un exilio de cinco años. Fue invitado por el general constitucionalista Álvaro Obregón, quien lo puso al frente del Despacho y, por lo tanto, de la Universidad Nacional, desde donde lanzó un proyecto educativo de gran magnitud que tendría como eje la creación de la Secretaría de Educación Pública (SEP) en julio de 1921. Como titular de esa dependencia llevó a cabo acciones educativas de largo alcance que funcionaron a través de tres elementos: escuelas, bibliotecas y bellas artes (Blanco, 2013, pp. 90-91). Su renuncia a la SEP, en junio de 1924, marcó el final de lo que algunos historiadores han llamado “los años del águila” en la educación y la cultura mexicanas postrevolucionarias (Fell, 2009). Unos meses después, Vasconcelos salió de nueva cuenta del país, y en 1925, publicó una de sus obras más importantes *La raza cósmica*, que constituyó todo un acontecimiento en el ámbito intelectual de Hispanoamérica, en el que propondría el surgimiento de una quinta raza, síntesis de todos los pueblos con una visión universal. Los tipos bajos de la especie serán absorbidos por el tipo superior. De acuerdo con esta concepción, las razas inferiores, por medio de la educación, se harían menos prolíficas y habría en consecuencia un mejoramiento étnico: “[…] El indio, por medio del injerto en la raza afín, daría el salto de los millares de años que median de la Atlántida a nuestra época, y en una cuantas décadas de eugenesia estética podría desaparecer el negro junto con los tipos que el libre instinto de hermosura vaya señalando como fundamentalmente recesivos e indignos, por lo mismo de perpetuación (Vasconcelos, 1925, p. 31). Por otra parte, el peruano José Carlos Mariátegui (1894-1930), escritor y periodista marxista, fundador de la revista *Amauta* (1926) y del Partido Socialista Peruano (1928) publicó su obra más importante, *7 ensayos de interpretación de la realidad peruana* (1928), en donde en su ensayo “El problema del Indio” se opone a la postura de José Vasconcelos y afirma que “el concepto de las razas inferiores sirvió al Occidente blanco para su obra de expansión y conquista” (Mariátegui, 2007, p. 30). Además asegura que tampoco es una cuestión únicamente pedagógica, ya que el problema del indio “no es una mera cuestión de escuela y métodos didácticos. El medio económico social condiciona inexorablemente la labor del maestro” (Mariátegui, 2007, p. 33). En esta participación se pretende dar cuenta de dos respuestas distintas acerca de la educación del indígena que convivieron en el contexto latinoamericano durante la segunda del siglo XX, representadas por dos de los más importantes intelectuales de nuestra región: el mexicano José Vasconcelos y el peruano José Carlos Mariátegui.

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Teaching Barrires to Ethnic-racial Relations and the Teaching of Afro-brazilian History in Basic Education I

Os Entraves Docentes Para As Relações Etnico Raciais E O Ensino De História Afro Brasileira Na Educação Básica I

Elijane Dos Santos Silva, Rosane Michelli de Castro
UNESP, Marília, Brazil

Abstract (in English)

Considering that the curricular choices are presented in line with the unique and Caucasian history, not considering the diversity of bodies present in school spaces as well as the culture formed under the shoulders of the black people enslaved in Brazil. This article seeks to highlight how structural racism prevents the implementation of Education for Ethnic-Racial Relations in the teaching-learning process of children in the early years of basic education. Therefore, we established a relationship between structural racism and the teaching-learning process in the initial years, substantiated by interviews carried out with six teachers from state schools in the São Paulo state public network who teach with students in the initial years, from these we constructed meanings to improve the understanding of how structural racism acts as an impediment to the carrying out of intentionally organized pedagogical activities. The present study supports the theoretical and methodological assumptions of qualitative research which, through content analysis, analyzed the responses of the participating subjects. In this sense, the interviews and their respective analyzes allowed us to conclude that there are different places of origin for the manifestation of racial hierarchy and inequality. We also found that resistance to the implementation of the National Curricular Guidelines for the Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture is found not only in the behavior of students and families, but also in the attitude of teachers, who transfer responsibility to educational institutions or the curriculum.

Abstract (in Language of Presentation)

Considerando que as escolhas curriculares se apresentam em consonância com a história singular e caucasiana, não contemplando a diversidade dos corpos presentes nos espaços escolares bem como da cultura formada sob os ombros do povo negro escravizado no Brasil. Este artigo busca evidenciar como o racismo estrutural impede a implementação da Educação para as Relações Étnico-Raciais no processo de ensino aprendizagem de crianças em fase dos anos iniciais da educação básica. Assim sendo, estabelecemos uma relação entre o racismo estrutural e o processo de ensino aprendizagem dos anos iniciais, consubstanciada por entrevistas feitas com seis docentes de escolas estaduais da rede pública estadual paulista que lecionam com discentes dos anos iniciais, a partir destas construímos significados para aprimorar a compreensão de como o racismo estrutural atua em seu caráter impeditivo para a realização de atividades pedagógicas intencionalmente organizadas. O presente estudo dialoga pelos pressupostos teórico metodológicos da pesquisa qualitativa que, por meio de análise de conteúdo, analisou as respostas dos sujeitos participantes. Nesse sentido, as entrevistas e suas respectivas análises nos permitiram concluir que há diversos lugares de origem da manifestação da hierarquização e da desigualdade racial. Averiguamos, ainda, que a resistência à efetivação das Diretrizes Curriculares Nacionais para a Educação das Relações Étnico-Raciais e para o Ensino de História e Cultura Afro-Brasileira e Africana se encontra não somente no comportamento dos discentes e das famílias, mas também na postura de docentes, que transferem a responsabilidade para as instituições de ensino ou para o currículo.

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Talented Women from the Ba- Shu Region: A Study on Female Talents Development Experience and Educational Motivations

Xiuxia Liu[1], Xiaotian Hu[2]

[1]Sichuan Normal University, China, People's Republic of; [2]Shanghai Customs College, China, People's Republic of

Throughout history, numerous renowned and outstanding female talents have been born in the Ba-Shu region. Among them, identifiable female talents can be classified into four types according to their professions: merchants, politicians, artists, doctors. Such as Qing, a widow from the Ba-Shu region, was skilled in business in the pre-Qin period (221 BC-206 BC). Wenjun, Zhuo, was a talented woman who skilled in playing the seven-stringed plucked instrument during the Han dynasty (202 BC-220 AD). Zetian, Wu, a female emperor in the Tang dynasty (618 AD-907 AD). Lady Huarui was a poetess in the Five Dynasties period (907 AD-960 AD). Liangyu, Qin, a female general in the late Ming dynasty (1368AD-1644AD). Yi, Zeng, a female doctor living in the Qing dynasty (1644AD-1912AD) (Dawei, Cao, 1996; Chaozheng, Li, 1997; Linyun, Wang, 2017). From the perspective of talent geography, the development of female talents was motivated by various factors. This study summarizes four aspects: social-cultural environment, family, individual female efforts and special life encounters. As a result, ancient female talent development had some educational characteristics: social culture-oriented, family-oriented, profession-oriented, and individualized. The ba-shu social-cultural environment. Taoist culture is popular which emphasizes on gender equality. Multi-ethnic cultural traditions offer diverse cultural environments, and local cultural and educational policies emphasize female education. The family environment (both natal and marital) played a significant role, with women benefiting from being daughters of renowned fathers, wives of talented scholars, or mothers of promising sons, which helped them excel in literature, arts, intellectual culture, and skills (Dawei, Cao 1996). The growth of female doctors, poets, and generals had close ties with familial education inheritance. Women in occupations such as nuns, courtesans, and entertainers received artistic training, allowing them to break away from the traditional "Four Virtues" education (Hong, Xiao 1999; Jingli, Ying, et al., 2007). Different practical circumstances, such as the death of a husband who served as emperor or living in a war environment, enabled talented women to engage in mainstream social activities, such as listening to politics behind the curtain, and leading military forces, thereby creating special opportunities for their political and military talent development. Additionally, in different eras and regions, incidental factors could promote female talents; for example, periods of social upheaval and transformation or war turmoil might favor female talent development. However, within limited learning conditions, female talents demanded greater individual efforts.

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The intellectual action of the secretaries of the State of Interior Affairs, Justice and Public Instruction in Paraná (1889-1919).

A ação intelectual dos secretários d`Estado dos Negócios do Interior, Justiça e Instrução Pública no Paraná (1889-1919).

Maria Cristina Gomes Machado[1], Italo Ariel Zanelato[1], Alessandro Santos da Rocha[1], Carlos Henrique Carvalho[2]

[1]Universidade Estadual de Maringá - UEM, Brazil; [2]Universidade Federal de Uberlândia - UFU, Brazil

Abstract (in English)

In the research we analyzed the intellectual action of the members of the executive branch in the elaboration and implementation of educational policy in Paraná (1889-1919), in the economic, political and social context of the State of Paraná, in the late nineteenth and early twentieth century, marking the passage of the Monarchy to the Republic and reorganization of free labor, with the abolition of slavery in 1888. We inquired as problematic who were the secretaries who occupied the portfolio of the Secretariat of the State of Affairs of the Interior, Justice and Public Instruction of Paraná and how these agents of the executive power made use of the prominence they had due to the position, addressed to the press, to seminars/congresses, meetings of entrepreneurs and industrialists to capture and lead public opinion in favor of their proposals. We observe that the secretaries, in the delimited period, revealed concern in acting as intellectuals, organizing culture for political purposes to implement a project of society and education that were aligned with the social order and maintenance of republican ideals, the diffusion of letters as fundamental to new citizens. We take as an object of investigation the history of the Brazilian public school in Paraná, focusing on the process of creation and consolidation of the free, compulsory and secular school project, in the context in which the debate has intensified in civil society and the State. This was produced by strong disagreements in which intellectuals used various instruments to present and disseminate their ideas. These reports are rich research materials when presenting the limit of municipalities, tables with enrollment list, inclusion of photographs, list of public prosecutors, servants of Justice, Judicial Division, Occurrence Report, among other elements not directly related to questions of public education, but that affect the administrative organization of the state of Paraná. The reports of the aforementioned secretaries proved to be important sources for knowledge of their projects and difficulties in implementing educational policies, in general praised the efforts of directors, teachers and inspectors in implementing these policies, however achieving poor results, given the lack of investment by the state of Paraná to ensure the implementation of projects and approved legislation, faced at different times severe financial restrictions due to war situations (Federalist Revolution and Contested War). Public instruction was described as rudimentary and diffuse, considering that the reality presented had little solid, substantial and usable. Schools were precarious, without furniture or school supplies to meet the needs, and were insufficient to meet school-age children, with few teachers with adequate training to ensure an intellectual education, the needs of society. For this analysis, it was considered the economic, political, social and cultural context that managed the propositions related to education and its execution, in this case the intellectual action of state secretaries who contributed to build the history of education in Paraná in line with the national debate.

Abstract (in Language of Presentation)

Na pesquisa realizada analisamos a ação intelectual dos membros do poder executivo na elaboração e implementação da política educacional no Paraná (1889-1919), no contexto econômico, político e social do Estado do Paraná, no final do século XIX e início do século XX, marcando a passagem da Monarquia para a República e reorganização do trabalho livre, com a abolição da escravatura, em 1888. Indagamos como problemática quem eram os secretários que ocupavam a pasta da Secretaria d`Estado dos Negócios do Interior, Justiça e Instrução Pública do Paraná e como estes agentes do poder executivo fizeram uso da proeminência que possuíam devido ao cargo, dirigiam-se à imprensa, à seminários/congressos, reuniões de empresários e industriais para captar e capitanear a opinião pública a favor de suas propostas. Observamos que os secretários, no período delimitado, revelaram preocupação em agirem como intelectuais, organizando a cultura com fins políticos para implementar um projeto de sociedade e de educação que estivessem alinhados à ordem social e manutenção dos ideais republicanos, tomando a difusão das letras como fundamental aos novos cidadãos. Tomamos como objeto de investigação a história da escola pública brasileira no Paraná, com foco no processo de criação e consolidação do projeto de escola gratuito, obrigatório e laico, no contexto em que o debate se acirrou na sociedade civil e no Estado. Este foi produzido por concordâncias e discordâncias ferrenhas no qual os intelectuais se utilizavam de variados instrumentos para apresentar e divulgar suas ideias. Esses relatórios são ricos materiais de pesquisa ao apresentar o limite dos municípios, quadros com lista de matrículas, inclusão de fotografias, lista de promotores públicos, serventuários da Justiça, Divisão Judiciária, Relatório de ocorrências, entre outros elementos não diretamente relacionado às questões de instrução pública, mas que incidem na organização administrativa do estado paranaense. Os relatórios dos secretários supracitados se revelaram fontes importantes para conhecimento de seus projetos e dificuldades na execução das políticas educacionais, em geral elogiavam os esforços de diretores, professores e inspetores na implementação dessas políticas, contudo alcançando parcos resultados, haja vista a falta de investimento por parte do estado paranaense em garantir a efetivação dos projetos e da legislação aprovada, enfrentaram-se em diferentes momentos severas restrições financeiras em função de situações de guerras (Revolução Federalista e Guerra do Contestado). A instrução pública foi descrita como rudimentar e pouco difusa, considerando que a realidade apresentada possuía pouco de sólido, substancial e aproveitável. As escolas eram precárias, sem mobília ou material escolar para atender as necessidades, e eram insuficientes para atender as crianças em idade escolar, com poucos professores com formação adequada para garantir uma educação intelectual, moral e cívica que atendessem as necessidades da sociedade. Para essa análise, considerou-se o contexto econômico, político, social e cultural que gestou as proposições referentes à educação e sua execução, no caso a ação intelectual dos secretários de estado que contribuíram para construir a história da educação paranaense em consonância com o debate nacional.

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Confronting Settler Grammars in Founding Father Mythology of the United States

Andrew Flanagan
Teachers College, Columbia University, United States of America

The way the founding of the United States is taught is one of the most egregious examples of miseducation perpetuated in our schools today, contributing greatly to maintaing and upholding coloniality. George Washington and Thomas Jefferson are prime examples of historical figures who are staples of the American curriculum, but blatantly mythologized and sanitized, often to stultifying effect. The true details of their lives and actions are often horrific, but more importantly they are also infinitely more complex, teaching us much more about our nation than any statue or monument ever could. So to be sure, this is not an attempt to remove or erase these men. On the contrary, I argue that they should be part of a much deeper analysis of the myths, omissions, and erasures that perpetuate "settler grammars" (Calderón, 2014a), limiting our understanding of who we are as a nation. The term "founding fathers" is still commonly used without hesitation or critique, and many schools stoop to blatant hero worship when learning about these deeply flawed men who created a deeply flawed nation. If we are to disabuse ourselves as a people of these myths, and develop a true sense of critical consciousness (Freire, 2000) in our students, we must not shy away from the hard truths about these individuals and follow pathways to student engagement in advocacy for a more truthful narrative about who we are. Thomas Jefferson is one of the faces on Mount Rushmore (on land stolen from the Lakota people in the sacred Black Hills), literally looming over our nation. This mountainous misdeed represents how their legacies have been painstakingly chiseled into our collective psyches, through a process no less underhanded than the theft of the land that those carvings mar. Students have been miseducated throughout the history of our nation, fed mythologies in place of honest truths, all with the goal of propping up a settler colonial state founded on genocide and slavery. To simultaneously exalt this man and erase his role in the other, darker foundational pillars of our society is to tell a lie that undermines a purported central purpose of our education system: to foster informed citizens. How can anyone be a good citizen when they have been lied to about the true nature of our nation? In a sense, we have been lied to about who we are ourselves. As an educator, I cannot participate in this lie, and this presentation highlights one way I try to enact "epistemic disobedience" (Mignolo, 2009) in order to speak back to Manifest Destinies embedded in the curriculum (Calderón, 2014b). It forces the student to truly explore what it meant that the man who wrote "All men are created equal" also enslaved his own children. This cold, proven, historical fact alone is simple, yet almost never explicitly taught. Why?

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Emigration, Return and Education: Portugal-Brazil Relations Beyond Colonialism.

Emigração, Retorno e Educação: Relações Portugal-Brasil Para Além do Colonialismo

Margarida Louro Felgueiras, Céu Basto, Anabela Carvalho Amaral
Faculty of Psychology and Sciences of Education of Porto University, Portugal

Abstract (in English)

This work focus on the post-colonial period in the first half of the 20th century, in which dense relations were kept between Portugal and Brazil, coming from the past and always renewed. The objective is to show how the migration process from Portugal to Brazil and back continued, as well as the ties with the homeland and its impact on education and assistance in Portugal and Brazil. As sources we used the municipal archive of Murça, in particular the minutes of the City Council, photographs and oral testimonies from fellow countrymen and family members, visits to the building, online search for honorary orders, legislation and literature review. The independence process did not prevent the continuation of commercial and cultural relations with Portugal. Mainly, Portuguese emigration to Brazil seems to have increased significantly at the end of the 19th century, representing a serious demographic decline in Portugal. Emigration required the emigrant's preparation: having primary education, commercial or other trade experience, which were considered useful qualifications in the new job market. They left very young, and those lucky enough were able to become rich in the businesses they dedicated themselves to: from wholesale or retail trade to textile production. Family connections were maintained: they organized the families to go to Brazil, from where they later returned to Portugal, permanently or intermittently. This new bourgeoisie demonstrated social awareness and sought recognition, compatible with the wealth it exhibited. At the same time, the Portuguese State appealed to philanthropy through donations to education and childcare, granting titles of nobility during the time of the monarchy, and granting medals of merit from national honorary Orders in the republic. Donations to education resulted in the construction of school buildings, school canteens, various special education institutions, as well as broader social and cultural works. French influence in terms of hygienic and eugenic concerns included the role of food in the learning of school-age children. In 1909, the first school canteens were created, promoted by public campaigns such as those by Jornal O Século and the Lisbon City Council. The Dictatorship, in the 1930s, required large donations to create canteens and the bureaucratic process was so lengthy that it could take close to 10 years to complete. We present as an example the case of Américo Constantino Breia. Born in Murça, in the Portuguese Northeast, on 11/15/1893 and emigrated to Brazil, at the age of 11, where he became a textile industrialist in Rio de Janeiro. He died in Brazil on 11/28/1957 and his body was transferred to the Murça cemetery. He was a patron in Murça in several areas, namely in the creation of the school Cantina. In Brazil, he donated works of art to museums in Rio de Janeiro and São Paulo. Américo Breia's legacy stood out as a significant example of the impact on improving teaching conditions in the rural populations from which they came and establishing strong links with Brazil, as their adopted homeland.

Abstract (in Language of Presentation)

O foco deste trabalho situa-se no período pós-colonial na primeira metade do século XX, em que se continuaram relações densas entre Portugal e o Brasil, vindas do passado e sempre renovadas. O objetivo é mostrar como se manteve o processo migratório de Portugal para o Brasil e de retorno, da permanência dos laços com a terra natal e o seu impacto na educação e assistência em Portugal, e no Brasil. Como fontes utilizámos o arquivo municipal de Murça, em particular as atas da Câmara Municipal, fotografias e depoimentos orais de conterrâneos e familiares, visitas ao edifício, pesquisa online de ordens honoríficas, legislação e revisão da literatura. O processo de independência não impediu a continuação das relações comerciais e culturais com Portugal. Sobretudo a emigração portuguesa para o Brasil parece ter aumentado significativamente no final do século XIX, representando um grave esvaziar demográfico de Portugal. A emigração exigia a preparação do emigrante: ter a instrução primária, experiência comercial ou de outro ofício, que constituíssem qualificações úteis no novo mercado de trabalho. Partiam muito jovens, e aqueles a quem a sorte sorriu puderam enriquecer nos negócios a que se dedicaram: do comércio de grosso ou de retalho até à produção têxtil. As ligações familiares foram mantidas: organizaram a ida das famílias para o Brasil, de onde retornaram mais tarde a Portugal, de forma definitiva ou intermitente. Esta nova burguesia manifestava sensibilidade social e ambicionava um reconhecimento, compatível com a riqueza que ostentava. Simultaneamente, o Estado português apelava à filantropia através de donativos à educação e assistência infantil, atribuindo títulos de nobreza, no tempo da monarquia, pela concessão de medalhas de mérito das Ordens honoríficas nacionais, na república. Os donativos à educação traduziram-se na construção de edifícios escolares, de cantinas escolares, instituições de educação especiais diversas, além de obras sociais e culturais mais amplas. A influência francesa ao nível das preocupações higiénicas e eugénicas incluiu o papel da alimentação na aprendizagem das crianças em idade escolar. Em 1909 são criadas as primeiras cantinas escolares, promovidas por campanhas públicas como as do Jornal O Século e pela Câmara de Lisboa. A Ditadura, nos anos 30 exigia para a criação de cantinas donativos avultados e, o processo burocrático era tão moroso, que poderia demorar perto de 10 anos a concluir-se. Apresentamos como exemplo o caso de Américo Constantino Breia. Nascido em Murça, no Nordeste português, em 15 /11/1893 e emigrou para o Brasil, aos 11 anos, onde se tornou industrial do ramo têxtil no Rio de Janeiro. Faleceu no Brasil, em 28/11/1957 e o corpo foi transladado para o cemitério de Murça. Exerceu o mecenato em Murça em diversas áreas, nomeadamente na criação da Cantina Escolar. No Brasil doou obras de arte a museus do Rio de Janeiro e São Paulo. O legado de Américo Breia destacou-se como um exemplo significativo do impacto na melhoria das condições do ensino nas populações rurais de onde eram oriundos e no estabelecimento de fortes ligações com o Brasil, como terra adotiva.

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Becoming African (again)?

Ana Luísa Paz
UIDEF, Instituto de Educação, Universidade de Lisboa, Portugal

How can the *historiography of educational ecologies* (HEC) – an interdisciplinary approach that ambitions to entangle an intertwined timespan of present and past, and is concerned with spatial relations, within a collaborative, artistic, cartographical, and narrative approach (HEC, 2022) – account for a de-colonisation of knowledge-power relations in the processes of the history of education research? The pianist, composer and music teacher José Vianna da Motta's life and work has earlier been presented as having privileged outset conditions to stand as a HEC case study (Author, date): the gaps to rebound the complex web of educational resources split between Lisbon and Berlin; the demands of multiperspectivism – touching on Education, Musicology, Arts Education, Sociology and Literature; the challenges on cartographic and narrative methods; as much as invitations towards participatory and arts-based research processes. But what does Vianna da Motta (VM) as a case study *have to do with everything else*? (Van Gorp et al., 2022). By *everything else* I would like to explore in VM's historiography (e.g., Branco, 1987; Caseirão, 2020) and published sources how is the relationship between the Pianist's African routes accounting for the ecologies of existence. VM was born in the African island of São Tome, son the marriage between the local noble Ignez Vianna to the Portuguese Pharmacist José António da Motta (1882-1911). The family came to Lisbon when it's leader could no longer bear the tropical diseases and was based for a couple of years in Colares, near Sintra, where the German born King of Portugal, Ferdinand von Sachsen-Coburg-Koháry lived with his wife, the opera singer Countess of Edla. The royal couple favoured their neighbours' child José as prodigy and gave them permanent support that enabled VM to live and study alone in Germany (1882-1914) (Branco, 1987; Author, date). Eventually he was considered among Xaver Scharwenka's, Liszt's and von Bülow's best students and one of the most sought after and well-paid teachers (Caseirão, 2020). In order to do this, he was both privileged by the education in the centre of Europe and consequently by the adoption of a central-musical *ethos* balanced by the capitalisation of his peripherical routes (Vargas, 2011) – as a Portuguese, but never as an African. After more than 10 years in Berlin VM comes for a long stay of almost two years in Lisbon, where he gave 22 concerts, and only travelled in tournée to France for a couple of times. The only glimpse of his African routes is stated in an image published in a Lisbon's' newspaper in may 1893 (Camacho, 1893). Apparently, it worked as a way to belittle his tremendous success in all the concerts he gave and told in detail to his 'Mütterchen' Margarethe Lemke, a sort of affective adoptive mother (Motta, 2018), and contrasts with the well-known photography as with the Santiago insignia taken in october 1893. What does this contrast account for in terms of the ecologies of existence besides my double gesture of returning VM to his African routes?

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Comparative Analysis of Decolonial Pedagogies in Latin America and The United States

Andrew Flanagan
Teachers College, Columbia University, United States of America

For this paper I am interested in examining the development and application of decolonial pedagogical approaches in Latin America. These approaches are wide ranging and nebulous, and there is disagreement about what makes a pedagogy decolonial or not. This distinction is also highly context dependent. For these reasons it is an important question to consider, as we debate and disentangle what decoloniality looks like in teaching and learning, how these approaches can be effective, and even what the goals of such approaches truly are. This is interesting to me because I have studied decolonial approaches in the United States and noted the strong connections to Latin American thinkers that, while clear, also can seem underdeveloped and shallow. I am curious to see how decoloniality is applied in other contexts, particularly in Latin America, to see how proximity to the development of some of these ideas influences how they are applied. Through this process I seek to identify broad patterns while being midnful of the immense diversity of experience and history within these two large geographic and cultural collections. First, I will outline the theoretical genealogy of decolonial thought and its deep roots in Latin America. Next, I will consider how this school of philosophy was first translated and transposed to education and pedagogy and the opportunities that this movement provided to educators, as well as some of the contradictions that arise. Finally, I hope to consider the a few of the common areas in which decolonial pedagogical approaches are applied and examine possible pathways forward. A first variable to consider when analyzing pedagogical approaches is the setting in which they are applied. The important distinctions of place and instution matter greatly, and there are differences in how decolonial approaches are employed in setting such as the univeristy, the secondary school, and in third spaces outside of formal educational institutions. The different historical underpinnings of the institutions in question (and their relationships to third spaces) matters greatly. Second, we must consider questions of epistemology, particularly in the role of indigeneity in the United States and in Latin America. There are some similarities, but also striking differences in the broad roles that indigenous thinkers and activists take in decolonial movements in both settings. Finally, the way that land is conceptualized in each setting demonstrates some important differences that both center the need for decolonial thought and place limitations of the pathways for change. Decolonial thought in the United States owes much to the work and experiences of Latin American thinkers and scholars who have for generations fought and analyzed the insidious and long lasting impacts of colonialism and coloniality. While the United States and Latin American experienced colonialism in divergent ways, this provides an opportunity to more fully comprehend the scope and depth of coloniality and forge new pathways for resistance and decolonization.

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Teachers' Demands In The Process Of Feminization Of Teaching In Uruguay, 1877-1882

Los Reclamos De Las Preceptoras En El Proceso De Feminización Del Magisterio En Uruguay, 1877-1882

Pía Batista
Facultad de Humanidades y Ciencias de la Educación, Universidad de la República, Uruguay

Abstract (in English)

The paper we submit aims to approach the experience of female teachers in Uruguay during the latter part of the 19th century, focusing on the grievances they lodged with the authorities. Uruguay witnessed a notable and early surge in the feminization of the teaching profession, with women constituting 67% of the public school teaching staff by 1890. Amidst the establishment of a national school system, as guided by the 1877 Common Education Law, authorities actively encouraged women's participation in teaching through initiatives such as reserving teaching positions for them. This transformative process, however, begun before the 1877 reform, characterized by the organic growth of girls' schools without a defined trajectory.While fostering the feminization of the teaching profession, the school reform brought about changes in regulations and a centralization of school governance that had effects on the work of teachers and the informal teacher training networks that female preceptors had built. Our exploration has revealed that alterations in certification processes, position allocations, and teacher salaries sometimes led to tensions between female preceptors and the authorities, resulting in formal complaints.Local literature on the subject has addressed prevailing discourses regarding the benefits of female entry into teaching and certain working conditions, such as certification accessibility and wage disparities (Cantarelli and Sosa, 2013; Fiorucci et al., 2022). However, very little is known about the experience of these women who, in the 19th century, played a pivotal role in expanding popular education. The possibilities they had to leave written traces of their experience are conditioned both by their subordinate position in the school hierarchy and gender roles. This has led scholars in other national context to adopt alternative methodologies, including the study of personal trajectories and the examination of conflicts and sanctions at the margins of official archives (Fiorucci, 2013; Caldo, 2019). This presentation analyzes the correspondence submitted by female preceptors in their appeals to the authorities. We consider the documentary collections of the General Directorate of Public Instruction and the Ministry of Government spanning the years 1877 to 1882. Our analysis focuses on the strategic approaches employed by these educators to defend their jobs and the margins of agency they exercised. Simultaneously, these actions offer insights into their educational backgrounds, living conditions, and perceptions of their roles as teachers. The cases of complaints serve as "locust traps" (Thompson, 1979), capturing rare instances that likely reflect more widespread circumstances but left scarce records. This approach opens up new questions about the life trajectories and views of these educators, who ultimately shaped the foundation of the school system.

Abstract (in Language of Presentation)

La ponencia que presentamos busca aproximarse a la experiencia de las preceptoras en Uruguay en el último cuarto del siglo XIX, a partir de los reclamos que presentaron ante las autoridades. En Uruguay el proceso de feminización del magisterio alcanzó niveles importantes en forma temprana. En 1890 el 67% del magisterio de las escuelas públicas estaba compuesto por mujeres. En el proceso de organización de un sistema escolar nacional (marcado por la ley de educación común de 1877), las autoridades promovieron la participación de mujeres en la enseñanza mediante medidas que incluyeron la reserva de cargos docentes para mujeres. De todas formas, se trató de un proceso que se inició antes de la reforma escolar de 1877, con el crecimiento de las escuelas de niñas, sin una dirección clara y en forma más o menos espontánea. A la vez que potenció la feminización del magisterio, la reforma escolar supuso cambios en reglamentaciones y una centralización del gobierno escolar que tuvieron efectos sobre el trabajo de las maestras y las redes de formación para la docencia informales que las preceptoras habían organizado. Hemos identificado que los cambios en las condiciones para acceder a la titulación oficial, la adjudicación de cargos y el salario docente provocaron en algunos casos tensiones con las preceptoras, que interpusieron reclamos ante las autoridades. La bibliografía local sobre el tema ha abordado los discursos en circulación sobre las ventajas del ingreso de las mujeres al trabajo de enseñar y algunas de sus condiciones de trabajo -como el acceso a la titulación o la brecha salarial- (Cantarelli y Sosa, 2013; Fiorucci et. al., 2022). Aún sabemos muy poco sobre la experiencia de estas mujeres que en el siglo XIX sostuvieron la expansión de la educación popular. Las posibilidades que tenían de dejar huellas escritas de su experiencia están doblemente condicionadas por el lugar subalterno que ocupaban en la jerarquía escolar y por su condición de género. Esto ha llevado a investigadoras que trabajan otros casos nacionales a proponer abordajes alternativos, como el estudio de trayectorias que recupera los archivos personales, o el análisis de casos de conflictos y sanciones en los márgenes de los archivos oficiales (Fiorucci, 2013; Caldo, 2019). La ponencia analiza la correspondencia enviada por las preceptoras para reclamar ante las autoridades. Para ello consideramos los fondos documentales de la Dirección General de Instrucción Pública y del Ministerio de Gobierno, para el período 1877-1882. Por un lado estudiamos las estrategias que pusieron en juego para defender su trabajo y el margen de agencia posible. A su vez, estas actuaciones brindan pistas sobre sus trayectorias de formación, condiciones de vida y representaciones sobre su rol como maestras. Los casos de reclamos serían como “trampas de langostas” (Thompson, 1979), que permiten capturar ejemplos raros de situaciones probablemente más extendidas pero que dejaron escasos registros. Este abordaje habilita nuevas preguntas sobre los proyectos de vida de las maestras que en última instancia construyeron el sistema escolar.

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The Representation Of 19th And 20th Century Colonialism In European History Textbooks From The 1960s To The Late 1990s

Christoph Bierschwale, Michaela Vogt
Bielefeld University, Germany

Topic, research questions, conceptual and theoretical framework: Neo-colonialism and the discussion about colonialism are current topics in public discourse, which is increasing, e.g. as a result of the immigration of people from formerly colonized countries and the Black Lives Matter movement. Corresponding discourse around history, occupies a large space, as could be seen with the toppling of the statue of the slave owner Edward Colston in Bristol. Studies point to exclusive practices using the example of textbooks. Studies such as that of Markom and Weinhäupl (2007), for example, show that many Austrian textbooks still contain Eurocentric and anti-Semitic representations. Similar results were shown for Germany by Höhne et al. (2005). The research questions include: (i) How is 19th and 20th century colonialism portrayed in European history textbooks from the 1960s to the late 1990s? In particular, what were the central focal points, narratives and visual elements? ii) How is the indigenous population portrayed in these history books? iii) How can the findings of the first and second research questions be explained against the background of a context analysis, i.e. an examination of the social, political and economic contexts at the time the textbooks were written? Methodology, Methods, Sources: With regard to the sample, history textbooks were selected that were used in class and approved by school authorities. Due to pragmatic research considerations, a selection had to be made and countries that were particularly involved in European colonialism were included in the sample: Great Britain, Germany, Spain and Portugal. Furthermore, only textbook series for the secondary level were considered. The selection based on the books approved by the school authorities enabled a manageable sample. Several publication series were selected, including the german textbook "Zeiten und Menschen" (Times and People), a textbook for secondary level. The books were then analyzed using Mayring's (2022) qualitative content analysis. The atlas.ti software was also used for the analysis. Conclusions and expected Outcomes: As part of the analysis, it emerged in relation to the first research question that a Eurocentric representation predominates. The perspectives of the indigenous population are ignored. Furthermore, there are many different depictions of the occupying forces, including propaganda portrayals that emphasize the civilization of the indigenous population. Mostly Western historians are included in the discussion of the historical representations. The perspectives of historians from African countries are not to this extent represented. Furthermore, the consequences of the occupation and the acts of war on the indigenous population play a very minor role. The Eurocentric justifications for the occupation are replicated in many ways without any critical perspective. With regard to the second research question, the pictorial depictions include stereotypical representations, while e.g. the German occupiers are mostly depicted in an elevated position. While the African, indigenous population is often depicted naked and exposed, this contrasts with the image of the European occupiers in dress uniform.

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Brazilian Historical Context: From School Supervision to Pedagogical Coordination

Contexto Histórico Brasileiro: Da Supervisão Escolar À Coordenação Pedagógica

Giovana dos Santos Filenga
Universidade Estadual Paulista, Brazil

Abstract (in English)

This summary aims to investigate the emergence of the function of pedagogical coordination from school supervision and to analyze the historical context. In the course of time, the supervisor obtained several titles: school inspector (SI), educational supervisor (ES) and pedagogical coordinator (PC). At first, as an IS, its function was based on the business supervisor, with the purpose of inspecting and monitoring, following a capitalist practice. Consequently, the approach that will be addressed begins in the mid-60s, during the military regime, which positions the ES to transit in an educational system with a technicist and authoritarian pedagogical aspect, being controlled and controlling. As a final cut, we have the 1990s, when the Law of Guidelines and Basis of National Education (LDB) of 1996 institutes basic criteria for the position of pedagogical coordinator. The documentary analysis of legislation (Law nº 5.692/71 of the Law of Guidelines and Bases of National Education, Federal Constitution of the Federative Republic of Brazil of 1988 and Law nº 9.394/96 of the Law of Guidelines and Basis of National Education) and the reading of the bibliography (Silva Jr.; Placco; Almeida; Souza; Vasconcellos) has made it possible to explore the process of origin, development and challenges of this professional over the decades, and thus to understand the changes in denominations, attributions and consolidation, from school supervision to pedagogical coordination. Initially, focused only on the verification of the teaching practice, the educational supervisor was undesirable before the teachers, a fact that lasted until the end of the twentieth century. The dialogical, collective, transforming, articulating and formative work began after the dictatorship, with the idealization of the Federal Constitution of 1988, in which the use of the term pedagogical coordinator is strengthened, helping to reconcile the relationship between coordinator and teacher. In addition, LDB/96 comes to qualify the role of PC and structure the profession in the Brazilian educational sphere. Such findings broaden the debate regarding the instability in Brazilian politics, since the country was under authoritarian rule for more time than democratic (1960-1999), thus influencing several sectors, including supervisory action. According to the above, it shows that several factors affect the progress of school management, making it essential to listen to the coordinators to formulate theories based on evidence aiming at a transformative, articulating and formative work with the teachers in favor of the prosperity of the school community, causing a quality education.

Abstract (in Language of Presentation)

Este resumo tem como objetivo investigar o surgimento da função da coordenação pedagógica a partir da supervisão escolar e analisar o contexto histórico. No transcorrer do tempo, o supervisor obteve diversas intitulações: inspetor escolar (IE), supervisor educacional (SE) e coordenador pedagógico (CP). À princípio, como IE, sua função baseava-se no supervisor empresarial, com a finalidade de inspecionar e monitorar, seguindo uma prática capitalista. Por conseguinte, o recorte que será abordado tem início em meados dos anos 60, durante o regime militar, que posiciona o SE para transitar em um sistema educacional de aspecto pedagógico tecnicista e autoritário, sendo controlado e controlador. Como recorte final, tem-se a década de 1990, quando a Lei de Diretrizes e Base da Educação Nacional (LDB) de 1996 institui critérios básicos para o encargo de coordenador pedagógico. A análise documental de legislações (Lei nº 5.692/71 da Lei de Diretrizes e Bases da Educação Nacional, Constituição Federal da República Federativa do Brasil de 1988 e a Lei nº 9.394/96 da Lei de Diretrizes e Base da Educação Nacional) e a leitura da bibliografia (Silva Jr.; Placco; Almeida; Souza; Vasconcellos) tem possibilitado explorar o processo de origem, desenvolvimento e desafios desse profissional no decorrer das décadas, e, assim, compreender as modificações nas denominações, nas atribuições e a consolidação, da supervisão escolar à coordenação pedagógica. Inicialmente, voltado apenas para a verificação do exercício docente, o supervisor educacional era indesejado perante os professores, fato que perdurou até o fim do século XX. O trabalho dialógico, coletivo, transformador, articulador e formador inicia-se após a ditadura, com a idealização da Constituição Federal de 1988, na qual o uso do termo coordenador pedagógico potencializa-se, auxiliando para conciliar a relação entre coordenador e professor. Ademais, a LDB/96 vem para qualificar o papel do CP e estruturar a profissão na esfera educacional brasileira. Tais constatações ampliam o debate no que tange a instabilidade na política brasileira, já que o país esteve por mais tempo sob comando autoritário do que democrático (1960-1999), logo influenciando em diversos setores, incluindo na ação supervisora. Conforme o exposto, evidencia que vários fatores afetam o caminhar da gestão escolar, tornando fundamental escutar os coordenadores para formular teorias baseadas em evidências visando um trabalho transformador, articulador e formador com os docentes em prol da prosperidade da comunidade escolar, ocasionando uma educação de qualidade.

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The Dialogization of Historical-educational Processes: an Affair of Decolonization.

La Dialogización de Los Procesos Histórico-educativos: Una Cuestión de Decolonización.

Raúl Arango Pérez, Eric Ortega González, Raúl Navarro Zárate
Universitat de Barcelona, Spain

Abstract (in English)

The concern for the democratization of knowledge and, consequently, for its decolonization, is an issue at the forefront of the educational agenda. How have educational processes generally operated throughout history? In this paper we will try to sketch a way of interpreting historical-educational processes, in such a way that we can have a system that allows us an approach that helps us to intuit how the discourses that have survived generationally have been constructed. We call historical-educational processes the discourses and practices that make possible the education of humanity in the course of history. When we refer to the education of humanity, we are pointing to the successive formation of human life, from concrete experiences and through generations, in a diachronic process -although always with synchronic implications- of cultural construction of human existence. This constant erosion produced by the waves of generations is the event that makes possible the formation of human life; that which allows humanity to shape its form. The historical-educational processes correspond chronologically to the passage of a generation -compressed between past, present and future- (Arendt, 2018), and the analysis of their discursive nature seeks to favor the reading of the way in which this erosion has taken place, establishing vertices within their radical singularities. The dialogic and monologic discursive natures differ in that the former "refers to actions that take place through dialogue and argumentation between several people or collectives" (Vila, 2011, p.12), while the latter refer to reasoning or isolated conceptions, which reject the presence of other interpretations. A historical-educational process is more dialogical to the extent that it opens up more spaces and/or draws more from the contributions of other discourses. A historical-educational process is more monological when it silences, persecutes or omits and condemns to disappearance other discourses that are not similar to its own. This classification has great implications for the topic that brings us together, since colonization is closely related to the monologization of discourses, while the dialogization of discourses promotes plurality, respect among discourses, cultures and ways of thinking about the world, thus opening the way to decoloniality. Therefore, from a perspective that rejects absolute meanings, knowledge and values, we defend that the dialogization of historical-educational processes, in the framework we provide, is fundamental in the path towards decoloniality. We understand that "dialogue is not a historical product, but historicization itself" (Freire et. al., 1975, p.21), and that openness will allow us not only greater justice with the voices subjected throughout history and the present, but also that diversity will enrich our interpretations of reality, since dialogue is nothing more than "going out of oneself, thinking with the other and returning to oneself as other" (Gadamer, H-G, 1998, p. 356).

Abstract (in Language of Presentation)

La preocupación por la democratización del saber y, consecuentemente, por su decolonización, es un asunto de primera línea en la agenda educativa. ¿Cómo han operado generalmente los procesos educativos a lo largo de la historia? En la presente comunicación trataremos de dibujar una manera de interpretar los procesos histórico-educativos, de tal forma que podamos disponer de un sistema que nos permita una aproximación que nos ayude a intuir cómo han sido construidos los discursos que han sobrevivido generacionalmente. Nombramos procesos histórico-educativos a los discursos y prácticas que posibilitan la educación de la humanidad en el transcurso de la historia. Cuando nos referimos a educación de la humanidad, estamos señalando la sucesiva formación de la vida humana, a partir de vivencias concretas y a través de las generaciones, en un proceso diacrónico —aunque siempre con implicaciones sincrónicas— de construcción cultural de la existencia humana. Esta erosión constante producida por el oleaje de generaciones es el suceso que posibilita la formación de la vida humana; aquello que permite que la humanidad vaya moldeando su forma. Los procesos histórico-educativos se corresponden cronológicamente con el paso de una generación —comprimida entre pasado, presente y futuro— (Arendt, 2018), y el análisis de su naturaleza discursiva busca favorecer la lectura del modo en que esa erosión ha tenido lugar, estableciendo vértices dentro de sus radicales singularidades. Las naturalezas discursivas dialógica y monológica se diferencian en que la primera «hace referencia a acciones que tienen lugar por medio del diálogo y la argumentación entre varias personas o colectivos» (Vila, 2011, p.12), mientras que las segundas se refieren a razonamientos o concepciones aisladas, que rechazan la presencia de otras interpretaciones. Un proceso histórico-educativo es más dialógico en tanto que más espacios abre y/o más se nutre de las aportaciones de otros discursos. Un proceso histórico-educativo es más monológico cuando silencia, persigue u omite y condena a la desaparición a otros discursos que no sean afines a los suyos. Esta clasificación tiene grandes implicaciones en el tema que nos reúne, puesto que la colonización guarda estrecha relación con la monologización de los discursos, mientras que la dialogización de los mismos promueve la pluralidad, el respeto entre discursos, culturas y formas de pensar en mundo, abriendo así el camino a la decolonialidad. Por ello, desde una perspectiva que rechaza el sentido, el conocimiento y los valores absolutos, defendemos que la dialogización de los procesos histórico-educativos, en el marco que aportamos, es fundamental en el camino hacia la decolonialidad. Entendemos que «el diálogo no es un producto histórico, sino la propia historización» (Freire et. al., 1975, p.21), y que la apertura nos permitirá no sólo una mayor justicia con las voces sometidas a lo largo de la historia y el presente, sino que también la diversidad enriquecerá nuestras interpretaciones de la realidad, puesto que dialogar no es otra cosa que «salir de sí mismo, pensar con el otro y volver sobre sí mismo como otro» (Gadamer, H-G, 1998, p. 356).

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Forms of Hegemony Between Dominant and Emerging Educational Industries: the Case of Italian Anatomical Clastic Sheets

Marta Brunelli
University of Macerata, Italy

At the end of the 19th century and the beginning of the 20th centuries, in Italy, new teaching aids appeared in primary schools, and in Normal schools for the training of future primary school teachers. These aids were the anatomical "clastic" sheets produced by Paravia Turin, i.e. a series of paper sheets with movable parts (flaps), designed to aid in teaching the fundamentals of anatomy during hygiene lessons for primary school children and girls, and which only recently have received attention by Italian researchers. The report presents the initial findings of a research project that reconstructs the stages in the appearance and evolution of these objects, and the comparison with similar objects appeared in other countries. A careful diachronic analysis of historical series of catalogues, combined with a diachronic comparison between the catalogues and coeval aids (and still preserved in schools, museums, or libraries), reveals that these objects were innovative in the Italian context. A comparison, in fact, with similar objects appeared in the same years in other countries, such as England, France, the United States, Spain, Italy, Germany and others, reveals a strong resemblance to these items. A category of 'travelling objects' emerges consequently, revealing a complex web of scientific, commercial, and industrial relations centred around England and France. This led to a dense network of translations and adaptations of these objects being exported worldwide by the most technologically advanced industries, which had full control of the outstanding European and international trade channels. In this scenario, the emerging Italian school industry has been dominated for over twenty years not only commercially and technologically but also scientifically and culturally by northern European countries such as France and Germany. These countries, in fact, are credited with the origin of 'clastic' aids, which in the 19th century were intended for the training of future medical and para-medical professionals, as well as for the popularization of anatomical knowledge among non-specialist readers.

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"Domestic art": creation of the Domestic Course in the Estado Novo in Pernambuco (1937-1945)

"arte doméstica": criação do Curso Doméstico no Estado Novo em Pernambuco (1937-1945)

Aline Cristina Pereira de Araújo Ramos
Instituição Federal de Pernambuco - Campus Recife, Brazil

Abstract (in English)

The intention of this study when focusing on the educational practices of the Interventory ofAgamenon Magalhães, in Pernambuco, Brazil, was able to see how this government thought about education for women. We know that our documentation did not allow us to gain a deeper understanding of how your actions were received. In the context of the Brazilian Estado Novo, a discourse emerged in defense of the use of educational practices as a means of creating the perfect housewife. Her personality should be forged according to the interests of the dictatorial regime. Our study used, as primary sources, government documents, speeches, reports, decrees, etc. This apparatus does not authorize us to speak for the women who experienced the regime, it only allows us to analyze the government's intentions and its expectations regarding the uses of education in favor of the formation of a certain type of woman, considered ideal by it. The educational policy of the Government of Agamenon Magalhães followed federal guidelines regarding the differentiation between male and female education. And seeking to demonstrate the need for education aimed at women, he sought not only to prepare them for domestic tasks, but to educate them to establish and maintain their families. Men would be required to receive education for the work environment, outside the home, in order to provide for their future families. It should be noted that when the documents referred to female professions, they were talking about work carried out outside the home. The traditional role of wife/mother was seen, then, in an imposing way: as a science (domestic science), responsible for the stability of marriage. Women were free to study and work as long as they did not interfere with their sacred missions as wife and mother and, preferably, only when these extra activities would bring some benefit to the family. Decree 328 nº 493, of May 1940, created and regulated the Domestic Course in Pernambuco. This should be taught secondary knowledge of humanities, economics, hygiene and domestic art. It would consist of preparatory education and specialization, the first lasting three years and the next lasting two years. It began to require that female students had completed high school and had to take the entrance exam, which, after passing, qualified them to take the specialization course; They also had to present, at the time of registration, a certificate of moral integrity and that they did not have any infectious disease. This "specialization" would be equivalent to secondary education, after high school. At that time, a system was in force whose backbone was selectivity, combined with endless rituals of evaluation, approval and disapproval. Those teachings stood out in the curricula meticulously broken down into steps and sequences, with the aim of meeting two basic requirements: efficiency and economy in the administration of domestic service. In this way, domestic schooling went beyond the complexity and rationalization of "doing". It involved the recognition of the school as a legitimate instance of women's integral education, in the broadest conception of the term.

Abstract (in Language of Presentation)

A intenção desse estudo ao nos debruçarmos sobre as práticas educativas da Interventoria de Agamenon Magalhães, em Pernambuco, Brasil, foi de perceber como esse governo pensou a educação para a mulher. Sabemos que nossa documentação não nos permitiu um aprofundamento na compreensão da recepção das suas ações. No contexto do Estado Novo brasileiro emergiu um discurso em defesa do uso das práticas educacionais como meio de criar a perfeita dona-de-casa. Sua personalidade deveria ser forjada de acordo com os interesses do regime ditatorial. Nosso estudo utilizou, como fontes primárias, os documentos do governo, seus discursos, seus relatórios, seus decretos, etc. Tal aparato não nos autoriza a falar pelas mulheres que vivenciaram o regime, apenas nos possibilita analisar as intenções do governo e suas expectativas com relação aos usos do ensino em prol da formação de um determinado tipo de mulher, por ele considerado ideal. A política educacional do Governo de Agamenon Magalhães seguiu as orientações federais no que se remetia à diferenciação entre a educação masculina e feminina. E buscando demonstrar a necessidade de uma educação direcionada às mulheres, procurou não apenas prepará-las para as tarefas domésticas, mas educá-las para estabelecerem e conservarem suas famílias. Já aos homens caberia uma educação para o ambiente de trabalho, fora do lar, com intuito de proverem a sustento das suas futuras famílias. Deve-se ressaltar que quando os documentos se referiam às profissões femininas, estavam falando de trabalhos executados fora de casa. A função tradicional de esposa/mãe era vista, então, de um modo imponente: como uma ciência (a ciência doméstica), responsável pela estabilidade do matrimônio. A mulher estava liberada ao estudo e ao trabalho desde que esses não interferissem nas suas missões sagradas de esposa e mãe e, de preferência, apenas quando essas atividades extras fossem trazer algum benefício à família. O Decreto 328 nº 493, de maio de 1940, criou e regulamentou o Curso Doméstico em Pernambuco. Este deveria ser ministrado conhecimentos secundários de humanidades, de economia, higiene e arte doméstica. Seria constituído por ensino preparatório e especialização, tendo o primeiro a duração de três anos e o seguinte de dois anos. Passou-se a exigir que as alunas tivessem completado o ginasial e fossem submetidas ao exame de vestibular, no qual, depois de aprovadas, qualificavam-se para cursar a especialização; bem como deviam apresentar, no ato da matrícula, atestado de idoneidade moral e de que não possuíam nenhuma doença infectocontagiosa. Essa "especialização" equivaleria ao ensino secundário, momento posterior ao ginásio. Naquele período estava em vigor um sistema cuja espinha dorsal era a seletividade, combinada com intermináveis rituais de avaliação, aprovação e reprovação. Aqueles ensinamentos destacavam-se nos currículos minuciosamente desdobrados em passos e sequências, com o objetivo de atender dois requisitos básicos: eficiência e economia na administração do serviço doméstico. Desta forma, a escolarização do doméstico foi além da complexidade e racionalização do "fazer". Envolveu o reconhecimento da escola como instância legítima da formação integral da mulher, na concepção mais ampla do termo.

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Black education in Professional Education in Rio Grande do Norte (1909 to 1954)

A educação do negro no Ensino Profissional no Rio Grande do Norte (1909 a 1954)

Rita Diana de Freitas
Universidade Federal do Rio Grande do Norte, Brazil

Abstract (in English)

We have analyzed the process of schooling of black boys at different stages of the main professional education institution in the State of Rio Grande do Norte, currently known as the Federal Institute of Education, Science and Technology (IFRN). We will consider the period from 1909 to 1954, which refers to the creation of the School of Apprentice Artisans of Natal by Decree No. 7,566, of September 23, 1909; until its transformation into the Industrial High School of Rio Grande do Norte by Law No. 378, of January 13, 1937 and, a few years later, into the Industrial School of Natal by Decree No. 4,127, of February 25, 1942. This work aims to contribute to the historiography of the State of Rio Grande do Norte, which still has limited approaches to the inclusion of blacks in the Brazilian schooling process, especially in the network of schools that made up vocational education in the first decades of the Republic. Through the use of documentary sources available in the IFRN General Archive, especially iconography, we sought to identify the presence of black people in professional education, whether as students or teachers. Created in 1909 by the President of the Republic Nilo Peçanha, who was also a black man, the 19 Apprenticeship Schools were inaugurated in 1910 in the capitals of their respective federal units. We note that in the decree of creation, social origin is a determining factor for inclusion in these schools, but color is no longer a factor of exclusion as it was in the regulations for the Colleges of Educated Artisans (also called Houses of Educated Artisans) in the imperial period. Created in various provincial capitals in the mid-19th century, the regulations for these institutions imposed strict rules to prevent the enrollment of slaves, stating that in addition to age, parentage and place of birth, the color of the individual was systematically excluded from this segment of the population. In the new institution created by the Republic, we did not find any documents attesting to the color of the individual. In the enrollment books we found, there is only information on the students' names, age, place of birth, father's occupation, and home address. The lack of such records is a limiting factor for the historian of education to draw conclusions about the inclusion of this population. Hence the importance of using iconography as a research source. For the analysis of the documentary sources, we relied on the theoretical contributions of Magalhães (2004), Julia (2001), Manfredi (2002), Kossoy (2002) and Gurgel (2007), which allowed us to problematize the sources and to reflect on the lack of historiographical studies on the subject in question. In conclusion, the study points out that despite the systematic mechanisms that contributed to the exclusion of blacks from educational processes, we found that the provision of vocational education through the network of vocational schools was responsible for reducing the exclusion of blacks from access to schooling in Brazil.

Abstract (in Language of Presentation)

Analisamos o processo de escolarização de meninos negros em diferentes fases da principal instituição norte-rio-grandense de educação profissional, atualmente denominada de Instituto Federal de Educação, Ciência e Tecnologia (IFRN). Consideraremos o período de 1909 a 1954, que refere-se a criação da Escola de Aprendizes Artífices de Natal pelo Decreto n° 7.566, de 23 de setembro de 1909; até a transformação em Liceu Industrial do Rio Grande do Norte mediante a Lei nº 378, de 13 de janeiro de 1937 e, alguns anos depois, em Escola Industrial de Natal pelo Decreto nº 4.127, de 25 de fevereiro de 1942. Este trabalho visa contribuir com a historiografia norte-rio-grandense que ainda apresenta limitações nas abordagens acerca da inserção do negro no processo de escolarização brasileiro, especialmente, na rede de escolas que integrava o ensino profissional nas primeiras décadas da República. Mediante o uso de fontes documentais disponíveis no acerco do Arquivo Geral do IFRN, com destaque para iconografia, buscamos identificar a presença do negro no ensino profissional no Rio Grande do Norte, seja na condição de aluno ou na condição de professor. Criadas em 1909, pelo presidente da República Nilo Peçanha, que era também um homem negro, as 19 Escolas de Aprendizes Artífices foram inauguradas no ano de 1910 nas capitais das suas respectivas unidades federativas. Observamos que no Decreto de criação a origem social é um fator determinante à inclusão nessas escolas, mas a cor não é mais fator de exclusão como constava na regulamentação dos Colégios de Educandos Artífices (também denominadas de Casas de Educandos Artífices), no período imperial. Criadas em diferentes capitais das províncias, em meados do século XIX, a regulamentação dessas instituições impunha normas rígidas para barrar a matrícula de escravos, fazendo-se constar além da idade, filiação, naturalidade, a cor do indivíduo em uma sistemática exclusão desse segmento populacional. Na nova instituição criada pela República, não localizamos documentos que atestassem a cor do indivíduo. Nos livros de matrícula que localizamos, existem informações apenas quanto ao nome dos alunos, idade, naturalidade, profissão do pai e endereço residencial. A inexistência desse registro é um fator limitante para o historiador da educação fazer inferências sobre a inclusão dessa população. Daí a importância do uso da iconografia como fonte de pesquisa. Para a análise das fontes documentais, contamos com as contribuições teóricas de Magalhães (2004), Julia (2001), Manfredi (2002), Kossoy (2002) e Gurgel (2007), que têm permitido problematizarmos as fontes e tecer considerações acerca da ausência de estudos pela historiografia sobre o objeto em tela. À guisa de conclusão, o estudo aponta que, não obstante os mecanismos sistemáticos que contribuíram para a exclusão dos negros dos processos educativos, constatamos que, a oferta do ensino profissional pela rede de escolas profissionais foi responsável pela redução da exclusão do negro ao acesso à escolarização no Brasil.

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Finding Bright Students: Isaías Alves and the Ideas of Giftedness in Circulation in Brazil.

Em Busca Dos Alunos Brilhantes: Isaías Alves e as Ideias de Superdotação em Circulação no Brasil.

Ana Cristina Rocha
Fiocruz, Brazil

Abstract (in English)

Between the late 1920s and the 1930s, several Brazilian educators worked with versions of foreign intelligence tests in Brazilian schools. Faced with the presumed heterogeneity of the school population resulting from the expansion and structuring of the public education system, these intellectuals argued that homogenizing school classes from an intelligence point of view was one of the keys to teaching efficiency. In this paper, we are interested in understanding how the idea of "intelligence" has been constructed in parallel with that of academic achievement. In this sense, the ideas of giftedness and disability are particularly interesting to us because, following the path traced by Nathan Sleeter (2012) and James Trent Jr. (1994), we see these categories as complementary parts of the same discourse. If, in terms of classification, more and less intelligent students are in diametrically opposed ways, our hypothesis is that the same can be said of the racial and socioeconomic profile of them. In works by educators such as Isaías Alves (1932, 1933), black and mixed-race students were more often classified as the least intelligent, while white students were more often classified as the most intelligent. Our research shows that the test most used to identify these students in Brazil was the same one used by Isaías Alves in 1932: the Terman Group Test of Mental Ability (1920). In general, it can be said that the authors who worked on the issue of giftedness in Brazil, based on Terman, also discussed an image that he constructed of this student: it was associated with white children, from urban areas and with educated parents. It is important to reflect on how this image circulated in Brazil because the tests developed to identify "gifted" students were not administered to the entire school population, but only to those who appeared to be more intelligent than average. In this context, to be considered "brilliant", it was not enough for students to be "superior" in the parameters of the time. One had to appear brilliant. In this discursive play, the relationship between "color," "social condition," and "intelligence" was fundamental.

Abstract (in Language of Presentation)

Entre o final da década de 1920 e os anos de 1930, diversos educadores brasileiros trabalharam com versões de testes de inteligência estrangeiros em escolas brasileiras. Diante da presumida heterogeneidade da população escolar decorrente da expansão e estruturação do sistema público de ensino, estes intelectuais defendiam que classes escolares mais homogêneas do ponto de vista da inteligência seriam uma das chaves da eficiência do ensino, marcado por altas taxas de reprovação e de abandono. Nesta comunicação, nos interessa entender como a ideia de "inteligência" foi sendo construída em paralelo à de rendimento escolar. Neste sentido, as ideias de superdotação e de deficiência nos são particularmente interessantes porque, seguindo a trilha traçada por Nathan Sleeter (2012) e James Trent Jr. (1994), encaramos essas categorias como partes complementares de um mesmo discurso. Se nos termos de classificação, alunos mais e menos inteligentes estão em campos diametralmente opostos, nossa hipótese é que o mesmo pode ser dito do perfil racial e socioeconômico dos alunos assim classificados nesta época. Em trabalhos de educadores como Isaías Alves (1932, 1933), alunos pretos e pardos foram classificados com maior frequência entre os menos inteligentes enquanto alunos brancos foram classificados com maior frequência entre os mais inteligentes. Nosso mapeamento indica que o teste mais usado para identificar esses alunos no Brasil foi o mesmo utilizado por Isaías Alves em 1932: o *Terman Group Test of Mental Ability* (1920). De forma geral, é possível afirmar que os autores que trabalharam com a questão da superdotação no Brasil a partir de Terman, dialogaram também com uma imagem que ele construiu deste aluno: ela estava associada às crianças brancas, de espaços urbanos e com pais escolarizados. Refletir sobre o modo como essa imagem circulou no Brasil é importante porque os testes desenvolvidos para identificar alunos "brilhantes" não eram realizados em toda a população escolar, mas apenas nos que pareciam mais inteligentes que a média. Neste contexto, para serem considerados "brilhantes", não bastava aos alunos serem "superiores" nos parâmetros da época. Era preciso, antes, parecer brilhante. Nesse jogo discursivo, a relação que se fazia entre "cor", "condição social" e "inteligência" era fundamental.

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The Coloniality Of The Female Body. From Magdalene Laundries To Neoliberalism And Biopolitics

Claudia Matrella
Università di Foggia, Italy

Decoloniality begins with recognition of the "existential realities of suffering, oppression, repression, domination, and exclusion" (Ndlovu-Gatsheni, 2013, p. 15). Such recognition becomes a driving force capable of deconstructing those epistemologies that have oppressed certain subjectivities, among which that of women. In the not-too-distant past, the knowledge about women was a victim of the coloniality of patriarchy. It contributed greatly to outlining policies and educational processes aimed at disciplining and controlling female identity that was considered inferior to male identity. The perfect example of what said above is the Magdalene Laundries, total institutions operating throughout Europe since the early 16th century, whose governance/management/administration was entrusted to very strict statutes aimed at regulating the behaviour and the body of women segregated there. A bodily and social disciplining marked by the rigid code of honour that served to "re-educate" the feminine in order to redeem it and homologate it to the diktats of a society in which patriarchy was deeply rooted. The Magdalene Laundries embody the coloniality of knowledge and power exercised by a North, the patriarchy, at the expense of a South, the feminine, totally subjugated. In contemporary times to colonize the feminine is not the code of honor but neoliberal economic ideology and biopolitics. Such ideologies come from the Global North and exercise new forms of domination over the female body to discipline it by producing its instrumentalization and commodification. Just think of the consumerism and normative discourse on beauty that, in Western societies, have become socio-political tools governing women's bodies. Or just think of the pervasive effects that the ideologies of the Global North have produced on the bodies of women in the Global South. Bodies that are often in the service of commercial surrogacy.

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"Education and Post-institutional Citizenship at a Total Institution – the Example of Folåsa 1865 – 1948"

Ulrika Norburg
Stockholms Universitet, Sweden

This presentation is about the importance of education for post-institutional citizenship. Empirin is taken from a Swedish institution over a ninety-year period: Folåsa. The result shows that the students gained formal qualifications and probably also valuable knowledge in connection with their stay. The institution was in many ways a total institution in Goffman's sense and it is easy to interpret notes on offenses and punishments based on a Foucaultian analysis of power. At the same time, it is possible to see traces of the subjectification that Biesta believes teachers should give to their students. Teachers had a central role in the students' lives and could decide on their own how the teaching would be designed, which learning materials would be used and how the content of the teaching could be adapted based on what could be interpreted as individualized teaching. With the help of courses on citizenship and social life, students would be trained to become independent individuals and be able to be part of society, and thus with Biesta's concept, subjectivized. It gives indications that teaching was not only part of the institution's everyday routines, but that the individual's ability and needs were given importance for future citizenship. The idea of a post-institutional citizenship seems to have been present in the content and implementation of the teaching. All the time that was spent on education was aimed both at a functioning institutional day-to-day with clear routines and at creating good conditions for an active adult citizenship in society.

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The Swedish Missionary Society and Sami Schooling, c. 1835–1920

Björn Norlin
Umeå University, Sweden

In the late 1830s, the Swedish missionary society (SMS) founded its first boarding schools for Sami children and adolescents in small villages in the northern Swedish inland. The impulses came from British Methodists, who had helped to initiate the Stockholmbased society in 1835, as well as aided the startup of schooling in the Swedish colony of Saint-Barthélemy in the West Indies. The establishment of schools became the start of more than eighty years of engagement in Sami-related education from the SMS. With support and supervision of the Swedish Evangelical-Lutheran state church, the bishops of the diocese of Härnösand and local priests the society kept in operation between five and ten schools up until the so-called Nomadic school reform in 1913. Due to this reform, the SMS schools were shut down or subsumed under the expanding new state-governed school system exclusively directed at Sami children from nomadic reindeer herding families. This presentation focuses on SMS long-term engagement in Sami schooling, from the startup of the schools in the 1830s to their closure in the second decade of the twentieth century. This is done by focusing three analytical dimensions, each including specific research questions. i) The first dimension relates to institutional organisation and ideological principles of the missionary schools. What educational ideals shaped the schooling, how was it organised and how did this change during the examined period? What was its relation to the church, the state and the expanding elementary school system, and why were the schools discharged? ii) The second dimension aims to capture the pedagogical practice of missionary schooling. What does the sources tell us about the everyday life and educational orientation of the missionary schools? What views on teaching and the fostering of children are expressed in them? How did the pedagogical practice change in relation to organisational changes? iii) The third dimension revolves around the mission as a mediator of knowledge about the Sami to the public. What were defined as the mission's main problems in terms of education, and how was the Sami represented in relation to this? By this examination, the paper aims to contribute to a better understanding of how these missionary schools operated on a day-to-day basis and of their overall educational ideals, and thus in a broader sense add knowledge to the history of missionary education as well as to (settler) colonial and Indigenous schooling.

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