# ISCHE 29

The 29th Session of the International Standing Conference
for the History of Education, Hamburg, July 25-28, 2007



## Children and Youth at Risk
### Approaches in the History of Education

- Abstracts -

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## Acknowledgements

## Conference Theme

# Children and Youth at Risk: Approaches in the History of Education

Childhood and youth have been beset with risks at all times and in all geographic and cultural environments. However, what is specifically perceived, discussed, described and investigated as a risk has been subject to considerable change over time. This shows in its specific effects on educational practices, institutions, theories, and political measures. The focus of this conference will be a look at the historical development, shaping, and construction of risk elements in childhood and youth and their pedagogical implications and effects.

This issue can be viewed from multiple perspectives and investigated in its individual, group-specific or social dimensions. It can be approached and explored from different angles. There are the restrictions, controls, dangers and constraints affecting children in their physical, psychological and social development, among them ideas and conceptions of education struggling for moral and social dominance at the individual and societywide level, or the dangers and threats posed by children and youths themselves.

The conference aims to focus on the following aspects. Proposals for papers should address one or more of them:

1. Institutional and organisational aspects
2. Practices and interaction
3. Concrete life experience
4. Concepts, constructs and discourses
5. New approaches and historiographical challenges.

## Organisational Committee

ISCHE 29 will be co-hosted by the Department of Education, Faculty of Education, Psychology and Human Movement, University of Hamburg. Members of the local organising committee are:

Prof. Dr. Christine Mayer
Prof. Dr. Ingrid Lohmann
Prof. Dr. Birgit Herz
Prof. Dr. Vera King
Prof. Dr. Carola Groppe (Helmut Schmidt University, Hamburg)
Susanne Spieker M.A. (Conference Secretary)
Sylvia Kahouaji

**Programme Committee**

Programme planning and paper reviewing will be carried out in close cooperation between the local organising committee, the Section of History of Education of the German Educational Research Association (DGfE), and the ISCHE 29 academic board. Members of this board are:

Dr. Marcelo Caruso, Humboldt University Berlin, Germany
PD Dr. Eckhardt Fuchs,
Georg-Eckert-Institut für Internationale Schulbuchforschung, Braunschweig, Germany
Prof. Dr. Klaus Peter Horn, University of Tübingen, Germany
Prof. Dr. Heidemarie Kemnitz, Technical University of Braunschweig, Germany
Prof. Dr. Christoph Lüth, University of Potsdam, Germany
Prof. Dr. Eva Matthes, University of Augsburg, Germany

**Publication**

A selection of papers presented at ISCHE 29 will be published in a special issue of *Paedagogica Historica*. Scholars whose proposals have been accepted are encouraged to submit their complete papers to the local organising committee to be considered for inclusion. Deadline for submission of papers is August 15th, 2007. An electronic version of the paper should be sent as email attachment to ische29@erzwiss.uni-hamburg.de, and four hard copies should be sent to:

Prof. Dr. Christine Mayer
University of Hamburg
Department of Education
Von-Melle-Park 8
20146 Hamburg
Germany

The authors will be notified of acceptance before December 31st, 2007.

## Keynote Speakers

### Biographical Notes

**Jeroen J.H. Dekker** is Professor of History and Theory of Education at the University of Groningen and president of the Groningen Research School for the Study of the Humanities. He was visiting professor at the History and Civilisation Department of the European University Institute in Florence, was a former president and secretary of ISCHE and a former president of the Belgian-Dutch Society for the History of Education. He is a member of the editorial staff of *Paedagogica Historica*, visiting member of the Editorial Board of *History of Education*, and member of the Editorial Board of *History of Education Review* and *Pedagogiek*.

He specialises in the social and cultural history of education. His publications deal with the history of marginality, philanthropy and education, and with the history of childhood and parenting. Among his publications are *The Will to Change the Child. Re-education Homes for Children at Risk in Nineteenth Century Western Europe* (2001) and *Het verlangen naar opvoeden. Over de groei van de pedagogische ruimte in Nederland sinds de Gouden Eeuw tot omstreeks 1900* (2006) (The Desire to Educate. On the Growth of the Pedagogical Space in the Netherlands from the Golden Age until 1900) on the pedagogical meaning of images in history.

**Catherine J. Kudlick** is Professor of History at the University of California, Davis (USA) and is president of the Disability History Association. She received her PhD from the University of California, Berkeley in 1988, and has published two books: *Cholera in Post-Revolutionary Paris: A Cultural History* (1996) and with Zina Weygand, *Reflections: the Life and Writings of a Young Blind Woman in Post-Revolutionary France* (2001, French trans. 2004). Her articles include: "Disability History: Why We Need another 'Other'" in *The American Historical Review*, "The Blind Man's Harley: White Canes and Gender Identity in Modern America in *Signs*, and "Modernity's Social Miss-Fits: Blind Girls and Marriage in France and America, 1820-1920" in R. Bell and V. Yans, *Women on their Own* (German version in *Die Welt als Barriere: Deutschsprachige Beitraege zu den Disability Studies*, 2006). Her current project is a comparative history exploring the history of attitudes toward blind people and blindness in modern France and America. Her teaching centers on disability history, gender history, and the history of medicine. In 2004 she was a visiting professor at the Conservatoire des Arts et métiers in Paris.

**Ibrahima Thioub** is Professor of History and Chairman of the History Department at the Cheikh Anta Diop University (Dakar, Senegal). He is the Coordinator of the United Nations Research Institute of Social Development (UNRISD) on the Global Civil Society Movement: Dynamics of International Campaign and Local Implementation. Since 2001 he is Vice President of the Association of African Historians (AAH), and since 2003 President of the Association de Recherche Ouest Africaine (AROA). He is the editor of *Afrique et Histoire*, International Journal of African History (France), *Revue Sénégalaise d'Histoire*, and *Afrika Zamani*, Journal of AAH. In addition he is a Board Member of H-Africa and H-West-Africa Humanities Online. Among his last publications were "Relations inter-impérialistes et circulation des armes à feu en Afrique occidentale à l'époque coloniale" in *Cahiers Histoire et Civilisation* (2005), "Regard critique sur les lectures africaines de l'esclavage et de la traite atlantique" in I. Mandé & B. Stefanson (éds), *Les Historiens Africains et la Mondialisation. African Historians and Globalization* (2005), and "La gestion de la marginalité juvénile dans la colonie du Sénégal : de l'abolition de l'esclavage aux écoles pénitentiaires, 1848-1906, in *Les Cahiers Histoire et Civilisations* (2003).

**Juliane Jacobi** is Professor of History of Education at the University of Potsdam (Germany). She habilitated in the field of Education at the University of Bielefeld in 1986. From 1979 -1980 she was a Visiting Fellow at the Department of Educational Policy Studies at the University of Wisconsin, Madison (DFG-research grant). Between 2003 and 2005 she was Visiting Professor at the Central European University of Budapest in the Department of Gender Studies.

The main focus of her research is history of education and religion, and education in early modern times. She is also specialized in the relation between gender and education. Her recent publications include "Elementar- und Berufsbildung der Mädchen im halleschen Waisenhaus 1695-1769" in A. Hanschmidt & H.-U. Musolf (eds), *Elementarbildung und Berufsbildung 1450-1750* ( 2005), "Gender" in Benner & Oelkers (eds), *Historisches Wörterbuch der Pädagogik* (2004), "Pietismus und Pädagogik*"* in *Zeitschrift für Pädagogische Historiographie* (2002). In 2005 Prof. Jacobi edited, annotated and introduced the complete works of Martin Buber on Youth, Education and *Bildung*.

**Abstracts of Plenary Lectures**

### Children at Risk in History: A Story of Expansion

Dekker, Jeroen J.H., University of Groningen, J.J.H.Dekker@rug.nl

Looking at children at risk in history, one of the most striking changes over time is the relative and absolute growth of the number of at risk children. Although this is not a linear development - in the seventies of the $20^{th}$ century the need for intervention and prevention was much weaker than before and after that period -, the long term direction of history indeed seems to indicate growth. This is a paradox when looking at the social, economic and scientific development of the Western World, the world this presentation is focused on. When, in the $19^{th}$ century, initiatives for the protection of children at risk were developed, these initiatives aimed at diminish substantially the number of children at risk. This ambition of diminishing the group of at risk children continued throughout the next century amongst almost all child protectors. The $20^{th}$ century, however, known among pedagogues as the Century of the Child, seems to have developed into in proportion that period in history in which more children than ever before were being diagnosed as at risk.

Indeed, the history of at risk children is a history of the birth of time and again new categories of such children together with new measures and institutions. It is the history of orphans and orphanages, of criminal children and reform houses as initiated by one of the first child protection protagonists for child protection Mary Carpenter, children with physical disabilities like deafness and blindness and homes and learning methods developed specifically for them, for example by the famous Louis Braille, deprived children and rescue houses, founded by famous philanthropists like Frédéric August Demetz and Charles Lucas in France, Willem Suringar in the Netherlands, Éduouard Ducpétiaux in Belgium, and, close by Hamburg, Johann-Hinrich Wichern with his leading Rauhe Haus. In the $20^{th}$ century, it also became the history of nervous children and ambulant psychiatric and psychological centres, of children with developmental problems and diagnostic and therapeutic centres, of children with war traumas and methods to initiatives to protect them, and finally migrant children and the approach of their risks in family and school.

In this contribution, not all these categories can be treated. The focus will be on risks related to behaviour of the child and of its family, not to physical and mental disabilities. It is true that the history of these disabilities is fascinating scientifically and also because of the emancipation of children and youth with these disabilities. The reason why I focus on behavioural and family risks is because these factors probably play the main role in the historical process of expansion of the category of children at risk.

The reason why the image of childhood, in romantic times still connected with holiness and innocence, increasingly went together with behavioural and family risks, the question which risks were considered as the most important ones, finally the question whose risks are at stake, the children's or the society's: these three issues will be central in this presentation.

**Disability, History, and Childhood: Lessons for the Mainstream**

Kudlick, Catherine J., University of California, Davis, USA, cjkudlick@ucdavis.edu

Where do our ideas about disability and disabled people come from, and what role does disability serve in creating a sense of social order? Arguing that one major source for our fears derives from children's books and stories from the nineteenth century, this talk will explore the historical roots of western ideas about physical difference. I will focus on materials from western Europe and north America that have blind characters. My research has found that beginning with Greek myths and fairy tales, significant numbers of stories for young adults place children – and blind children in particular – at the center often as victims or, in keeping with the conference theme, as "children at risk." Meanwhile, stories with adult blind characters that tend to be either pathetic or evil employ danger in interesting ways to maintain social and gender hierarchies. From the helpless blind girls in stories by leading children's authors such as Louisa May Alcott, to the terrifying blind beggar Pew in Robert Louis Stevenson's *Treasure Island*, to the emasculated men in stories by Guy de Maupassant and Maeterlinck, to the feel-good stories about Helen Keller, blind characters have shaped the cultural imaginations of adults and children alike. At the same time, they have limited possibilities for imagining blind people, causing direct lines to be drawn between blindness, disability and "children at risk."

After exploring several stories with blind characters, the talk will step back to contrast traditional approaches to the narratives of blindness with techniques employed in the field of critical disability studies. This growing interdisciplinary field invites scholars to explore disability as a category of analysis much like race, gender, class, and sexual orientation. Read through this interpretive framework, nineteenth-century stories that present blind characters offer unintended lessons about stigma, the creation of social hierarchies, and morals that aim to teach all children how to conform to normative behaviors and ideas. Such stories persist today, either because they have been passed down through the generations or because contemporary authors have unwittingly embraced these older ideas and incorporated them into modern depictions. By drawing on ideas of sentimentality and pathos, stories with blind characters offered ambiguous examples of redemption because they often are linked so directly to punishments for any number of transgressions. Thus, any child or adult reading them internalize contradictory ideas. On the one hand, the characters created distance through pity, much like discussions of charity helped maintain clear distinctions of social class. On the other hand, nineteenth-century depictions of children with disabilities often inspired fears by suggesting blindness as possibly contagious.

While a literary scholar might read these roles as symbols or metaphors, as a historian I read them as products of a unique convergence of factors as western societies confronted the growing pains of modernity. In both western Europe and north America, the stories emerge at a time of major economic, social, and political changes when (author)ities discovered children as an important, if vulnerable link between past and present in an unstable world. Ultimately, I will argue that these blind "role models" (both positive and negative) taught cultural values at the same time that they provided intriguing tools for subversion.

## The Abolition of Slavery (1848) in Senegal and its Impact on Domestic Child Labour and Education

Thioub, Ibrahima, University Cheikh Anta Diop Dakar, tekrur@refer.sn

During the second half of the nineteenth century, the abolition of slavery (April 27, 1848), the spread of colonial wars of conquest, and the specialization of local economies in peanut production considerably disrupted the territory that was to become the colony of Senegal. Intense urbanization also made its mark on the period following the economic boom of the trading posts at Saint-Louis and Gorée during the 1850s, the expansion of the peanut sector, and the installation of railways and seaports in Dakar, Rufisque, and Thiès. Many excellent publications have thoroughly studied these changes, allowing us to examine an aspect of colonial history that Senegalese historians have mostly neglected: social marginality in booming colonial cities. The rich documentation preserved in the Senegalese national archives establishes the existence of groups in urban centers whose material privation, social status (e.g., recently freed slaves), and/or supposedly deviant behavior disturbed the logics of reproduction of the colonial system. Colonial authorities devoted constant attention to the control of these groups of people at a fairly early stage. In a remarkable mimesis, administrators transposed in the colonies solutions that had generally failed in the metropole. In a context of less favorable conditions, and with inadequate means,the French imported techniques such as the tutelage and patronage of delinquent individuals, and their incarceration in first private, then public, reformatories.

Different methods of social control, punishment for deviant behavior, and corporal discipline emerged in the metropole and in Senegal. While in France techniques of social control at the end of the nineteenth century were based on a long history of incarceration, Senegalese communities only encountered this mode of punishment in the context of colonial domination. Contrary to the expectations of colonial authorities, the transplant did not succeed completely. Colonizers established age criteria to determine the imprisonment of various delinquents. For children recently freed from slavery, colonists had recourse to private persons who agreed to educate the children. Subsequently, the colony established public institutions and formal welfare for minors, both freed slaves and youth who had been in trouble with the law.

This contribution examines the management of marginalized youth in Senegal through the establishment of penitentiary schools as private institutions (1888-1903), and public ones (1916-1927). The history of these institutions highlights the difficulties encountered by colonial, power in controlling marginal groups in Senegal.

**Orphans and orphanages between charity and education. The case of the 17th and 18th century**

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In early modern times orphans have been children who could not expect sufficient support from their family because of the lack of one parent, in most cases the father. In a first step I will clarify of whom we are talking, if we talk about orphans and what have been the conditions of living in a society which was organized by a high variety of status for these children. Why could they be called „children at risk". What options have been developed to raise these children and how was the variety of institutions that have been founded in the 17th and 18th century organized. This part of my paper will conclude with some considerations of the relevance of the "Waisenhausstreit", a prominent German controversy brought about by enlightened educators, doctors during the second half of the 18th century. The option of raising orphans in centralized institutions became a controversial issue. The opponents of orphanages argued that the children where were subjected to disciplinary cruelty, poor health conditions, high mortality and educational neglect and suggested foster families as a better option, while the advocates of orphanages questioned these assumptions on the grounds of contradicting experiences.

My paper is based on my micro-historical investigation into the Hallesche Waisenhaus between 1695 und 1769. The outcomes from Halle are contextualized within the founding activities of orphanages in the Netherlands and Germany from the 16th to the 18th century. Not only that many of these institutions did pursuit educational objectives but they were also deliberately functioning according to certain pedagogical principles.

Finally I will discuss the outcomes of my investigation from the point of view of the history of educational thought. In the light of current theories of informal education and social work early modern orphanages are looked upon as embedded in traditional charity. Klaus Mollenhauer claims in his theory of social work that "Hilfe" (care) as a relevant category of educational theory only develops in modern industrialized societies under the circumstances of what we now might call modernity in the Weberian sense of the term. Only modern societies develop conditions under which certain individuals are submitted to conditions under which the "old" social institutions such as families, schools and work place no longer meet their socializing functions. Under theses conditions „Hilfe" (care) emerges as a pedagogical category. But, could we still hold that the orphanages founded in the 17th h and 18th century have been part of "traditional" charity and not of education in the modern sense of the word?

# Abstracts

Please find the language of the presentation in the programme. The ISCHE 29 Local Organizing Committee advised all speakers not presenting in English to prepare a PowerPoint-presentation or a summary of their presentation in English to support a fruitfull discussion.

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**Botswana youth at risk: reflections on a pedagogical intervention**

The incidence of youth at risk in various parts of the world is well documented in the literature (UNICEF, 2002; Clarke, 2002; Cohn, 2001). The dimensions of youth problems range from the personal to the social and the effects are felt at local and national levels. While globalisation may have been partially responsible for the exportation of some strands and patterns of risk, local and community problems and context-based home-grown issues have been significant as major factors. In Africa, the incidence of child soldiers, armed conflicts and guerilla activities, the growing prevalence of HIV-AIDS, streetism, poverty and unemployment patterns and figures among youth continue to increase the incidence of risk. Africa's notable share of the problem is further compounded by the lack, in many cases, of a viable governance strategy with corresponding accountability. While Botswana boasts a higher standard of living among other African nations and is admired for its economic success story, the incidence of youth at risk in the country is high, similar to what obtains elsewhere. The consequences are as serious as the dimension of the responses required.

Approaches aimed at addressing the problem over the years have included a system of state interventions through policy enunciation, establishment of structures and the inclusion of agency-oriented initiatives, sometimes with global partnership thrusts. Non-governmental organizations involvement has also been a key. Pedagogical initiatives have also been seen, sometimes with an international thrust. One such is the involvement of the Commonwealth which, over the years, has spearheaded the development of a Diploma programme to train youth workers. Through this, a pattern of advocacy is pursued, and recognition given to the context of practice. Recently, local inputs by way of institutional ownership have been applied, with the hope that local trainers will actively participate in combating the problem of youth at risk.

This paper explores the incidence of youth at risk in Botswana, within the context of a variety of challenges that the youth face, their own response to these problems, and the nature of state intervention. As part of the background, the paper explores policies in historical contexts and reflects on some theoretical postulations on the interventions. Various issues, reflecting epochal thrusts, problem analysis, patterns of state and educational intervention are explored. Using historical and discursive analysis, the paper examines the problem trends, thematic and policy responses and the nature of pedagogical intervention. Among the problems highlighted in the paper in relation to youth at risk are HIV-AIDS, streetism, deviance, youth pregnancies and early parenthood, drug abuse, among others. The nature of youth synergy, response and participation in mitigations is also highlighted. On the pedagogical intervention, the starting of a Diploma in Youth in Development Work Programme, with the principal involvement of the Commonwealth Secretariat is discussed extensively. Training strategies and methodologies are examined and the future of the current pedagogical support and intervention explored.

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**Youth at Risk: A Study of Factors Influencing the Female Dropout Syndrome in the Botswana Basic Education System**

In the developing countries of Africa, where basic education has been recognised as the minimum school education for the youths, the dropout syndrome generally affects more female pupils than their male counterparts. In many English-speaking African countries (for example Botswana), basic education lasts for ten years, comprising seven years of primary schooling as the base, rounded out with three years of junior secondary schooling. In others (for example Nigeria), basic education lasts for nine years: six years of primary and three years of junior secondary schooling. Studies of the enrolment and completion rates in the Botswana basic education system shows that more girls than boys drop out of school before they reach the top classes, some by the time they are in the last year of primary schooling, others before the end of their final year in the junior secondary school.

The survey method was used to find the reasons for the high incidence of female dropout from the Botswana basic education institutions (primary and junior secondary schools). It was found that poverty, peer influence, teen-age pregnancy, early marriage and the impact of HIV/AIDS (on the affected and the infected) were topmost on the list of reasons for female dropout from the basic education system. On the basis of these findings, suggestions are made to parents, Government, civil society organs, local communities and school heads on possible ways of keeping the girls in schools throughout the basic education years.

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**Kept safe from the evil world. The Moravian boarding school for girls in Montmirail between 1766 and 1800**

My paper presents a section of my PhD project which is concerned with the Moravian Brothers' boarding school for girls in Switzerland, analysing the foundation and development of the institution both in the context of Moravian educational aims and schooling opportunities for girls in Switzerland. The main focus of this presentation lies on the Moravians' effort to protect the girls against the "evil world".

The boarding school in Montmirail was opened in 1766, its founders expecting that the institution would be beneficial for the "work of God" in Switzerland. It was hoped that the daughters educated in Montmirail would pass the "impressions of the saviour" they received in the Moravian Brothers' community on to their families and later to their children. Accordingly, the girls' religious education was emphasized. However, the teaching of "useful and needful things" was not to be neglected, either, since the institution aimed at recruiting girls from German-speaking families who were sent to the French-speaking part of Switzerland by their parents for them to learn bourgeois virtues and subjects, notably French. The educational objectives of the Montmirail School thus complied with the widespread Swiss tradition of the "*Sprachaufenthalt*", a lengthy stay away from home to learn a foreign language.

Even if in practice such stays were common, there were still voices in contemporary discussions that argued against an education in French-speaking Switzerland, cautioning against high costs, a superficial education and negative implications for health and manners. Those criticisms met with general public interest; the foundation of the daughters' school in the city of Bern in 1792, for example, also

responded to the argument that such a school would spare girls a stay in French-speaking Switzerland.

It seems that the Moravian Brothers' institution had found a niche. While on the one hand it aligned itself with the tradition of the *"Sprachaufenthalte"*, it at the same time distinguished itself from other boarding schools by emphasizing that "frivolousness", "vanity" and "worldliness" had no place at the school. Instead, the founders envisaged the boarding school – situated high above Lake Neuchâtel – as a place where the girls would be "kept safe from today's evil world". As such, the institution equally followed a pietistic tradition. Apart from the school's remote location and its religious education, strict supervision ensured a high level of "protection" from influences from the outside world. My presentation particularly focuses on those educational aims, preventive measures and surveillance methods that were put in place for the sake of the girls' protection against the "evil of the world" – measures that critically shaped life at the boarding school in Montmirail.

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**Reaching children and youths at risk in Africa. The contributions of Rochas Foundation, child care trust and complementary rapid education programme (1994-2006)**

Risk in reference to children and youths, is a circumstance, influence, or behaviour that militates against young persons growing up into a well adapted adult in their cognitive, social, emotional or physical abilities. Such children in African traditional society were usually unattended while a host of them suffered neglect, abuse or even murder as some were sacrificed to the African gods in the olden days. Records show that special people including albinos, twins and mentally retarded children were victims of such brutal acts in the past. The coming of Western missionaries and the spread of Western civilization, however, put an end to such cruel acts. Apart from governments, individuals and groups have recently directed their efforts at assisting children and youths at risk in Africa. This presentation will focus on three famous organizations and programmes in Africa committed to reaching out to children and youths at risk. They are the Rochas Foundation, the Child Care Trust and Complementary Rapid Education Programme. The Rochas Foundation was established in 1994 expressly to take care of children and youths at risk in Nigeria. The Foundation had made a tremendous socio-economic contributions to alleviate the sufferings of the underprivileged in Nigeria .Through its Reach Out and Touch Programme, it has achieved some brilliant successes in reaching children and youths at risk in Nigeria. The Child Care Trust, another non- governmental organization, aims to empower children and youth with special needs in Nigeria. The Complementary Rapid Education Programme was launched in Sierra Leone in 2000 to reach out to children and youth at risk in the country after ten years of civil war. This paper will analyse the historical development of the organizations and programmes. It will examine the major organs of the organizations and critically analyze their contributions at reaching out to children and youths at risk in Africa. It will also discuss the major problems faced by the organizations and suggest solution to the problems.

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## Young Neapolitans at risk: Julie Schwabe and the Hamburg-Manchester-Naples Connection

In the wake of its conquest by Garibaldi in 1860, the city of Naples became the object of many new missionary and charitable endeavors. Among those who focused on the children of the streets and slums of this overcrowded and unsanitary city was Julie Schwabe (1818-1896), who grew up in Hamburg but had lived in Manchester since 1837. From the spring of 1861 until her death thirty-five years later − except for a short period in the later 1860s − Schwabe devoted much of her time and significant financial resources to attempting to educate children of a largely illiterate society.

Building upon an article I published in *History of Education* in November 2005, which centered on the fundraising Schwabe performed for her schools, my paper for the ISCHE meeting will examine her conceptions of the evils she was trying to remedy. No one risk was dominant: issues of sanitation and health, of training for gainful employment, of escaping from clerical obscurantism, and even of possible infection by socialist ideas all drew her attention.

The paper will also highlight the models she used in shaping her multi-faceted institution. These included experiences with her husband's factory school outside Manchester, British ragged and industrial schools, and the schools of the Paulsenstift in Hamburg. Beginning in late 1871, Schwabe also became an advocate of kindergartens, the aspect of her work in Naples that is most often remembered when she is remembered at all in modern historiography.

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## Girls at Risk: Imagined Innovation, the Female Learning Space and Colonial India

Shortly after the opening of the Suez Canal lonely military boats plied their way back to England repatriating wounded soldiers. Accompanying them were assigned Eurasian educated girl carers whose fares were paid by the state, with the promise they could meet their English fathers once more, long departed from India. This sad intersection of affiliations and affections was a product of the unique girlschooling experience in the raj.

Mid-way through the nineteenth century the state had created a new rationale for educating girls, as part of the 'civilising mission' mostly for Eurasian females and as a refuge for the Hindu 'widow.' An active though unproductive dynamic was created, driven by the peripheral and marginalised female learning space that the state still felt compelled to authorise and control.

As a result of these superficialities, the raj became adept at suddenly embracing and then abandoning various girl school incarnations in India. Its theoretics for doing so seamlessly travelling across its own strong divides of race, class and even child/adult. This was perilous for those Eurasian girls, whose education unwittingly funnelled them into the role of 'moral' exemplars of the raj, dangerously stranding them between two cultures and even recruiting them at Nagpur for sexual abuse, venereal disease and then sudden abandonment.

This paper posits why the British spent so much time talking about female education but seemed to content themselves with so little success in its application in the field. More importantly, it looks at the perils this created for its girl students whose education was largely untrammeled by the deeper contours of thought that directed raj schooling for boys.

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**Manual for Integral Planning of University Campus by Rudolph Atcon (SWG Cross-Cultural Influences)**

This paper aims to analyze the Manual for Integral Planning of University Campus, written by Rudolph Atcon and published by the Council of Rectors of Brazilian Universities (CRUB) in 1970. It is part of a research project sponsored by CNPq, called "Architecture, urbanism and education: "Brazilian university campuses", which was coordinated by Gelson de Almeida Pinto (EESC/USP) and supported by Ester Buffa (UFSCar/UNINOVE). In this study we will take this approach: initially, we focus on the establishment of the first universities in medieval Europe, in countries such as France, Italy and England. Afterwards, we show how universities introduced the concept of university city or university campus, that is, a special city located in the country. This idea came to Brazil in the 60's and it has begun to influence the planning of Brazilian universities since then. Thus, we have always tried to relate the higher education policies, conceptions, models and their functions to the planning of physical space for a campus setting in a manner that involves questions concerning architecture and urbanism.

Thus, we can identify two periods in the evolution of Brazilian higher education. The first began with the creation of the first isolated colleges in our country, about the time of the settling of the Portuguese court in Brazil, continued through the creation of the first universities, between 1920 and 1930, and went on until the 60's. It is possible to say that in this period the conception of a higher education called traditional or humanist was predominant. It aimed to give students a general formation in order to prepare them for liberal arts as well as to educate them to be intellectual leaders. In the second period, which began in 1960 with the Military Coup and afterwards with the University Reform of 1968, the Brazilian university model changed entirely. It involved, then, the development of education and research inside the university in order to achieve technological and scientific progress. Thereby, it was to promote the economic development of the country. At this point, the university campus model was adopted: the university is far from the city, the campuses are built in the suburbs, keeping an ambiguous relationship with it – at the same time as the campuses depend on the city, they reject it most of the time.

The mentioned publication by Rudolph Atcon about the university campus, which has been influential in the planning and building of campuses, reflects the great transformations that occurred in the Brazilian higher education system during this time.

Rudolph P. Atcon, who is known to Brazilian education scholars mainly due to the Atcon Report (1966), was born in Greece, but was naturalized as a North American citizen and stayed in Brazil between 1953 and 1956. During this period he provided services to CAPES, the agency of the Brazilian Ministry of Education. After the Military Coup, in 1964, Atcon returned to Brazil, at the moment in which the first agreement between MEC and USAID (1965) was signed to organize the Team to Support the Planning of Higher Education. Afterwards, he was hired by the Higher Education Directorate, with the objective of proposing structural changes that were necessary, in his point of view, to Brazilian universities. Atcon, who had already visited universities in other countries in Central and South America and had worked at the University of Concepcion, in Chile, visited 12 Brazilian universities in four months. Then, he proposed, as an advisor, some measures based on his diagnoses that were

supposed to be implemented in a reorganization called the Brazilian university modernization.

It is well known that the Atcon Report as well as the Meira Mattos Report (1968) supported the University Reform of 1968, that was enacted under the protection of the Fifth Institutional Act (AI-5) and the 477 Decree to solve what was called Student Crisis. For the modernization of Brazilian higher education, Atcon proposed, apart from other things, that the university would be managed like a corporation, with a governing board recruited among businessmen and unlinked to people involved with scientific and academic life. Rationality, efficiency and productivity were to be the most important words in the restructuring of the Brazilian university, extending to the planning and building of campuses. But the Meira Mattos Report, worried about the lack of discipline and authority showed by the student protests, recommended a new managerial and disciplinary order. It proposed a reform that would make the university an instrument of accelerating national development.

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## Children in the Brazilian army in the nineteenth century

This paper aims to present part of our research on the role of the Brazilian Army in the configuration of school education in its early stages. In the nineteenth century the professionalization of Western armies influenced not only military education but military professional activities as well. Technological advances speeded up important changes in warlike activities, creating considerable changes in the armed forces as a whole and the different functions of each arm. One felt the need for better education for officers and soldiers. Up to that moment the Brazilian Army's institutional setup had existed at an embryonic stage. Other military organizations in the Western world also underwent this process of professionalization. Part of the process involved the creation of schools for children in the Army arsenals, intended for worker apprentices (from 1840 to 1889).The main categories of analysis in this essay are *domination devices, working class, slavery and schooling.* Slavery characterized the Imperial Period of Brazilian history .The Army played a significant role in the construction of the state and its framework. Slaves and other lower classes, particularly early free working peasants, required social control. The Army accomplished this task by incorporating devices it used on its soldiers. It was a common practice in the nineteenth century for the Army's workforce to be comprised largely of children.These children were recruited among orphans or "received" from poor families. Very early in their lives, they were taken away from their family environment and subjected to an extremely rigorous studying regime. In the morning they had several classes: reading, writing, drawing and catechism. The knowledge of these subjects was considered important for the accomplishment of a worker´s required tasks. In the afternoon they worked in the Arsenal under the supervision of a master. Practical instruction was given on the job. The risk factors for children in the Brazilian Army in the 19th century were related to the use of tools, the living conditions at the arsenals and the discipline required for the Army.

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**Selecting the mentally retarded child. The Dutch struggle about the demarcation of expertise**

In the middle of the 1950s the head of the Dutch Provincial Psychiatric Service of Groningen, Dr. H. Kuipers, and the head of the local school for retarded children, J.J. Zuidema, were involved in a fierce dispute. They disagreed about the composition of the commission which examined candidates for the school for the mentally handicapped. Kuipers and Zuidema argued over the position of all the members of the commission, which meant they argued about the role of the school physician, the head of the school and about the role of the Psychiatric Service. The discussion got out of hand and the school physician as well as the head of the school ended the process. Our paper will present this case and discuss it in the context of the struggle about the the demarcation of expertise in the 1950s in the Netherlands.

After World War II the psychological examination of children became more important. From the early 1950s onwards psychologists entered the school, hired by school medical services. Expertise in psychodiagnostics was considered especially important for selecting children for schools for the mentally handicapped. Because of this the Royal decree of 1949 stipulated the presence of psychological experts in the selection committees. Until then the selection of children for these school had been in the hands of both the school physician and the head of the school. Because the psychologists immediately claimed autonomy in their field of expertise, school physicians saw them as a threat. Because of this, a struggle about the demarcation of expertise broke out in the middle of the 1950s. The case presented, however, shows that the struggle for expertise not only occurred between school physicians and psychologists, but also between headmasters and psychologists. Headmasters feared a devaluation of their professional expertise, because, until then, they had been considered to be the experts in the field of the mental health of children.

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**Social danger and moral rehabilitation of young teenager: An educational stake of the development of Sport in France (1958-1968)**

The economic situation of the sixties in France is simultaneously marked by a major political upheaval with the advent of the 5th République and the definition of a new social category, the teenager, whose political management posed more and more real challenges. Considered in danger, the young French teenager, whose behaviour seemed deviant and included practices situated at the margin of accepted social standards, had to be the subject of detailed attention by the school. The structural measures creating new school establishments as well as those leading to the lengthening of compulsory schooling fall under the heading of democratizing the French education system. They especially aimed at creating a framework of operation in conformity with the political ideals with which school must be made the comply. Jean Berthoin, Minister for National Education (MEN), and Maurice Herzog, High-Commissioner for Youth and Sports, regularly point to the maladjustment of youthful behaviour. Among the actors

within the school system, a consensus around the need to rehabilitate young people in order to ensure the future of France is established .

While specifying the representations related to young teenagers, it will be a question of identifying the forms of education likely to meet the goal of social readjustment. For this reason, the promotion of sports through the implementation of mass Physical Education (PE) illustrates the assumption of responsibility by the school for this youth in danger. The teaching of PE, which was not limited to knowledge of the subject, became a carrier of the values of training an idealized citizen. Being regarded as an innovative elements at school and constituting one of the priorities of the sixties, PE is thus emblematic for the field of the representations related to the French youth as well as for the forms of education which address him. The positions of Mr. Herzog (1963) reveal the role played by these practices: "The clean nature [of the sport] precisely made it the most powerful ally of morals […]. The sportsman […] fights against nonchalance and carelessness by continuing his training ". Less than their physical dimension, it is indeed the moral dimension of sports which is focussed on in this decade of sportification (N Elias, 1986) of French society.

From an analysis of the institutional speeches as well as a review of *L'Education nationale*, combined with the initiatives taken as regards PE, we want to specify the direction of the transformations in teaching regarding a youth perceived at the same time to be in danger and a danger. With the revolt of students, the crisis of May 1968 would result in a rejection of this system of formation set up ten years earlier.

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**Children at risk in the 'history of education' textbooks in Hungary**

This paper explores the nature of discourses on children at risk in the history of education textbooks in Hungary. The history of the education of these children wasn't an important issue in these textbooks, but two layers of discourse can be identified in them. The first links directly to the situation of children at risk. The second layer can be described as an indirect one: the discourse on punishment and discipline.

The history of historiography of education in Hungary can be divided into three periods. The first lasted from its formation in the second half of the 19th century to the Second World War. The second phase started after the war and was dominated by dialectical materialistic historiography. The third period has begun after the democratic transformation in 1990.

An institutional approach was dominant in the first period. The second half of the 19th century was an age of changes in Hungary. The repression that followed the revolution in 1848-49, ended in 1867 with the Compromise (Ausgleich) with Austria. In 1868, the Public Education Act first enacted that the children were obliged to attend public elementary school between the age of 6 and 12. The expansion of the school system which followed this act resulted in a growing number of teacher training institutions. Most of the authors worked at these institutions, so they described the history of education as an evolution that led to the school system of their times. The formation of the modern national school system coincided with the foundation of the first institutions for handicapped children. Therefore the only topic these textbooks describe is how these institutions developed.

After the Second World War a new pedagogical school developed. New topics, like child labour, emerged, old ones disappeared. The authors' philosophy of history remained an evolutionist one. But they directed their attention to the evolution of Marxist pedagogy instead of the development of the school system. The institutional approach was succeeded by an anti-capitalist one. Marxist textbooks used the detailed

description of child labour as an illustration of exploitation in capitalism. Childcare measures of utopian socialists, like Robert Owen, were described in detail. These topics described the environment in which the Marxist pedagogy was born.

The only topic which took a permanent place in both periods was punishment and discipline. The authors describe the punishment methods in detail, and they condemn them. On the other hand, some controversial statements can be found in the textbooks, and the eclaration that in some cases there is no other way but strict punishment could legitimise some forms of school violence.

In the textbooks published after 1990 the above topics are not discussed in as much detail as in previous ones, although child labour is still mentioned.

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**An attractive disease: children and neurasthenia in the Netherlands**

'Neurasthenia' or 'weak nerves' first appeared on the stage of the educational discourse in the Netherlands shortly after 1900. It was a label for a functional disease of the nervous system. Therefore, it can be considered the precursor of ADHD (attention deficit hyperactivity disorder). The paper traces the history of the shifting content of the disease and of the use of the diagnosis for professionals, educators and children diagnosed as victims.

At first, educationists using the concept of 'neurasthenia' put much emphasis on the possibilities of prevention and cure by creating a positive environment. Especially school reformers' arguments against mental overburdening seem to have gained weight from medical language and claims that mental hygiene could prevent the weakening of children's nerves. Gradually, as the 1920s saw the replacement of 'neurasthenia' with the less specific concept of 'nervousness' and the shift from a neurological to a psychiatric disorder, the disease lost the status as an explanatory category and turned into a set of symptoms, from lack of attention in the classroom to unruliness, brought about by an emotional conflict of which the child itself was unconscious.

However, neurasthenia as an illness of the nervous system was granted a second life in two areas. Firstly, 'neurasthenia' as an illness caused by hereditary predisposition became popular as a diagnosis in the educational discourses of orthodox Calvinists and Roman Catholics, who disapproved of Freudian or Adlerian 'neurosis' as a diagnosis. Compared to the latter, which came to dominate the liberal discourse on 'difficult' children from about 1930, 'neurasthenia' or 'nervousness' offered parents freedom of guilt of their child's suffering. Not child rearing or 'neurotic' family relations but heredity was to blame. Moreover, the diagnosis spared bourgeois parents the association of their 'difficult' child with child protection, insanity or feeblemindedness. If a child failed at school, the disorder prevented him/her from being labelled silly or a psychopath. Therefore, the diagnosis continued to be attractive as an alternative for 'neurosis' until well into the 1960s, when psychoanalysis began to lose ground.

Secondly, after the Second World War the nondescript disease 'nervositas', the symptoms of which varied from bad sleep to bed-wetting, became the most important diagnosis on the basis of which children were selected for a few weeks' stay in so-called 'health colonies'. These philanthropic institutions had originally been set up as part of a hygienic campaign against tuberculosis among school children. At the time, however, effective medicine and the initial welfare state had seriously diminished the number of children qualifying. Consequently, 'weak nerves' replaced children's physical weakness as the raison d'être of the institutions. Since the 1950s, however, psychoanalysts criticized the very principle of this work, taking children away from their families for no less than six weeks, for threatening instead of protecting children's mental health. As

this critique gained approval, it became the prime force behind the demasqué of an unprecedented philanthropic effort and, consequently, of nervousness as a diagnosis.

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### The Empire's youth: Reflections on labor and the construction of working-class childhood in late Victorian England

This paper focuses on the philanthropic motivations for the particularly controversial practice of juvenile emigration – the exporting poor –, urban children from England to the colonies and later to the Dominions. As a contentious philanthropic practice, juvenile emigration, which resulted in the relocation of over 100,000 children, has received attention from historians in the past. What has particularly puzzled them is that this seemingly heartless practice of exporting the young continued to be presented as benevolence for over a century, from 1830 to 1924. The sustained endorsement and expansion of the practice in the second half of the nineteenth century is particularly perplexing because increasingly over the nineteenth century childhood was being defined as a life-stage free of labor. As the restrictions on child labor and the development of compulsory primary education indicate, school, rather than work, was considered the appropriate activity for children regardless of their parents' economic status.

By 1890, there were over a dozen charitable institutions in England that had well-developed emigration programs, while at least fifty more institutions continued to depend upon larger umbrella organizations for assistance in relocating children. Earlier studies have generally suggested that juvenile emigration was a form of rescue that rested upon middle-class values favoring domesticity, underpinned by Malthusian principles and Evangelicalism. By concentrating on the philanthropists' desire to rescue the children, however, these works have missed the valuable opportunity to understand how philanthropic organizations responded to and were shaped by their larger political and cultural contexts as they dedicated themselves to establishing new environments for the children.

Looking closely at the work of Barnardo's and the National Children's Home, this paper considers the increasing acceptance and popularity of juvenile emigration in the years prior to the Great War and the relationships between empire, juvenile labor, and the formation of the category of youth. In contrast to earlier emigration efforts, which gave little consideration to the age of the children, programs in this period increasingly defined the children by age and work responsibilities, and as a result began to present their welfare programs in two different ways. For very young children, emigration was portrayed as providing healthy domestic environments in which innocent "little ones" would be nurtured, and in this respect labor ceased to be associated with emigration. For children above school age, however, emigration was manifestly an avenue to economic independence; in an age of anxiety about international competition, building independent workers was vital. In particular, the work by Barnardo's and NCH suggests that in the 1880s and 1890s there was a significant change in labor responsibilities, as work was increasingly designed to be an educative experience that would directly prepare them for contributing to the economic strength of Britain. Consequently, at this time, youth was increasingly understood as a socio-economic stage in which individuals were ambiguously situated between economic dependency and adult independence. Consequently, welfare policies were established for "youth" not according to "age," but according to an individual's inability to secure employment.

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**"Normal" children's life construction in Brazilian schools and the consequent increase of children at risk group: an analysis of the organization of teaching practices spread in the pedagogical manuals during the final years of the XIX century and beginning of the XX century**

This proposal examines the way in which the configuration of organizational aspects used in the regulation of the students' routine in what is called the *school of masses* in Brazil, at the end of the XIX century, increased the numbers of what we can call the children at risk group. As a result of a school culture and form (Julia and Vincent, respectively) consolidated in Brazil at the end of the XIX century and the beginning of the XX century, patterns of behavior, intelligence and development were established by a strict structuring of the learning time. Furthermore children started to be submitted to regular evaluation tests and coercive or positive stimulation devices (like moral punishment and criticism or rewards for good behavior). By legitimizing such patterns, schools started to separate children into categories (normal-abnormal, strong-weak and other categories), exposing them to a marginal situation inside the system that generated the children at risk group, since they did not fit into such organizational structures. This situation could culminate in expulsions due to lack of adaptation of the children to the existing patterns, especially the expected behaviour.

Taking into consideration the alarming Brazilian marginality levels, besides the numbers of children that were expelled from the educational system, this explains the current challenges of public policy in including children in the school and in providing education to those who "left" the education system earlier. A more careful evaluation of the instructions directed at teachers at the end of the XIX century and the beginning of the XX century (Brazilian form and culture construction process) and spread through pedagogical manuals will be undertaken. The following books will be analyzed: *Compêndio de Pedagogia − Compendium of Pedagogy* (1881), written by Antônio Marciano Pontes; *Pedagogia e metodologia – Pedagogy and methodology* (1887), written by Camilo Passalaqua; and the *Pedagogy Lessons – Lições de Pedagogia* (1900), written by Valentim Magalhães.

The analysis of those texts may help to clarify the way in which the function of separating, categorizing and evaluating children, who needed to be *sweet* (Foucault), was included in the expected teacher knowledge step by step, and to identify which pedagogical devices were considered ideal for those teaching practices that contributed to the increase of the children at risk group in elementary school. When outlining patterns and ways of life of the "good" student, those pedagogical manuals establish the rules that, if not followed, lead to the student being classified as "bad", "abnormal", or even "at risk" (Jorge de Ó). The content of the manuals also organized the activities and guided the work of elementary school teachers. Therefore, this analysis will help to understand the current situation facing the Brazilian educational system which has its roots in the establishment of a public elementary school system and grew into the current challenges to include all children and combat child marginality.

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**Schoolbooks for "special" teachers**

This paper is devoted to analysing the character and the function of schoolbooks during the initial training of teachers who intend to work with "difficult" children or adolescents. I have chosen four books from four important periods in Italian cultural and political history which were particularly influential in the development of Italian education, school and educational theory. In my presentation, then, I will refer to: P. Parise, *Manuale di ortofrenia per l'educazione dei fanciulli frenastenici e deficienti*, 1899; G. Calò, *Scuole magistrali ortofreniche e educazione degli anormali*, 1926; N. Ruspantini, *Il fanciullo anormale permanente e temporaneo*, 1954; M. Gelati, *Pedagogia speciale: problemi e prospettive*, 1996.

Therefore, the paper will be divided into four short paragraphs: each of them will explain one of these four books, so as to illustrate their contents, their main topics and the educational perspective they espouse. Summing up, the proposed historical outline will take into account, first of all, the transition from a Positivist educational perspective which emphasized psychological background and didactic resources on the one hand, and a medical approach to abnormal children on the other, to an Idealistic hegemony which equates philosophy and educational theory. Secondly, these books trace the transition from an Idealistic perspective to contemporary debates and a scientific approach. Obviously, "scientific", in this context, means "dependent" on the science of education. From Parise to Gelati the change of perspective and approach is evident because educational efforts, in the past addressed only to the care for abnormal or difficult children, at present are devoted to their integration into normal school activities and, above all, into a normal life.

The questions to be considered are: how did and do these schoolbooks trace and support the evolution of Italian special education? How did and do they contribute to the consideration of biological, cultural and intellectual differences from an educational point of view? How did and do they interpret the development of the science of education? To answer these questions it is necessary to compare

- The peculiar educational lexicon of these books, in relation to their cultural context;
- The conception of education that each of them espouses;
- The conception of individual and individuality that each of them outlines;
- The role and the duties that each of them ascribes to teacher.

A hypothesis underlies this paper and is explicit in its conclusion: a genuine educational perspective – obviously in the domain of abnormal and difficult children – has been arrived at slowly and with difficulty because it depends on arriving at a scientific perspective on educational issues and aspects. And, vice versa, a scientific educational approach to abnormal subjects reinforces a generally scientific attitude towards education. Only thanks to this scientific approach could special education be freed from its subordination to medical or psychological direction, from its traditional character of charity and moral assistance and, finally, from the idea of education as a kind of prosthesis to reach the understanding of education as a universal, continuous process of amelioration and growth.

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**Evolution as threat and as promise. Darwinism in German educational thought at the end of the 19th century**

The German nation is in danger of decline. This opinion was very common in Germany during the last decades of the 19th century. The causes of this peril appeared in different shapes, depending on the observer's individual world view: the materialistic '*zeitgeist*', nihilism, naturalism, pessimism, ultramontanism, the overburdening of pupils at school, the nearly epidemic "nervousness" of the time, the increasing specialisation of knowledge, life in big cities, socialism, capitalism or democracy.

The foundations of Christian ethics and anthropology had long been shaken by the rise of science and philosophy of religion in Germany since the 1830's. In the course of this it became evident that science did not only promise solutions to problems. In many cases, science appeared to become a problem itself by posing ethical, religious and anthropological questions which increasingly provoked ambiguous and contradictory answers.

One of the most world-shattering of those was the "Darwinist Revolution". Since Darwin published his work "On the Origin of Species" in 1859, the debate about the relation between spirit and nature, knowledge and belief, religion and reason, thinking and being, received a very strong, though not entirely new, impetus. The implications of Darwinism for mankind were seen as a threat to the foundations of society by some – as a promise by others. Darwin gave some evidence that men descended from ancestors who were the same as those of apes. Materialists took the assumption of a direct line between the first biological monads of life and human beings as a proof that the "soul" is just a name for certain actions of the nervous system which were ultimately caused by the movement of atoms. Free will, so the conclusion drawn from this, could only be an illusion. Accepting this point of view would have had deep effects for the legitimacy of e.g. any Herbartian educational system.

Other features of Darwin's theory and Darwinism posed even greater challenges for education. One of those is the Lamarckian assumption − widely accepted among Darwinists − of the inheritance of acquired traits. It aggravated the peril of morally objectionable behaviour in the eyes of many contemporaries. Bad moral attitudes of an individual would not only be an annoyance or threat to society – they bore the risk of becoming inherited immoral traits, spreading through the descendant generations and even mankind itself. On the other hand, the Darwinian theory of selection gave the surrounding environment a strong role in the selection of favourable traits. This influenced the discourse about adequate educational measures to be taken against the threatening decline of moral values or the degeneration of mankind itself.

In my talk, I intend to show how Darwinist features were absorbed implicitly and explicitly in certain educational concepts in late 19th century Germany. I would like to provide an insight into this hitherto rarely discussed aspect of the history of education.

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**Hard wired for risk: The adolescent brain and neurological science**

In this paper attention is given to what some neuroscientists are now doing to confirm what has long been known about the young, namely that they are a high risk group who are irresponsible, troublesome, rebellious, and even criminally inclined.

The latest scientific research tells us why: their brains are different (Giedd, Blumenthal Jeffries 1999: 861-3, Rapoport, Giedd, 1999: 649-54, Thompson, Giedd, Woods 2000:190-3, Sowell, Thompson, Holmes et al, 1999: 859-61, Baird, Gruber, Fein, 1999: 195-9). Using neurological non-invasive scanning technology some neuroscientists now propose that contrary to long-held ideas that the brain was fully grown by the end of childhood, the adolescent brain does not complete development until humans are in their early to mid twenties. These latest facts are now used to explain why young people are different enough to warrant special treatment including their exclusion from activities that mark normal adult capacities like voting, drinking alcohol and driving cars, and why they need close monitoring.

Arguments are presented about why this research needs to be treated with skepticism along with a critical analysis of what is problematic about this new adolescent brain science. This new research is situated in the context of a rich history of debate about the brain and mind, as well as a similarly long history of scientism which has seen scientific research used against vulnerable groups.

Finally I argue why we should not fear authentic science, and point to the need for human rights advocates to be on guard against such scientism when it is used to reinforce prejudice and ill-treatment of targeted groups like young people who lack significant civic protection.

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**Education of learners with special education needs in Kenya: An appraisal of problems, practices and prospects**

This paper attempts to give an appraisal of the problems, practices and prospects in the establishment and development of special education in Kenya. The discussion adopts an historical approach, tracing and discussing the establishment and development of educational programmes for Learners with Special Educational Needs (SEN) during the colonial and postcolonial eras. The discussion begins by giving a brief introduction to the societal and cultural aspect of the concepts of disability in an African context, identifying some belief systems related to it. Thereafter, a summary of this cultural view is given with special reference to its influence on the provision of basic services to this group of learners.

When analysing the colonial period, emphasis is placed on the establishment of special programmes aimed at rehabilitating white soldiers injured in the World War I, a trend that continued and intensified after World War II which saw the emergence of more programmes in a segregated form for white and African soldiers maimed in the war. The development of these programmes whose expansion included other persons and was championed by church organisations, private initiatives and the government are chronologically explained. After independence, the initiatives taken in the provision of education services to learners with SEN are further detailed with a focus on the

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formulation and initiation of Sessional Paper No. 5 in 1968 on special education, which formed the framework for government policy on the education of the disabled.

Basing the discussions on recent research in the field, various problems encountered during curriculum implementation are outlined and explained, focusing on the most important special programmes offered for these learners in Kenya. Parallel to the problems, discussions on prospects, identifying successful practices like the innovative role of teachers in curricula adaptation that needs to be acknowledged, encouraged and used as a model in other areas for the benefit of learners with SEN, will be highlighted.

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## Punishment and pedagogy in public and private schools: Disciplinary practices in Dutch primary education

In this paper we will examine the nature of disciplinary practices in Dutch primary education in the period 1920-1970. These practices were constructed by means of oral interviews that were held with about 100 people that attended public and private denominational schools in this period. Practices of punishment will be connected with other aspects of everyday school life. Our main focus will be upon the differences and similarities between Public, Catholic and Protestant schools and the changes in pedagogical ideology and disciplinary climate that have taken place over time. These changes will be related to developments in society where the relationship between children and adults has gradually shifted from a structure of command to a culture of negotiation. This shift will be theoretically elaborated by looking at changes in crime rates and at the causal relationships between crime and punishment of youngsters.

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## To those in "heathen darkness": Deweyan democracy and education in the interdenominational missionary discourse of the early twentieth century in the U.S.A.

This historical essay examines the discourse of the Interdenominational Committee on Cooperation in Latin America with offices in New York and traces its notions of democracy, education, and citizenship as expounded between 1916 and 1929. The focus is on the way missionaries construed an understanding of educational projects for poor women and children and articulated Aboriginal peoples' issues. Of particular interest is the Protestant missionary leaders' merging of insights of liberal progressive educational theorists such as John Dewey and, to an extent, those of psychologist William H. Kilpatrick, with the social and theological tenets of liberal Protestantism permeated by the Social Gospel. There was a strong interest in redeeming children and youth as the potential regenerators of the socio-political ethos. The analysis is placed within the context of the ideology of Panamericanism promoted by the U.S.A. and explores the complex implications deriving from trying to apply the missionaries' conception of democracy and education to the Latin America setting.

Important to this paper is the historical example of the Methodist mission in Peru, which was led by the American Methodist Episcopal Church. Its leaders counted

as some of the most committed representatives of the Social Gospel and were active participants in the Interdenominational Committee in question.

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**From the initiative to establish a school for morons to the education of deviating children – An analysis of the development of the special schools in the French part of Switzerland in the first half of the 20th century**

In 1868 the Swiss Society for Public Utility (Schweizerische Gemeinnützige Gesellschaft) and the Swiss Society for Statistics counted around 20'000 aments and mentally defective children. Thus the "conference for the moron system" became involved with the establishment of "special classes for the handicapped". At this time, schools for deaf and blind children were already established within the public school system. The first "special classes for mentally defective children" had been established 1882 in the French part and 1888 in the German part of Switzerland. The development of special education has differed by region and different international influence.

This paper puts its emphasis, on the one hand, on the relevance of linguistic culture, international impact and institutional conditions for the molding of the special education system. On the other hand it seeks to compare regionally different methodical attempts in dealing with handicapped children. In the French part of Switzerland Alice Descoeudres (1877–1963) played a key role. Certified with a diploma in education she received further education at Ovide Decroly's Institute in Brussels. From 1909 to 1937 she taught at a special school and published many books about special education that were widely read and translated into many different languages. The Genevan Institute Jean-Jacques Rousseau was the "hub" for this "new" education in an international perspective.

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**Race, reconstruction, redemption, and the social construction of at-risk children in the U.S. south, 1861-1876**

The U.S. Civil War and subsequent restoration of white supremacy in the South created social, political, and economic conditions that assured that the children of an entire race would become at-risk learners. By the end of the mis-named Reconstruction era, the South had established the foundations of a system of universal free education; to an extent only recently fully appreciated, that movement for southern public education owed its genesis to the labor and expectation of freed slaves and southern free blacks. Yet over the next three quarters of a century, those most instrumental in laying the foundation for universal access to learning were systematically put at risk of educational failure. Black schools were starved of funds; school terms for black students were one-third to one-half as long as school terms for white students; few black secondary schools existed in the South, and many of those that were available were private ventures requiring tuition payments well beyond what most impoverished black families could manage. Black educational failure was expected and assured.

While that much of the story of African American education in the South is generally well known, this paper examines the social construction of the freed children's at-risk status in the decade after the Civil War. Drawing on recent scholarship on Reconstruction and southern redemption, and on archival and prosopographic work on the history of black education in the Reconstruction era, it argues that the black

school was not just a potent symbol of emancipation around which African Americans rallied; the black school was also a potent, though negative, symbol for their enemies. Before the war was over and increasingly over the next decade, southern whites made the black school and its teachers a target of terrorist action. Hundreds of school houses were burned to the ground; scores of teachers were threatened, beaten, and terrorized, and a few were killed. The cultivation of black intellect undermined core beliefs that sustained white supremacist ideology. Hence, the black school became a major target in the southern white guerrilla warfare to redeem the South.

In the long view of history, the South lost the battle to create a new nation, and its gamble cost it one of its most revered institutions, racial slavery. But before the United States had reached its centennial year, the South had won the subsequent battle to salvage slavery's legacy, white supremacy. Its enforced construction of generations of at-risk black children, perpetually ill-served in inferior schools, provided victorious and triumphalist whites, throughout the North as well as the South, with evidence for their self-fulfilling assertions of racial supremacy.

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## The origins of *El Hogar de Cristo* in Chile

The Jesuit priest Alberto Hurtado[1] received a doctorate in pedagogy from The Lovaina University. He presented his thesis project called *Dewey's pedagogical system and the demands of Catholic doctrine*. When he came back to Chile in 1936, he dedicated his life to education and carried out research on Catholicism in Chile. After that, he published his book *Is Chile a Catholic country?* (1941).This study deals with the different social classes existing in this country. In the course of his research, he walked along the bridges of "the Mapocho River" -the most important river in Santiago- to meet abandoned children and youth who slept under them. These sad events made him found *El Hogar de Cristo* in 1944 in order to give them shelter. As he wanted to make his dream come true, he talked to wealthy families which gave the needed economic support. Nowadays, this institution is 62 years old, and has been extended to the rest of the country during this period.

*El Hogar de Cristo* is related to social education because of the fact that it not only gives shelter to homeless children and youths, but also offers free access to instruction to complete their primary and high school education (*básica* and *media* in Chile), apart from moral, human, cultural and professional education.

The object of this lecture is to explore the origins of this institution and analyze the social and historical context of Chile in the previous century, and the social education to reintegrate street children and youths into society with real perspectives of improvement and integration.

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[1] Canonized in 2004 by S.S. Benedicto XVI. He became the second Chilean Saint.

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**The education of the deaf and hard of hearing in Brazil. The contribution of Dr. Menezes Vieira (1848-1897)**

In 1856, the *Instituto dos Surdos-Mudos* (Institute for the Deaf) was founded in Brazil by Ernesto Hüet, who was a deaf citizen, and his brother. It was initially a private institution which received the support of the emperor Dom Pedro II. However, in 1862 it became a public institution under the direction of Dr. Magalhães Couto, who had studied the techniques of teaching deaf and hard of hearing people in Paris . Dr. Tobias Leite became the new director in 1868 and implemented the plan used in the Institute of Paris, which placed emphasis on teaching written language. In 1887, the method employed for teaching writing was the Valade-Gabel. The Institute was both a boarding and a regular school for 9-14 year-old students. Until today, it is located at the same address in Rio de Janeiro: 60, Laranjeiras St.

The present study is a report on the work of Dr. Joaquim José de Menezes Vieira (1848-1897) as an educator of the deaf and hard of hearing. In 1871, and still a 23 year-old undergraduate student, he was invited to teach third and fourth graders written language. Some years later he was promoted and received a post held for life as a professor at the *Instituto dos Surdos-Mudos*. In 1884, he conceived and taught the school subject *articulated language*.

On December 19, 1873, he graduated from University by presenting his thesis "On the deafness produced by traumatic injury; Acoustics; Hearing apparatus; Signals retrieved from the voice and from the word" (66p), in which he identified the determining causes of deafness and, what is more, the social discrimination towards the deaf. When in Europe, in 1882, he visited several institutes for the deaf and hard of hearing in Paris, Brussels, Cologne, Berlin, Leipzig, Munich, Zurich, Milan, Chambery, and Lyon.

Menezes Vieira fought for the regularization of the oral method of teaching articulated language. He believed in the linguistic abilities of the hearing-impaired and also defended the education of the blind and the deaf in the same school – *one of the aspirations of those who think that a primary school should represent a miniature society is the coexistence of hearing and seeing students*. Dr. Joaquim José de Menezes Vieira wrote many books aiming at the education of the deaf and hard of hearing: *Exercícios Intelectuais (Intellectual Exercises) 1876*; *Do Método Oral e leitura sobre os lábios (On The Oral Method and Lipreading),* memoirs offered to Conselheiro Rodolfo de Souza Dantas; *Guia para o ensino da palavra articulada e da* leitura *sobre os lábios,(Guide for Teaching Articulated Reading and Lipreading),* synopsis; *O Ensino prático da Língua Materna ao uso dos surdos e mudos* (*Practical teaching of The Mother Tongue to the Deaf and Hard of Hearing),* 1885; *A Imagem da Palavra* (*The Image of The Word),* 1886; *Almanak do Amigo dos Surdos Mudos (Handbook for the Friends of The Deaf and Hard of Hearing),*1888.

Menezes Vieira saw himself as a *sincere and dedicated advocate* of the education of the deaf. He was a singular educator, who addressed universal concepts - synchronized with the most modern international pedagogical debate. It should be recalled that those were times when believing in popular education and obtaining results demanded a life-long effort. His life's ambitions were realized. It was a life full of hopes and expectations, a life of a person who wanted to leave a legacy of culture and all-inclusive educational and social opportunities.

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**Childhood, youth and violence in Brazil: A history that challenges public policies**

The risk situation in which children and adolescents live in Latin America and specifically in Brazil developed through decades in the last century to reach an astonishing figure in the last years. For that reason, the present study offers reflections and challenging propositions in order to support education policies capable of overcoming the violence with which children and adolescents have to live. The risk situation in which children and adolescents live in Brazil, verified through primary and secondary sources in the last two decades, and the ideas on violence developed, also regarding its practice, habits and disciplines, including educational practices up to Pierre Bourdieu's concept of "symbolic violence", allow us to define violence as: every act that uses force to go against the nature of somebody (to denature) and every transgression against what a person or a society defines as fair and as right. Violence can be understood as brutal action and physical and/or psychological abuse against persons that characterizes inter-subjective and social relationships defined by oppression and intimidation, by fear and terror. The violence whose victims or agents are children and young people is intimately linked to the social vulnerability of those individuals who suffer an unprecedented, very serious risk of social exclusion, worsened in the last decade in Latin America and in Brazil. Poverty, scarcity of material or symbolic resources to them, lack of access to certain human cultural goods such as education, work, health, leisure and culture, malnutrition and bullying in the schools make it impossible in childhood or adolescence to acquire and to improve the cultural goods that are fundamental so that those children and youths may achieve true citizenship. This study, which uses and shows statistic data collected by international organisations in Latin America and is based on both primary and secondary sources, depicts the vulnerability of youths and children as well as the impact of the violence itself. The individualism and the pluralization of lifestyles lead to a loss of value and meaning systems, building what the French sociologist Pierre Jeudy calls "overflowing society", that means, a senseless, meaningless society created through an abundance of meanings. It advocates public policies for children and youths in the sense of constructing a fairer, more generous society, which creates and provides conditions for children and youths to grow into responsibility responsible for the destiny of the world.

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**"Ex infima plebe". The moral risk of teaching children and the opposition to the monitorial system of education. A transnational perspective**

The worldwide spread of the monitorial system of education during the first decades of the 19th century posed the question of the power of controlling teaching outcomes. Whereas the power of monitorial schooling for the expansion of literacy and other "useful" forms of knowledge was widely accepted, the question of the moral character of a teaching mainly performed by children remained controversial. The delegation of adult authority to monitors or helpers led to a skeptical view of the moral qualities of such a teaching system. Catholic authors eschewed the moral powers of this technique for the organization of crowded elementary classrooms, as Lutheran authors in other contexts also did. The paper presents these critiques of teaching relations among "equals" as a moral risk both for monitors and pupils. It draws on published and

unpublished sources from different European contexts and depicts the features of a European discourse about the religious rejection of utilitarian concepts of learning and teaching, which led to local repression and abandonment of the system after 1820.

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## "Enclaved" pedagogy: The "coastal" globalization of the Bell-Lancater System in the nineteenth century (SWG Cross-Cultural Influences)

The worldwide diffusion of the monitorial system of education has been characterized as the first global movement at the level of elementary education. But a closer look to the expansion and establishment of the monitorial model of schooling shows a striking focus on coastal regions and important harbors. The tension between purported globality and actual diffusion will be analyzed and a model of a "dotted" globalization will be sketched in order to present a more precise description of the space dynamics of this educational movement.

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## "When alcohol substitutes milk": study concerning infantile alcoholism in the discourse of the educational field (1870-1960)

Efforts to understand the conditions of teachers' work in past or recent periods may reveal peculiar aspects of the life of the Brazilian population. Reports on children without access to learning revolve around, among other aspects, poverty, unhealthy habits and, chiefly among them, alcoholism. This controversial issue was the object of education campaigns in which doctors, teachers and hygienists attempted to show the risks children were exposed to when living with parents' alcoholism. When looking for subjects for a study of the history of the educational profession, we were surprised by the publication in a major Brazilian newspaper of an article that, in 1951, pointed out the ways children were made drunk, frequently by their own parents, and the implications of that situation for the learning process.

The study proposed here aims, in the wide period between the last three decades of the 19$^{th}$ century and the 60s of the 20$^{th}$ century, to investigate the prevalence of arguments on the problem of the infantile alcoholism as it was outlined in doctors' and educators' descriptions, privileging sources of the periodical press of both disciplines. It is interesting to look at the way the problem is presented as a sanitary and pedagogical subject affecting the students' learning and the teachers' work. Our study focuses on the Brazilian case; however, it benefited from French sources, corroborating the hypothesis of similarities in an international discourse concerning those subjects. The works that established the role of medicine in the study of educational problems from the end of the 19$^{th}$ century to the beginning of the 20$^{th}$ century in Brazil were well-known. The autonomization of the Brazilian educational profession, intensified in that period, is evident not only in a specialization of the teaching professionals' analytical perspectives but also independence in the diffusion and communication of knowledge. In that context we can observe the association of the efforts of health and educational specialists who

jointly look for the solution for childhood problems such as alcoholism rooted in family negligence.

The examination of Brazilian and French pedagogical magazines reveals a determination to expose and fight these threats. What differentiates the teachers' argument from the doctors' is the width of the social implications mentioned. The doctors observe the phenomenon and associate it with ignorance and degenerate habits, indicating its seriousness compared to other social risks to which children are exposed, such as venereal and hereditary diseases. The educators, focusing on the learning process, highlighted, for instance, the fact that students were unable to follow the lessons because of drunkenness at home at the end of the 19th century. In France and Brazil, we find emphasized the need to combat ignorance of the issue. Campaigns that integrate professionals' actions from both areas are mentioned in the periodical publications of the time. The perspective is broadened and other information is found in the teachers' depositions and in major newspapers, both during the first half of the century an in more recent times.

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**Changing to survive---an analysis of the small-school reform movements in Taiwan**

Supporting school education has been a high priority in Taiwanese society. However, in recent years the government of Taiwan has started closing small schools that host less than 50 children, mainly in the interest of financial cost reduction. In reaction to the unfriendly governmental policy, many small school advocates, parents as well as local community activists, are upset and beginning to gather together to mobilize their resources to save and continue their local schools. The scale of school reforms in correlation with community self-help movements is unprecedented in Taiwan. This study tries to make sense of the trends and changes of this massive number of movements to protect small schools. This study first investigates the actions that small schools and their local communities have taken, then analyzes the possible patterns of these movements, and finally explains the significance of the movements to society in the age of globalization.

By interviewing key officials from 26 county governments and reviewing documents provided by the governments plus several field visits to some typical small schools, this study gathers both qualitative and quantitative data concerning the facts and reform strategies of as many as 566 small k-9 schools. Based on the data gathered, this study categorizes the local schools into distinct types according to their movements and strategies and then analyzes the effects and significance of each type of reform movement. The study is now at the middle stage of collecting data. According to a preliminary analysis of the data that has already been collected, the policy of closing small schools will mainly hurt those who are poor, of lower social status, and transnational marriage families. Also, the reforming strategies of small schools and local communities can apparently be categorized into four groups: those schools that doing partial program reforms alone, those schools that doing whole school reform alone, those schools that undertake partial program reforms along with neighboring schools and communities, and those schools that are doing whole school reforms along with neighboring schools and communities. The study will have present its complete analysis and findings at the July conference in Germany.

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**Photographic representation and the construction of identity in Casa Pia – a boarding school for destitute orphan children**

This study focuses on photographical representations created inside a boarding school for destitute orphan children, Casa Pia, over a period of time from about 1860 to 1940, intended both for internal use and external promotion, of a pedagogical project which was seen at the time as modern, regeneratory and disciplinary. It tries to trace the forces that shape a certain model of identity and self-relation which we call modern.

We will go through a set of different ways of looking at the child's objectifying and subjectifying practices, which builds the pedagogical history of that particular institution. They will be illuminated by photographical images and other more openly discursive practices which tend to pass themselves off by their own naturalization as specific logic of social representation.

The institution − Casa Pia – and its archive presents a privileged frame for a study of the power discourse which is conveyed by photography, for three main reasons: the institution configures a certain reality which Goffman refers to as *total institutions,* where a child's confinement yields the opportunity for an institutional design of the existential space, time and the internal communication with richness of detail. Through total and permanent visibility, it makes possible an extensive control of intimacy and forces children into an active participation in the educational project.

Casa Pia was, from its beginnings (1780) designed to be a pedagogical laboratory. Its aims were to produce new identities and shape subjectivity through a detailed work on the bodies and souls – intelligence, sensibility and will – of its subjects. As a socialisation project it was intended to produce useful, autonomous and responsible citizens.

As an institution dependent on public funding, its credibility rested on the good reception that its projects received by a set of nonspecialist audiences for whom it produced and promoted an external image built on *scientific truth* and innovation. Photographic representations convey this idealised image of the institution.

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**The Canadian woman undergraduate learns to smoke, 1945-1980: Constituting the smart woman smoker as student**

Cigarette smoking remains the number one preventable cause of disease and death in Canada, with the number of yearly mortalities somewhere around 45,000 each year.[1] Almost a third of young women aged 20 to 24 smokes,[2] and this group remains the most resistant of any to smoking cessation programmes.[3] A considerable proportion of these young women are either engaged in waged labour or in post-secondary educational institutions. At the same time, Canadian smoking rates steadily drop for the rest of the population.

The first era when large numbers of young women smoked in public was during the Second World War and its immediate aftermath. Despite remaining strong social sanctions against smoking, which had effectively prevented the "good" girl from smoking during the inter-war years, many Canadian female undergraduates took up smoking in the late 1940s through to the 1970s. The popularity of this act suggests that young women were attracted to smoking for a variety of reasons, including stress and

weight control, and the cigarette's performative possibilites in university social settings. Based on the documentary and visual evidence of the era including undergraduate-level yearbooks, photograph albums and other peer-generated representations of the woman smoker, it appears that smoking had particular meanings to the undergraduate woman as she constructed a public personae within university public culture. To provide a framework for analyzing the lure of smoking for young women, Health Canada has identified the five "S's" for young women's current attraction to smoking: [4] sexuality, sophistication, status, slimness, and social acceptability. These will be applied to the woman undergraduate's representation on three university campuses' popular culture between 1945 and 1980.

References:

[1] See for example, Advisory Committee on Population Health Working Group on Tobacco Control, The National Strategy: Moving Forward - The 2001 Federal Provincial Territorial Progress Report on Tobacco Control, Ottawa: Queen's Printer, 2001, 10-11.

[2] In 2001, 32 percent of this age group is estimated to smoke. The National Strategy, 2001, 6.

[3] See for example, Mixed Messages, Health Canada, Smoking Interventions in the Prenatal and Postpartum Periods, Ottawa: Minister of Supply and Services Canada, 1995; Health Canada, Tobacco Resource Material for Prenatal and Post Partum Providers, A Selected Inventory, Ottawa: Minister of Supply and Services Canada, 1995; Health Canada, Francophone Women's Tobacco Use in Canada, Ottawa: Minister of Supply and Services Canada, 1996; Health Canada, Women and tobacco: A Framework for Action, Ottawa: Minister of Supply and Services, 1995 and Health Canada, Smoking and Pregnancy: A Woman's Dilemma, Ottawa: Minister of Supply and Services, 1995.

[4] See for example, Rob Cunningham, Smoke & Mirrors: The Canadian Tobacco War, Ottawa: International Development Research Centre, 1996, 65.

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**'The sins of their fathers': Culturally at risk children and the state**

Before the advent of 'scientific education' and the 'scientific' - physical, psychological, intellectual - diagnosis of what was 'abnormal', children were deemed to be 'at risk' from the transference of alleged cultural class or race attributes of their parents. In 'new' colonial societies in particular, the national concerns of elites were visited upon children deemed to be at risk of not being sufficiently European, or of needing to be saved from their 'native blood' or non-European environment. In such contexts, white dominance was threatened by a rising generation regarded as being insufficiently inculcated with 'white' attributes.

In the colonial contexts of British Australia and the Dutch East Indies, state directed 'generational strategies' targeted 'half castes' or *Indische kinderen* as being culturally deficient and threatening national/class/racial goals. Such children were identified as carrying within them a social problem which could only be tackled 'generationally'. They were seen to be 'at risk' in themselves as 'proper' social beings and as risking society by perpetuating their genetic inheritance. National education policies were directed at assimilating such individuals into the social body.

This paper focuses on and compares late 19th century colonial reports in both colonies expressing concern about and offering solutions for the condition of such children. It attempts to draw broader conclusions about the cultural objectives of state education which defined certain children as being at risk of not fitting into nationally defined cultural criteria. It posits that later post-colonial education policies in both Australia and Indonesia, continued to be concerned about children who were 'culturally at risk' because of their deviant ethnic backgrounds.

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## Work, children, and education in the first half of the 19th century. Socio-political coping and pedagogic concepts in Switzerland

This talk addresses the question as to how work and education during childhood and adolescence in 19th century Switzerland was perceived and discussed as a socio-political problem on the one hand (a), and on the other hand, as an issue that could be managed through pedagogics (b). While with regard to the first aspect (a), the relationship between work *and* education is exemplified through child labor in factories, the second issue raised (b) examines the pedagogic concepts that propagated education *through* work.

(a) The starting point for a discourse on the peculiar interdependence of social misery and industrial, technology-related conditions and developments in Switzerland is the comprehensive question about general proletarization. For the first part of the talk, the question of child labor in factories, which, in the first half of the 19th century is discussed in reference to the misery of industrial workers, is relevant in this context. It is during these times that official, administrative measures create the organizational framework for the discussion of child labor in factories. Investigations as to the conditions of factory workers, commissioned by officials and based on first-hand observations, serve as points of argumentation for the elaboration of new legal foundations. The sources reveal the problem of work and education in childhood and adolescence by the (in)compatibility of traditional, societal and education-political norms ("sacred" family, morality, children) and technological growth (factory work).

Against this backdrop, the initial part of the talk first explores which social, educational, and economic political discourses, and the prevalent arguments thereof influence and accompany the regulatory measures regarding the relationship between work and education during childhood and adolescence beyond the civic society in 19th century Switzerland. In the second part of the talk (b) the question is raised of their interdependencies regarding pedagogic concepts of work *through* education and possibly regarding the pedagogic contents of regulatory discourses. The first part of the presentation primarily depends on sources from the records of the factory committee of the Canton of Zurich.

(b) The perceived problem of child labor in 19th century Switzerland is closely intertwined with the implementation of compulsory education. On the one hand, a representative democracy needs educated citizens that participate in the new political system. On the other hand, developing work-related skills were to provide long-term improvements in the citizens' circumstances. With this in mind, an education system, bound to both purposes, is institutionalized. In the creation of this new system, "work" is attributed special significance in three ways: for one, specific school types are established, such as the school of industry. Secondly, work-related subjects such as agricultural, handicraft, and manual skill schooling are introduced. Finally, "work" is charged in terms of its pedagogic connotation and is declared a central means of education and upbringing: education *through* work. On a conceptual basis, education *through* work encompasses more than the exclusive mediation of specific tasks. The terminology "more than" is given special attention in the talk in that the way in which education politicians and pedagogues in Switzerland used this working terminology in their concepts will be reconstructed and analyzed.

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**Discourses and judiciary practices regarding education of infants involved in criminal trials (1930-1960)**

This study aims to present through records, policies and judiciary practices, the life situations and education of infants involved in criminal trials; The analysis is based on situations where children were involved both as victims and defendants. For that purpose, documents dating from 1930 to 1960 were selected from a historical municipal archive in the São Paulo State hinterland. The sources analysed expose a rich arsenal of practises aimed at the family, social and educational environment of children and young people subject to penalties. Those sources can also serve to stimulate a discussion about the contexts in which good or bad environmental conditions are able to influence either absolution or condemnation of defendants.

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**Children at risk in the Spanish Civil War (1936−1939): from refugees to citzens**

At the very beginning of the Spanish Civil War the Republican authorities showed their concern for children by organizing a system of child protection and education: the refugee children camps − or the "child colonies" as the Spanish government called them in propaganda booklets written for foreign observers. The boys and girls that lived in Madrid were especially at risk because of continuous Fascist bombing. Thousands of them -about 50.000 in the first year of the war- were transferred to summer camps located either near the beaches of Valencia, Alicante, Castellón and Cataluña or in small cities -like Cuenca or Albacete- that were spared the attacks of Franco's troops. At first, the government believed that this situation would end as soon as the war was presumed to end, but in the end the institutions lasted for almost three years. Classrooms, school material, textbooks and workbooks had to be provided because these summer camps became both the home and the school of all children that had been evacuated from Madrid. The experience was studied by European and American educators and intellectuals as a model of protecting and raising children out of their families, but in a very special atmosphere of love and attention.

In the last twenty years much research have been done from an organizational point of view, about external aspects − the number of institutions and children, locations, finances, − and the experiences of these children. But very little is known about the internal everyday life in these communities, about the aims of the hundreds of teachers that were part of them, about their pedagogical creed or the educational activities conducted in some of these summer camps.

The purpose of our paper is to study in depth the daily life of these "child colonies" and, especially, the educational practices of *self-government* experienced in many of them. The teachers that accompanied the children frequently shared the Republican ideal of *active citizenship* and wanted to make conscious citizens out of these children, children that, very often, were the typical "golfos" or street boys that had grown up in the Madrid suburbs and had never attended school.

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**New Social Approaches to Support Children and Adolescents: The Family and Community Support Basis**

This paper discusses the importance of social networks in education, especially in supporting children and adolescents. It proposes a change in perspective arguing for a shift towards a practice emphasizing the prevention of damage to the child's and adolescent's integral development rather than simply combating the problems after these worsen to the point of making a successful intervention difficult, if not impossible. It relates this to the opening of the school to the outside world (VONK, 2000, p.13) and its various influences which transforms it into a collective social undertaking. Social networking at the personal level is as old as humanity's history, but in the last decades it has begun to be appreciated as an organisational tool. In the last twenty years the focus returned to the community and the interface among the children, families, and the communities in which they live. In the process, the need to develop new social approaches to support children and adolescents in the multiple interactions among families, children and their communities, as well as in the political and programmatic implications of those interactions generating links and informal relationships   In Brazil, the policies on the protection of children and adolescents and the enforcement of their rights is in consonance with world opinion as formulated in the United Nations Convention on Children's Rights (1989). Therefore both the Brazilian Federal Constitution of 1988 highlights the importance of a protective environment for children guaranteeing them the basic rights in Article 227 and the Statute on Children and Adolescents (Federal Law no. 8.069, 13th July 1990). Aiming to offer children and adolescents the conditions envisioned by the authors of the abovementioned law, in compliance with the specific legislation, the Operational Centre of Standard Educational-Partner(Centro Operacional de Medidas Sócio-Educativas(COMSE)) was created in Araucaria district, Paraná state, Brazil, by the Secretary of Social Affairs and Labour. Starting from the abovementioned referential theory, the authors analyse its experience from the point of view of social networking in action, here represented by the family and community support bases. Above all, the decentralizationist movement that makes possible the integration of  families and communities in the institutionalised education of children and adolescents acts as a corrective for the social inequalities, aiming for universal access to goods and services as well as the creation of avenues for social participation. That change of perspective allows the opening of the school to the outside world to allow an effective and efficacious collaboration of the social nets, here represented by the family and community support bases.

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**Female asylums in Republican Portugal: The pedagogical debate**

The Portuguese cultural environment in the first decades of the 20th century was favourable to an increase in the concern for popular education. The positivistic belief in the major role of education as a source of progress and social regeneration, the republican political investment and the enlightened and philanthropic cultural trends developed by Freemasonry, are some of the conditions that gave rise to a discourse that placed the people and its education in the centre of the political and pedagogical debate. This was the launching point for a series of experiments in the field of popular education, female asylums being one of its examples.

During this period, thinking on this sort of institution for the protection of minors at risk is closely connected with the thoughts and experiences of the rising pedagogical innovation movement; therefore, all references to these institutions do not point to their educational character, they being only viewed as a hostel for poor children. This also explains the strong concern about hygiene, the quality of the buildings and their surrounding spaces and its adaptation toward the required functions.

The awareness of the social role performed by these institutions is well marked, despite a certain ambiguity. The goal of preparing poor girls for a life of work and honesty, according to the social role destined for them − being "good servants and educated workers" − is clearly present in the emphasis plaed on the educational role of work, with a greater importance on the institutions where the students are prepared for domestic service (cleaning, preparation of meals, textile work, etc) in which "home economics" appears as a relevant area of teaching. Besides, a part of these institutions show a clear vocational orientation. The role of this "home economics" in the innovative agenda is characterised by some ambivalence, presenting at the same time an element of valuation of women's education and, on the other hand, a clear division of labour, relegating the women to household chores.

Another main purpose of these institutions relates to the area of social control: education as a tool of preventing women from becoming a disturbing social element. Thus a project of moral regeneration by means of education underlay these institutions, implying the inculcation of "good habits", such as order, discipline and industry.

The following presentation aims to present a study on the totality of female asylums extant in Lisbon during the Portuguese republican period (1910-1926) regarding the pedagogical and social ideology underlying their organization and activity. Several sources will be used, such as the pedagogical press of that period as well as other publications and documents concerning those institutions.

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**Children living in the streets**

This paper presents a historical perspective on the word childhood and a reflection on the project "Reading in the Square" carried out with boys and girls who live on the streets of São Paulo – Brazil.

From the eighteenth century, with its economic and social transformations, a new concept of childhood was introduced and the old conceptions were modified. Plato, St. Augustine, Descartes, and Montaigne, among others, had a negative view of childhood. The child was considered a primitive creature without language, therefore a

being without thought and reason. Rousseau's "Emile" is a landmark of the modern conception of childhood and a new way to think education. However, far from Rousseau´s thesis which emphasized the natural over the social, the idea of infancy is a socio-historical construction. Infancy can be studied through human history taking as reference its cultural production as well as its social iniquities.

As the word childhood, the expression *minor* does not have very noble origins. First created by forensic medicine and recognized by criminal law, it referred to a population considered unaccountable, according to criteria based on moral perception and psychological development. However, this word came to general use for discriminating a specific kind of child, in a situation of absolute destitution, who uses the street as a *habitat*. Considered criminals, they stop being children to become *minors*. They leave their condition as historical actors to become objects of someone else's history, of well-off people from an educated society, of controlling institutions.

The Project "Reading in the Square" was developed with the aim of facilitating these children's access to the written word and to investigate the risks they faced living in the streets. An old bus was modified, placed in a central square of the city so as to create a space for reading and writing. Obviously we did not expect to solve the socio-economic conditions which determine the life of children who live on the streets. However, we believed that the written word and attention to their voices could transport them to new worlds and teach them new perspectives. On the basis of an understanding of language as dialogue we prepared five "reading monitors" to accompany the children in their activities inside the bus. The monitors registered in their "log-books" the events and conversations which occurred between them and the children and among the children as well. Eager to listen to and to tell stories, the fairy-tales held the attention of the small children as well as of the adolescents. But with the newspaper the process of reading and interaction attained a very high level. From the start it was possible to observe the monitors' progress and the changes in perception which they underwent with regard to the children and their lives. With the growth of confidence, strong bonds were created between the children and the monitors. The analysis of the logbooks, along with the verbal report of the monitors, represent a privileged data to help teachers in their preventive interaction with a specific group of children in school.

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## Father António de Oliveira – pedagogics as a legal utopia

Father António de Oliveira was born in Lamego in the North of Portugal and came to Lisbon to work as chaplain in Lisbon Correction and Detention House (*A Casa de Detenção e Correcção de Lisboa)* in 1899. Fortunately, with Silva Pinto, a well-known Portuguese writer of the 19th century, he was able to change this unhappy and cruel place into a rehabilitative school, where he experimented and applied many ideas that were inspired by the New School movement.

In the first decade of the 20th century, Father António de Oliveira observed and analysed the behaviour many young people, who came from Lisbon's streets with social and psychological problems which made them delinquent. For him, the solution was to apply a practical and cultural curriculum to them that was firmly grounded in the Portuguese social and psychological way of life. The aim was the development of general and vocational skills and abilities for a successful working life, giving the youths a hopeful future.

The curriculum was based on Social Hygiene ideas and developed in three pillars: School Education, Professional Education and Moral Education. The rehabilitative school applies the Wherli Model and is operated by a staff of teachers

who are prepared to firmly guide their charges away from the dishonourable way of life that pushed them to be delinquent. Consequently, the curriculum encompased professional training, general or literary education, moral and artistic education. In this context, the school that separated them from the dangerous street, functioned as a locale that prepared the youths to face a perilous and sinful world full of temptations.

To apply this pedagogical program, Father António de Oliveira imported and adapted from Europe ideas inspired by New School Model to eventually become a key voice in many of the educational innovations in the first years of Portuguese Republic after October 5th, 1910. Visiting the rehabilitative school is an obligatory step in the social programme of many Portuguese educational congresses and, also, a compulsory trip to any visiting monarch or politician.

Thus, it was not surprising that Afonso Costa, a powerful republican leader, invited Father António de Oliveira to sit on the Penal and Prison Council. On account of this, he worked with the judge Sousa Costa to produce an effective law to protect delinquent children and youths, laying the basis for the Republican law codes under which a rehabiulitative school can function effectively. The Law of May 27th, 1911 for the Protection of Children and Youths influenced all subsequent laws, structuring the institutional system of schools to teach and educate them.

Unfortunately, this was not accomplished and children and youths continue to be in moral danger in our globalised world, defying and refuting all Utopias, including the rehabilitative school of Father António de Oliveira.

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**Educational institutions for war orphans in the kingdom of Serbia at the end of 19th century**

In this work, on the basis of thorough research, we discuss the problem of the education of war orphans in the Kingdom of Serbia after the Great Eastern Crisis (1875-1878), when, due to Serbian-Turkish Wars, a great number of children was left without parents' care. The consequences of the war were visible everywhere. One of the most tragic ones was expressed in the devastation of families, which caused huge trauma to children who, due to the loss of their parents and homes, were compelled to move to the Serbian capital of Belgrade.

The Serbian state of the time (internationally recognised at Berlin Congress in 1878) due to difficult economic circumstances caused by war, could not provide the financial means needed to establish dedicated educational institutions for war orphans where they would acquire basic knowledge. Yet that did not mean that children were left without any care. Numerous humanitarian organisations took care of them. In this work we paid specific attention to each of them on the basis of detailed research.

One of those was Manchester Board which established, through its Balkan representative Dr Henry Ceman, the English Institute for Serbian Orphans in Belgrade in 1876. This was the first institution of this type in Serbia which, thanks to the generosity of the members of the abovementioned Board, provided not only shelter, but education to war orphans as well. This Institute consisted of three schools: Primary, Preparatory and Grammar School.

The institute accepted thirty-two children from the region of Old Serbia and Macedonia who lost one or both parents in the preceding Serbian-Turkish Wars. However, due to disagreements with the Ministry of Education about the organisation of teaching and the functioning of the Institute itself, a few months later this Institute was closed. Its establishment was of great importance because the Institute for Serbian Orphans was established on its foundations and it took over the care of the children

housed in the former English Institute for Serbian Orphans. The existence of the Institute for Serbian Orphans was certainly not enough to provide accomodation and education to all war orphans in Serbia in those and the years to come. Therefore in this work we also paid attention to another educational-humanitarian organisation, the Society of Saint Sava, where teaching was organised on three levels as well. Basic knowledge and skills that the students of these institutions acquired helped them to overcome their personal tragedy; but at the same time gave them the opportunity to take part in everyday life towards the end of 19th century.

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**Institutional partnerships in drugs prevention: schools', councils' and communities' experiences involving Brazilian children and youth at risk**

In Brazil, the Ministry of Education offers financial assistance to projects that address the social vulnerabilities of and promote access to and retention in quality education for children, adolescents and young people as well strengthening of collective initiatives related to violence prevention through the National Fund for Education Development (FNDE). The interventions for these groups at risk and their families aim at educational inclusion and confrontation of social vulnerabilities. To this purpose, this initiative has integrated Councils on the Rights of the Child and Adolescent, councilors and schools, focusing upon the teachers' qualification to act against violence at schools and in communities. This paper presents an inter-institutional experience involving schools, councils and communities of a southern Brazilian region, entitled "Research on Prevention at School: social risk related to drugs use". The research was justified by the absence of data on risk factors and the necessity to understand local reality and the people situated in it children, adolescents and young people, in order to develop public prevention policies. The schools are considered as privileged places to implement educational prevention, reaching children and youths aged 12 to 18. Questionnaires had been issued to 2,574 students in 23 schools to collect their input. This instrument contains 22 questions that include 97 items, concerning students and their families, and their familiar, school and community interactions. The analysed objective and subjective risk factors affecting the potential to generate criminal behaviour were: material necessities, family, work, school, spare time and behaviour deviation. In relation to drug consumption, the study evaluated use of cigarettes, marijuana, crack, cocaine, glue, alcohol, and others. Other factors considered were crimes such as robbery, but also street fighting, sexual intercourse, loitering in squares and parks, media exposure (television, games, and internet), frequent pub and disco visits, gang warfare, lack of basic sanitary infrastructure and quality-of-life degradation. In a similar way, preventive activities were identified: school commitment, sports and participation in cultural and religious activities. High rates of cigarette (tobacco) and alcohol use have been found; marijuana and glue were frequently indicated, too. Drugs like crack and cocaine have low rate of use. Results showed that to implement public policies of prevention, giving attention to children's and youths' voices concerning the social risk of drug use, it is necessary to also consider specific factors identified for each school and community. The research has identified the importance of examining multiple contexts and their conjoint influences simultaneously when determining risk propensity.

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**The history of the Israeli non-formal education of children and youth at risk (1920-2000s): Frameworks and dimensions for analysis and policy**

The history of the Israeli Non-Formal Education (NFE)'s periodization comprises six stages. Evans (1981) and Brennan (1997) distinguished between complementary or supplementary education, and "replacement of schooling" / "alternative education" within NFE. I shall examine in this paper the history of the Israeli non-formal alternative education of children and youth at risk in order to understand its unique frameworks and dimensions for analysis and policy.

The first pre-institutionalised period (1919-1935) was termed "*the social trend in working with youth*": playgrounds were set up outside the schools, as well as clubs and summer camps in several primary schools. These activities spread and developed with the establishment of the Youth Office (1935-1940) in the second period. In the third period (1948-1958), the first decade of the state, the Youth Department replaced the Youth Office and focused on complementary education and its new frameworks, mainly in immigrant neighbourhoods: "Evening clubhouses" for youths, "games corners" (some with transient instructors), "technical clubs" and various other clubs and "community centers". Some of these frameworks added formal studies, work opportunities and pre-military training. In the fourth period (1959-1972) the main frameworks of complementary education continued to function and most of them became ramified, diversified and upgraded until the end of that period.

Only in the 1960s and early 1970s, when the great wave of immigration had died down, the Ministry of Education found time and resources for neglected or alienated school dropouts: Groups of "street youngsters"; public and professional committee (Adler 1963); a policy of providing "cultural activities" and "completion of education"; some experiments in the field. In the fifth period (1972-1990), the "Youth Section" and its "Service for Youth Street Groups" established local youth offices in a hundred communities. The Complementary Education Department became the "Department for NFE outside schools", focusing on the advancement of alienated youths and assisting local authorities and the "Cultural, Youth and Sports Centres Association" in their activities for all age-groups, throughout the country (some of them in schools), including training of leaders and establishing some local youth movements.

Awareness of alienated youth increased in the wake of recommendations by the *Prime Minister's Committee for Children and Youth in Distress* (Katz 1973) and the establishment of the upgraded "Unit for the Advancement of Youth" within the department. The educational tools were augmented by some other ministerial units. The Youth Section turned into "The Society and Youth Administration" in 1991 (sixth period). The main methods of its upgraded "Advancement of Youth" approach were diversified: Social, moral and pre-military programmes adapted for alienated Jewish and Arab youths and for immigrant youth at risk; individual supportive treatment; studies of "second chances" in prisons and closed institutions for criminal youths.

Three dimensions derived from the history of Israeli NFE for analysis and policy are:

*Community orientation*: Youth Centers only, or youth sections within community centers? (The historical policy lesson: both of them);

*Responsibility*: Who should be responsible – voluntary organisations, the Ministry of Education, or local authorities? (The historical policy lesson: all of them);

*Manpower:* Voluntary or (salaried) professional; a youth leader or (academically) qualified expert? (The historical policy lesson: all of them).

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**Children at risk, parents at fault: the Swiss policy of child protection according to the Swiss civil code (1910s-1940s)**

This paper is part of a wider project tracing the historical basis of the Swiss movement of child protection. Beginning at the end of the 19th century, this movement aimed at saving different kinds of children perceived as being at risk (sick, disabled, orphans, abandoned, delinquent and most of all abused children). This paper will focus on this last category of abused children, or "morally abandoned children" as labelled in the Swiss Civil Code of 1912. According to this code, it is the state's duty to rescue children from abusive or irresponsible parents, mostly by removing them from their family and placing them in care of foster parents or special institutions where they are supposed to be better treated and educated. But the code does not exactly define which kind of parental misconduct is concerned, leaving wide margins of interpretation regarding the practices of both public agents civil courts and charitable entrepreneurs involved in the enactment of the Code. Drawing its conclusions from actual procedures against parents at fault in Geneva Canton during the first half of the 20th century, this paper endeavors to describe the whole process of screening and taking care of children at risk, and of identifying and sanctioning abusing parents, in order to expose the various categories of parental attitudes subject to state intervention: who were the parents perceived as being "at fault"? Who were the children actually rescued for being at risk or neglegted? Who were the various agents responsible for the screening and investigation process? What was the position of various specialists (pedagogical or medical professionals) in the screening process? How did the civil court take their advice and testimony and/or the parental justification into account? This analysis uncovers the priorities underlying Swiss public policy regarding child protection, outlining the fact that economic motivations (i.e. cutting down on public spending), moral ones (i.e. enforcing the bourgeois family model) and mostly the will to stem the rise of juvenile delinquency were paramount factors inducing state intervention against guilty parents.

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**The dialetics of inclusion/exclusion: A study of the schools of Hansen's disease patient colonies in the 20th century in Paraná–Brazil**

Hansen's disease or leprosy, as it is known popularly, has been wrapped up in taboos and enclosed by a strong stigma among different peoples from the most remote times. In Brazil, in the first decades of the 20th century, Hansen's disease grew progressively and was identified as one of the central problems of public health in the country. It is notable that the country still holds the largest number of patients on the American continent, with a prevalence of 1.3 sick for a thousand inhabitants. The state policies adopted at the time were unable to contain the endemic disease, above all as a consequence of the incomplete and insufficient knowledge concerning the transmission of the disease. Thus, in the period between 1930 and 1956, the temporal boundaries of this study, the proposed solution was the isolation of the patients from the rest of society. This led to the construction of leprosories in several states of the federation. In Paraná, the locality of the study, the São Roque Leprosery was inaugurated, working as

a type of autonomous colony, containing a hospital, school, prison, bakery, and everything else necessary to the day-to-day life of the patients. The study discusses the role of that school for lepers' children in the wider project of a hospital-colony. It intends to reconstruct the development of the establishment, its organization and what it represented for those interned and isolated within it. It analyzes exclusion as a socio-historical process, with its adverse effects in all spheres of social life, equally emphasizing the objective dimension of social inequity, the ethical dimension of injustice and the subjective dimension of suffering. The dialectics of exclusion/inclusion in education, here represented by a situation of social isolation, involves the sick in the entirety of their relationships with others. In spite of the small number of written sources, oral sources allowed the recovery of data about the educational sphere in the colony. Interviews and articles published in medical journals of the time constituted equally relevant sources for this study.

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## Teacher Anália Franco (1856-1919): a spiritualistic educator engaged in the feminine education and the racial inclusion in the times of the Brazilian slavery

In the 19th century, scientific spiritualism became a widespread school of thought. In France, there was a theoretical and empirical effort to understanding concept of "The Deads' World". An educator (a student of Pestalozzi) Hippolyte Leon-Denizard Rivail known as Allan Kardec, established a set of ideas and procedures of a spiritual nature and composed the doctrine known as Spiritism. However, it was in Brazil that these ideas were more widely disseminated and became a religion. There, the education system contributed excessively to Spiritism's diffusion. A prominent figure in São Paulo's history, Anália Franco (1856-1919) was a woman before her time - teacher, dramatist and journalist, feminist, republican and abolitionist. Franco also worked to spread the Kardec Doctrine and further the growth of spiritualist institutions.

This study is the result of a Master's Degree thesis in the History of Education studying the impact of Franco and her influence on the Paulista society and Brazilian spiritualist pedagogy. It was completed at the Federal University of Uberlândia.

Upon the declaration of the Free Womb Law in 1871, several black children whose parents were slaves were banished from farms. Their destiny was, most of the times, a 'wheel' at the Santa Casa da Misericordia (a type of religious hospital) – a discreet instrument that allowed anonymous deposit of rejected babies in the institution. When Franco found out about the situation, she made an appeal to the farmers and put her effort behind the transfer of the children from São Paulo to the interior.

Around 1887, in Taubaté, she founded the first orphans' and abandoned children's shelter, called Maternal House. Franco was threatened by slave owners and local oligarchies; however, she counted on the vital support from the abolitionists, who helped her spread the idea of Maternal Houses throughout the interior municipalities of São Paulo. In the state capital, in 1898, she founded a magazine called "Album of Girls", whose subtitle emphasized "Literary and Educative Magazine dedicated to young Brazilians". With a distinguished group of ladies from all social levels, Franco launched the Beneficiary Association for Feminine Instruction in 1901; the member's list would soon reach 2000 subscriptions. The objective of this body was to offer literacy instruction and support to poor children and abandoned mothers.

Six years after the foundation, the association funded and guided 22 Maternal Schools and 2 Night Schools in the state capital alone, whereas in the interior side of

state they had 5 Maternal Schools in operation. In all regions combined, about 2,000 poor children received education.

The name Anália Franco surely is a distinctive part of the history of São Paulo, the legacy of women fighting for more social and political space, and in the history of the development of Brazilian education based on social and racial inclusion.

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**The struggle for the right to choose different schooling –- A history of the alternative education campaign in Taiwan since 1990**

Beginning of the nineties in the last century, Taiwan ended its long phase of autocratic government and began its democratic era. Among the many reform campaigns, education reform became one of the most controversial issues and attracted popular concern throughout society. The new central government of 2000 declared its main political program based on human rights and organized "The Human Rights Education Commission" responsible for the promotion of a human rights ethos in order to deepen genuinely democratic culture. By now, numerous alternative schools have sprung up one by one around the Island attempting to offer new concepts as well as new approaches of schooling, including home-schooling. Unfortunately, the public sector as well as most people in Taiwan have not yet fully grasped the implications of the human right to the free choice of education according to Article 26 of the Universal Declaration of Human Rights:"Everyone has the right to education. … Parents have a prior right to choose the kind of education that shall be given to their children." The significance of alternative pedagogy for the evolution of educational development has not yet permeated far in this island society yet, either. Consequently, the alternative schools in Taiwan are forced to to struggle for their legitimate status and the realisation of the right to choose different schooling. The problematic is therefore: can the alternative school movement in Taiwan have a positive future?

Aside from sketching the critical events of the struggle of the Taiwanese alternative education movement, this study also attempts to describe the dominant models/approaches of the alternative schools in Taiwan and to interpret their pedagogical concepts, their significance as well as possible impacts for children and youth, and further to discuss some critical points forthe future. Most importantly, the paper would argue that if Taiwan intends to respond positively to the serious challenge of globalization, the nation should take the recommendation of the Council of Europe in 1984 regarding the concept "die volle Anerkennung des Rechtes des Eltern auf freie Wahl der Schule ihrer Kinder" very seriously and make all possible endeavor to realise these human rights.

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**The historical model of Federal native "residential schools", its use within Cree communities in Northern Québec (1950–1960s) and its impact on modern native perceptions of education**

Following extensive field research within the Cree School board and communities over the last year for a paper entitled: "The Cree School Board experiment in Northern Québec: An eco-systemic review of performance and curriculum" (presented Tunis March 1st–3rd, 2007 Congress. Department of Psychology of the Institut Supérieur des

Sciences Humaines de Tunis), the proposers have become aware through data collection of the exceptional impact of the phenomenon of "residential schools" on attitudes and policies in modern day Cree communities, with regards to education: attendance, parental support, student perceptions, school policies and class format. It therefore seems essential to document accurately the models which were used in these education initiatives, in order to fully comprehend their failings and their impact on modern conceptions and attitudes. It will become apparent that while attempting to enforce an assimilation agenda, these structures may have provided Cree populations with the very tools that enabled them to formulate a new radicalism with regards to their land and cultural claims in the early 70s.

Residential schools were set up historically by the Canadian Federal Government early this century to educate Cree populations in a boarding environment, away from communities and family environment, in a language other than their own: French or English. This infrastructure was maintained in place into the early 60s.

Methodology: A review of existing literature will identify historically and factually the nature, context and practices of the "residential schools". The hypothesis that residential schools had a dual impact on Cree perceptions and destinies will be examined in light of data which has been collected through on site observation as well as quantitative and qualitative surveying.

The discussion session will identify other avenues for research and draw parallels with other historical and social contexts in which minority rights may have been ironically both ignored and strengthened through assimilation agendas in the field of education.

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**The "riskful subject" in the fairy-tale: Annotations about the education to diversity**

Defining a "riskful subject" demands a 'more different' diversity. The riskful subject is always 'the most different', a dangerous person. So, all the vast and variegated world of diversity opens wide and shows its own continuous transformation and its own ambiguity. The word "risk" always has two faces: one is a subjective face because it concerns the dangers to the subject himself attempting to achieve the best standards of living; the other is an objective face that concerns the ways of taking into account the dangers the subject poses for the social order. Therefore, the definition "riskful subject" is at least ambiguous because it voices general worry either about somebody's development or about social order. The plot thickens when we reach the word "young", that is, in its turn, very ambiguous. Another problematic point is that the meanings used are always part of an educational discourse.

After a short historical excursus about the relation between the 'different man', society and education, the paper considers the situation of the different person - from a subjective or objective point of view - in the fairy-tale. The world of the unfortunates has a privileged position in the fairy-tale which, in its dual form as popular and as modern fairy-tale, allows us to understand the forced tolerance and the badly hidden fear of the "unfortunate", of the "riskful young", or − on another side − its redemption and integration.

The popular fairy-tale is a marvellous and fantastic narration, whose protagonists are only human beings, and leads to happy end without any protest against the social order. Surely, the popular fairy-tale is a fantastic narration, but it wants to explain reality through real patterns and by applications of pseudo-imitative examples, because it does not want to support the forming of intellectual strategies. The popular fairy-tale is a narration where the "riskful subject" − dangerous to itself and others − is

always present and where the aim is at its homologation. The popular fairy-tale does not accept the dangerous person because it is afflicted with deformity or madness or with other diversities that mark it as abnormal, dangerous enough to upset the order of things. At the end of the story such a person or is dead ore otherwise has become normal, that is equal to other non-riskful people, thanks to magic.

In the modern fairy-tale, that is the fairy-tale created by an author that was born at the beginning of the XIXth century, we find two new attitudes towards the "riskful person": 1. the transformation of the "riskful person" by means of his own potentialities and not by means of forced assimilation; 2. the acceptance of the "riskful person" by the community that recognizes it as another human being through the strength of the reason. The Enlightenment has left its mark.

The fairy-tale in its two forms - popular and modern - and its fixed narrative structure is an interesting witness, not only of how the "riskful person" has been considered through the centuries, but also of a new and functioning hypothesis to find an educational relation with the "different person".

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**Students with behavioral problems within Pestalozzis Institutes of Education**

Pestalozzi is usually seen as both the founder of the modern school system and of modern social work. While different studies have focused on the teaching activities in his Institutes, little attention has been paid to the everyday life of the students. Although functioning as means to the 'newly' teaching methods they rarely appear as real actors. We intend to challenge the dominant pattern of looking at Pestalozzi's educational enterprise by focusing on students. At the center of our interest are the behavioral problems of some of the students, specifically of those students having difficulties to cope with the organizational rules of the Institutes. The problems range from lying or stealing to playing or bluffing. Some of these deviant behaviors led to expulsion from the Institute. How did the parents and educators perceive these students? What kind of educational expectations did the parents have towards the Institutes in order to avoid deviant behavior? How did the teachers really react towards problematic behavior and how did they legitimize their actions towards the parents? These questions are at the core of our microhistorical analysis of the reams of letters exchanged between Pestalozzi and the parents of the students. Some selected case studies will show first what was conceived as deviant behavior, what kind of risk was linked with it and what educational sanction followed. They will generate a cultural picture of organizational life at those famous Institutes differing from all those attributions and being quite similar to all many other organizations ever since.

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**Childhood future: State and "Brazilians" in Portuguese education in the XIX century**

The main subject of this text is Portuguese childhood in the last five decades of the XIX century. School access was considered the key for improving Portuguese development, but the children were not assisted by social, educational or economic programs and poverty was increasing.

The State showed its inability to face those challenges menacing the future of the Portuguese children and its own. The Portuguese State could not provide intellectual workers, an important ingredient of economic development. Government-driven reforms sought to exempt the State from this role and transfer the assistance and educational obligations on the City Courts or private institutions as partners to "save" Portuguese children and the nation itself.

This State inability forced the population to look to private organizations to assist their children, helping them in work preparation and by opening and supporting schools. As an example, the civil government in an official letter in 1874 calls on the private sector to apply its efforts toward education matters and not only to social assistance: "the charity that guarantees the spiritual bread to the poor ... is at least worthy of the same consideration that the public powers dedicate to the charity that come forward to assist illness, poverty and victims of social decline". Those who were part of the private organizations believed in education "redeeming" quality on the children, which agreed with XIX century beliefs in the regenerative and civilising ewffect of education.

We have found in the inauguration speech for a school donated by a citizen in Avelans da Ribeira in 1879 the words: "the conviction that educated men or women have a maximum degree of superiority over those who are ignorant or illiterate". Parents are asked to enroll their children and make them to assist the school, "exempting them of the menial jobs that they usually do, though many times those jobs teach them bad habits to their body and their souls". Their education would be completed by the teacher who would "teach them moral and religious rules to be followed, which will produce good fruits in the future". We can clearly notice that the objectives of education, exemption from menial jobs in the rural areas and the moral education were the aims of the Portuguese policy towards children. The men sincerely dedicated to this ideal were citizens that aimed to leave their own names for posterity through funding city development and at the same time acquire social recognition by supporting social assistance. An important group of those benefactors was formed by immigrants who made fortunes in Brazil (that was the reason for their designation as "Brazilians". They invested part of their personal profits in public goods for their original communities, more specifically for their children, by building schools, orphanages etc. The general reaction was cheers and applauses and the social respect they desired through commendatory letters handed out by the state.

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**To think childhood: conceptions of schooling in Mexico 1850−1930**

The aim of this paper is to analyze how categories of thinking changed over the course of time and analytic distinctions emerged at the core of the schooling process in the last third of the 19th century, as well as how the child was situated in a web of cultural practices, constructed as the object of specialized knowledge (the medical-pedagogical knowledge), and constructing individualities (dispositions and awareness about the world and himself). Specifically, the genesis and development of the concept of scholarly deficiency are put into focus, which, with the passing of time, came to constitute a category for identifying a potential risk factor for children.

Ordering and classifying the children and youngsters who would congregate intermittently in the teaching establishments constituted a challenge on the epistemological plane (that is to say, of knowledge production): discerning between those who attended in a sporadic manner and those who did so with regularity, establishing criteria for grouping the attendees in accordance with some type of common characteristics (to start with, it was the class or lesson that they attended), defining the adequate age ranges for the different levels of teaching, generating taxonomies in order to distinguish between passing and non-passing, etc. This process of knowledge production moved towards establishing norms for the children's permanency in the teaching establishments, generated classifications that, moving beyond the framework of scholastic practices, were constituted as social categories for characterizing childhood by its proximity to or its distance from the state defined as scholarly norm.

Categories and distinctions used to classify and order the population were identified from the analysis of scholastic records and teachers' reports on the performance of the children attending school in the last third of the 19th century, up to the point of arriving at the concept of "scholarly deficiency" that begins to be used in an isolated manner around 1920.

The concept of scholarly deficiency that was developed in that period constitutes a very adequate reference point for tracing the emergence of the medical and pedagogical knowledge that supported to the rationality of education in that period. Toward this end, the documentary sources are two pedagogical-medical texts from the beginning of the 20th century that had an important impact in their time.

In its later evolution−until the middle of the 20th century−this concept sheds the anatomical, functional, and hygienic connotations that characterized it in its origin and acquires a social and political meaning that made possible the construction of a new set of mental coordinates for the child-school-society relationship by shedding light on the unequal conditions of access to and permanency in school. This epistemological change is linked to the transition of an idea that the school had the function of producing the citizens that would make possible the progress of the nation, and another in which the school had as a main task the transforming individuals into productive members of society.

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**Geographies of risk: an exploration of city childhoods in early twentieth century Britain**

In recent years the geographical lexicon has been exploited in a range of academic disciplines. Geographical ideas have been used to explore the diffusion and circulation of ideas in the past and it is increasingly commonplace for academics to speak of 'geography of knowledge' (Burke, 2000). Literary historians have been uncovering 'tender geographies', 'romantic geographies' and 'fabulous geographies' (Dejean, 1993, Ramaswamy, 2000, Gilroy, 2000). Historians of science have been mapping the geography of scientific knowledge using spatialized approaches to understand the making and maintaining of such knowledge and the value of considering the performance spaces of science and the geographies of texts, talk and testimony (Livingstone 2003). Anthropologists have been writing about the 'life geographies of objects' (Kopytoff, 1986, Edwards, 2001). The attraction of the analytic power of applying geographical readings, of recognizing the significance of space and place is clearly self evident in the volume of studies using geographical motifs, and indeed could be described as constituting something of a 'geographical turn' in humanities and social sciences research. This paper will engage with this geographical turn by mapping 'geographies of risk' associated with past city childhoods. Using as a starting point a collection of short 'official' biographies of city children who were 'taken over' by Birmingham City Council in the 1930s and 1940s – children who were orphans,whose parents had been imprisoned and were deemed unsuitable guardians, or children whose parents were 'certified mentally defective' – the paper will explore the sites, the locations and the spaces of 'risk' which impacted on the lives of 'boarded-out' children. The paper will conclude by considering the extent to which geographical readings offer historians of education and childhood new insights into old subjects.

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**Children as a specific target in Quebec: commercial education for a particular group of young lads**

This paper wishes to expose the results of an interdisciplinary research project on a specific topic in the history of education: The educative project of a very important religious order in Quebec, Canada: the Christian Brothers. More precisely, using the tools of demographic census «jumelées» (organically linked) to a list of students of the *Academie commerciale of Quebec*, this paper aims to verify empirically to which extent the written educative project of the Christian Brothers, wishing to give young French cCnadians the opportunity to gain an education permitting them to earn money, were reaching their target: the young boys of the working classes.

To illustrate more deeply this relation between the utopia of the project and its realization, we take the city of Quebec as a socio-historical laboratory. The paper not only relates ideas and reality in education but puts the evolution of educative institutions in relation to the transformation of the economy of the city of Quebec, and uses categories such as the spatio-temporal situations of classes, gender and ethnicity. Finally, this paper helps us to understand a facet of our history of education that is not very well known, that of the scolarisation of the working classes in a very particular

type of institution: one that specialises in commecrical education, something that was not necessarily compatible with the ethos of the Catholic hierarchy. Indirectly, it helps also to understand the relation between Catholic and Protestant education in Quebec.

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**Childhood, education and militarism in Romania (1870−1916)**

My paper will deal with a rather unique case of introducing military instruction at the level of primary school as well as gymnasium/high-school in early twentieth century Romania (1906-1909), a limited form of this practice having been implemented since 1871. The focus of my paper will be on how the concepts of "childhood" and "education" were reflected in the context of this practice of military instruction and especially in contact with the military instructors.

Forms of military instruction in schools were implemented after 1870 in France (*les battalions scolaires*), Germany, Switzerland, Austro-Hungary and Bulgaria but maybe not to the same extent as in Romania. The cultural and political affinities with France as well as the scarcity of material resources moved the Romanian government to adopt, in 1864 and 1868, the system of *tirage à sorts* as a form of preparing a solid army. In order to encourage the spread of the basics of military instruction, in the 1870s all high school pupils aged 13 to 18 were supposed to participate in a military instruction program every Sunday morning. Later, this instruction was limited only to the "normal schools" designed to prepare future teachers. The Japanese victory over Russia in 1905 stirred a wave of Romanian nationalism which brought the introduction of military instruction from the third grade to the age of 18 for all boys in 1906. In both periods, the initiative to strengthen military instruction came from the Conservatives while the Liberals, despite approving the idea, were opposed to the the degree of its implementation. The brief period of 1906-1909 was dominated by controversial debate, it being seen as undermining the educational reforms started by the Liberal Spiru Haret (Minister of Public Instruction 1897-1899, 1901-1904 and 1907-1910) during his first mandate. These reforms aimed to make possible the rural population's access to primary education. He was highly popular among educators, his program being sometimes known as "Haretism."

The analysis of the concepts of "childhood" and "education" may be carried out through the study of the arguments used for or against the behavior of the military instructors developed by the teaching staff, parents, military instructors themselves and other participant observers. This analysis is possible through the reports and complaints the educators addressed to the Ministry of Public Instruction, petitions from the families, including peasants, the reports of the military instructors, and the pedagogic journals teachers used to conduct academic discourse (e.g. *Revista Generală a Învăţământului*) after 1900 as well as other journals of the time.

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**Beyond World War II and holocaust: Children as orphans and victims**

After World War II more than a million of German children suffered from the dead of their parents. Many thousands were raised under the conditions of the Nazi Concentration Camps, hideaways and in other conditions. The results of such an extreme non-education have been discussed interdisciplinary since years with more and more insights. This again has opened another discussion field: The misuse of such war victims and their experience by certain agencies. This will be resumed and discussed.

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**The "Treibhaus-Metapher" ("Greenhouse-metaphor") – a discourse about the endangering of children through an anticipatory education in the context of the formation of pedagogy as science**

The intensive usage of metaphors portrays a main feature of pedagogical communication (see Oelkers 1991: 114). As early as Antiquity, botanical expressions were used in relation to Plato's concept of free growth in the upbringing of human beings; e.g. to cultivate (see Kersting 1992: 176f.). In the 18th century, following the invention of greenhouses and the formation of pedagogy as a science (anthropology), the "Treibhaus-Metapher" ("greenhouse-metaphor") also gained popularity. The metaphor was introduced to the technical terminology of pedagogy and described a kind of education through which the development of a child was unnaturally premature and thus endangered (see e.g. Campe 1778; Wenzel 1797). For instance Campe pointed out: "[D]ie Lehrzimmer wurden in Treibhäuser verwandelt, um den jungen Menschenpflanzen diejenigen Früchte, deren Wachsthum durch eine sorgfältige Wartung nur befördert werden sollte, durch unnatürliche, treibende Mittel gewaltsam abzupressen" (see Campe 1778, 230, 231). A natural upbringing must consider the stages of the child and advance step by step.

Later it was adapted and used as a discourse-pre-cursor of theology (see e.g. Krummacher 1823; Münch 1840-42). The relationship of more natural as opposed to artificial education is defined again e.g. by Münch and understood in terms of an opposition of Christian (natural) and secularized (unnatural), that means the endangerment of children now derived from an education which did not place the Christian religion in first place.

The reconstruction of the discourse on the endangering of children through an premature or, respectively, a secularized education in the pedagogical technical lexicography since the 18th century plays a central role in this paper. Dictionaries are here methodologically favoured, because "die konsolidierten Gebiete einer Disziplin [finden] hier Einklang" and, as a result, "die kognitive Gestalt einer Disziplin" is ascertainable (Herzog 2005: 676).

The basis of the reconstruction is the descriptive method of analysis, which presents the "Treibhaus-Metapher" ("greenhouse-metaphor") in its historical structural relationship as a result of the inductively gained material. In this context, the approach of historic-semantic epistemology developed by D. Busse provided a far-reaching instrument (see Busse 2003). With this approach, social knowledge which constitutes

itself in word and text meaning and which is self-evidently preconditionedly transmitted can be described.

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**Pedagogical inertia in schools: Punishment, a specific educational technology**

The study of the punishment policy in 20th century Flemish boys schools (primary and secondary education) reveals the existence of a wide and varied repertoire of punishments. The school prescriptions in this regard as well as the approach used to have them complied with have undergone no metamorphosis as some researchers would have us believe. Indeed, the cruellest punishments, such as severe physical abuse, have gradually declined and been toned down, but they have still not disappeared entirely. These researchers have erred, in our opinion, by considering the discourses conducted (on the macro-, meso-, and/or micro-levels) as achievements, have shown a lack of conceptual hygiene, and/or have penetrated insufficiently into the practice in the classroom (micro-level). In the meantime, we were unable to find any great "changes", or, if one will, revolutions, even though there clearly were shifts, which we consider mainly to have been the extension of the traditional methods. It is striking, however, that the pedagogical discourse applied in the normative sources, which prescribed how teachers had to behave, did not correspond to that image of reality. The avoidance of punishment was pedagogically correct throughout the entire 20th century. At most, as a corrective to the ideal of punitive sobriety, it was explained how punishment could best be administered.  In short, the research that we wish to present here points, in any event, to a friction between what was "told" and "written" about punishment, and what actually happened in the classroom. In practice, the technology of punishment was characterized by great rigidity and continuity. Attempts to modify or adapt this technology in relation to the prevailing pedagogical ideal did not at all achieve the desired results.

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**Male and female servants in rural regions of Austria at the turn of the 20th century. A reconstruction based upon statutory provisions, official reports and memoirs**

At the turn of the 20th century, it was common for both children and youths from rural regions of Austria to work as farm hands on their parents' farms, or to hire out as servants in the neighbourhood.
The lecture aims to shed light on:

- the economic, social and family reasons and backgrounds
- the scale and spread of this phenomenon
- the specific, sometimes extremely harsh, working and living conditions
- personal dependencies, threats and hardships
- the consequences for school attendance
- the future prospects for both male and female servants

Legal regulations, official reports and memoirs of both women and men who in their youth had experienced such a fate will serve as the sources for a reconstruction, as well as for an appraisal of the situation at the turn of the century.

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## Onanism as threat to salvation

In the beginning of the 18th Century onanism became a crucial topic that was discussed widely by many authors. Most famouy among other publications were Tissots L'Onanisme (1760) or Rousseaus Émile 1762. In these debates medical aspects were merged with moral, philosophical and educational arguments or ideologies. Onanism as a topic did not only play an important role within the different kinds of literature, but also within institutional practice. The paper will analyse several handwritten and so far unpublished diaries that have been written in educational institutions describing everyday life there. These passages show clearly how onanism was conceived as an eminent threat to physical and moral health and salvation and how educators reacted. At the end of the paper the results of the cultural study are being contrasted with the main arguments of contemporary literature in order to judge how these case studies and the theoretical discourse match.

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## Cultivating patriotic sentiment in Japan

Sentimentalism has become ubiquitous in Japanese education. Ten years ago, the Ministry of Education reorganized moral instruction, the alleged core of value education in schools, along psychological lines: The new instruction, called "Education of the Heart", aimed at turning pupils into socially competent, self-directed individuals. The approach taken was not only psychologistic but also quite sentimental at the expense of rational thought (cf. Ito, Toshiko. "Setting Hope on the Heart." *Die Deutsche Schule* 97, no. 2. May 2005: 186-196). The "Notebook of the Heart," a new course material developed in 2002 for use in moral instruction, clearly embodies the psychologizing tendency. But sentimental approaches to education have reached further. On December 15, 2006, the National Diet passed a bill that revised the Fundamentals of Education Act, which had remained unchanged since its original enactment in 1947. The crucial amendment was the addition of an article that prioritized the cultivation of patriotism.

This paper contemplates the recrudescence of patriotic sentiment in Japanese education and how it puts "Children and Youth at Risk". It will deal with the following points:

1. What does patriotism have <u>as</u> its object? Are pupils encouraged to love their country's political institutions or the sum of their country's cultural traditions?
2. The Constitution guarantees freedom of thought, creed, and conscience. Is there a conflict between these constitutional protections and the cultivation of patriotism as called for in the revised Fundamentals of Education Act?
3. In wartime, the cultivation of patriotism was regarded as a cornerstone of school education, which had a disastrous outcome. In what respects do the ends and means of the revised Fundamentals of Education Act differ from their historical antecedents?

4. Educational policymakers often take it for granted that the love of a person's home province is a natural and universal feeling that automatically extends to the love of their country. Are the love of somebody's home province and the love of their country really equivalent?
5. Can the love of one's country really be a goal of school education? Can a sentimental education contribute to its cultivation?
6. Several schools added an item to their school reports under which a student's love of their country is evaluated. Should the love of one's country be evaluated? How can teachers evaluate a student's love of their country?

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**Beyond the moral panic over children and youth in the age of electronic media: an observation and suggestion at the initial stage of media education in Taiwan**

Before 1988, Taiwan was a territory under martial law and the governed autocratically. The media, mass communication and any kind of free speech were restricted by the censorship of the authorities. After 1993, the liberation of broadcasting and the lifting of the limit on the number of newspaper pages, provided the background against which media industries have grown suddenly and disorderly. Meanwhile, Taiwan has been a centre of technology industries especially in information and communication technology for the past twenty years. Children and youth have access to all kinds of media much easier than before. On the bright side, Taiwan has over 100 TV channels and has been moving toward becoming the media hub of Eastern Asia by organizing a series of international film festivals and holding competitions. Taiwan has been the foremost exporter of Chinese pop music. Within the context of encouraging creative endeavour (even if some of it reflects concern for commercial rather than artistic benefit), the desire for dialogue and a respect or appreciation of plural values is becoming manifest. However, the moral panic by parents, educators, and adults faced with the reality of the new media, led the initial practice of media education into passive and constrictive approaches. This paper aims to analyse the constitutive foundations of the initial practices of media education and look into latent problems which may endanger the future of media education in Taiwan. Furthermore, in consideration of these potential risks to media education, this paper proposes ideas for curricular and teaching practice in media education which aim to turn away from an aesthetic criticism of the media to concern for the intellectual and emotional development of children and youths in the practice of media education.

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**Occurrence of some forms of child abuse among secondary school students in Ilorin Town, Nigeria**

Child abuse is a massive problem in all countries of the world, including Nigeria. Therefore, there are laws protecting children from abuse in Nigeria, including a Decree of Child Rights. Thus study was designed to investigate forms of child abuse and the frequency of the occurrence of these forms of abuse among secondary school students in Ilorin town. Data were gathered using questionnaires on a cluster sample of 210 students drawn from a purposive sample of three schools. Return from 183 students were analysed with the help of frequencies, percentages and chi – square test, findings

indicated that physical abuse, psychological abuse and physical neglect frequently occurred, while sexual abuse, medical neglect, intentional drugging, educational deprivation and abandonment occurred rarely. Moreover, the percentage of students alleging that they suffered child abuse quite often is higher then those reporting that they did not suffer it often. Furthermore, Senior Secondary (SS) students suffered five forms of child abuse, while Junior Secondary (JS) students suffered only three. Finally SS students reported that they suffered the five forms of child abuse quite often, while JS students alleged that they did not suffer the three forms quite often.

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## Protection of Children during the Spanish Civil War: Art and Propaganda on the Republican Side

In the Spanish Civil War (1936-1939) "flesh and blood soldiers" fought next to "soldiers of paper and ink". Propaganda was an essential weapon as in all wars, but print propaganda acquired an extraordinary prominence in Spain, especially on the Republican side. In addition to newspapers, stamps, postcards, strips cartoons and, particularly, the posters that papered the walls of towns and villages in Spain were essential tools to elevate the morale in the fight, a way of ideological reinforcement and a call for the population to cooperate in all aspects of daily life. They often also were the works of great artists − the so called "emergency art" − and they had an important international reach.

Children are always the first victims of any war, even more in the Spanish one because of its fratricidal character. That is why the protection of children was one of the subjects always present in this "civil war of ink". Institutions and political forces in Republican Spain presented children in different ways in its posters. Sometimes they are the most innocent victims of Fascist cruelty, other times they wear paramilitary uniforms and are used to reinforce ideological messages. Although some of those fighting for the Republic – like anarchists in the F.A.I .− showed their disapproval of this political use of children with slogans like "do not poison childhood." Their safety was always a major concern and evacuation regulations, domestically and abroad, demanded a special sensibility to the needs of the population. The impressive images of the Republican propaganda contributed to increase popular collaboration to ease this evacuation. The "colonias infantiles", the last stop of thousands of boys and girls, are presented in the printed media as places of nature, games and education for children and peace of mind for their fighting parents. The call for appropriate hygiene also was a recurrent subject.

There also were days dedicated to children. The "Week of the Child" in the first days of January replaced the holiday of the Magi, and it promoted a real campaign "pro childhood" to collect toys and produced a different aesthetic in the posters, full of light, colour and joy, especially those printed in Catalonia. And theirs slogans were simpler: "Let's make children happy", "Toys for our little children!"

The study of these posters, intended for a population in particular danger as children in a civil war, is the subject of this proposal for the paper. It is a study that cannot be limited to formal aspects, but has to go more deeply into an internal reading, into the iconographic and symbolic aspects, into circumstances that contribute to the effectiveness of a printed message, simple and immediate. A message that is, as someone has written, "a shout stuck to the wall" that shakes consciences and reinforces feelings that separated even more irreconcilables sides.

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**East is East and West is West and never the twain shall meet: The perils of democratic education in non-democratic contexts**

James Scott Johnston looks at John Dewey's thoughts on education with respect to China. Dewey spent the years 1919-1921 in China and became embroiled in the May 4th Movement – the student movement agitating for political changes along the lines Dewey sets out in his writings on democracy. Dewey witnessed first hand the protestation, and wrote about it in a great number of articles for American audiences published in The New Republic and The Dial. The thesis of this paper is that Dewey's thoughts on western engagement with China provide insights into how we 'westerners' might go about facilitating the education of at risk children (here limited to economically, socially, and linguistically, 'different') in the contemporary developing world. I shall begin by discussing Dewey's considered opinion on U.S. and Chinese relations and on 'exporting and importing' democracy to China, and develop from this a cogent argument suggesting that democracy can be neither imported nor exported without harm. To do so, to import or export democracy, is tantamount to placing children's lives at further risk. In the end what Dewey suggests, and I claim is worth examining closely, is the need for any democratic education to develop from within the nation, society, culture, of the children in question.

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**"The old must die" – Alienation, radicalism and working class youth in Germany and Italy during the First World War**

"The old must die", such was the reaction in the left-socialist magazine Jugend-Internationale to the death of the socialist Édouard Vaillant in 1916. Even out of the immediate context, this sounds like a rather extreme, if not cynical, obituary for a veteran of one's own cause. It was, however, typical of the radicalism that swept over the socialist youth movements during The First World War.

Youth movements were a relatively new addition to the Socialist parties and had before the war first and foremost been conceptualised as a breeding ground for the workers' movement, those who would take over from the older generation in the epochal project of building Socialism. With the war, this changed. The members of the youth movement were off to the trenches in a war their supposedly pacifist parties had accepted, even supported, or (in the Italian case) at best would not obstruct. They felt themselves at a very tangible risk in a situation that they had to accept passively. The reaction from many was alienation and radicalisation, leaving the patient reformism of their parties and looking for more uncompromising solutions they abandoned the common cause with the 'grown-ups' and declared open conflict between the generations.

The paper follows this development in a transnational perspective through the youth movement in Germany and Italy. The primary aspect is that of the impact of the war on the individual life-worlds. Through accounts of the activists themselves as well as contemporary material, it describes the process of radicalisation and how the radical ideas became attractive for those alienated by war. In Germany, it focuses on the generational squeeze between the traditional social democratic niche-society, which sought to suppress the radicalism, and the state, which kept down the movement through systematic repression. Hence, the radical youth in

Germany allied itself with other oppositional forces, in particular Karl Liebknecht, in order to form its own, independent organisation. In this, they were both inspired by the radical language of Leninism and syndicalism on one hand; on the other they borrowed important elements from earlier youth movements such as the Wandervogel, creating their own particular youth culture.

In the Italian case, the young industrial and agricultural workers were born into an oppressive context, particularly in the South, with very little integration into the state that sent them to war. Here, the stern anti-war rhetoric of the youth movement made the movement grow at an astounding rate, as the war experience alienated them socially and mentally from state and society. In this way, the war experience led to a re-conceptualisation of the relationship between the generations in Italy as well.

In both cases, working class youth were at a particular risk, politically on the home front as well as physically in the trenches, a combination which pushed large parts towards the radical politics that would again leave its mark on the inter-war period.

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### Gathering the destitute child: a case study in India

The early 19th century missionary endeavours in India often tried to reach the least fortunate amongst the natives – widows, destitute mothers and children rendered so through famines, floods, disease, religious practices like Sati or caste-based atrocities. Thus, the beginning of infant education in India is in large measure closely tied to the much debated accounts of conversions to Christianity, and the initiatives aimed at female education and orphanages. The earliest infant schools were meant for the children of newly converted natives to enable them to read the Bible, translations of which into various Indian languages had been undertaken earnestly by missionaries since their arrival in India.

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**Domestic education about 1900 and the risks for girls of the working and the middle class**

In the middle of the nineteenth century philanthropically minded women of the middle class initiated the instruction of working class girls in home economics (sewing, laundry, cookery, housekeeping) with the objective of remedying proletarian families´ misery. Soon these subjects became an organic part of the school curriculum; needlework became compulsory in England in 1875.

Parallel to this starting point which showed differences between the social classes – middle class women determining the direction and range of proletarian girls' knowledge – the teaching of home economics was propagated as well for the higher girls' education, it even received state funding. Its insertion met with stiff opposition among liberal and feminist circles which were concerned about the equal status of girls and boys; whereas within the scope of "a scientification of the social" the subject became established at universities.

The insertion of home economics surely was determined by the distinction between the social classes, though both social sides took risks in different ways: Since working class girls in England left school at the age of eleven − the age of twelve from 1890 on − and hence were obliged to do solely practical labour at a very young age already, home training held a risk for their physical, mental and – by means of a serious reduction of general education – cognitive development. Within higher girls' education on which social Darwinian and eugenic doctrines had a marked impact, the females' developmental and educational potentials were particularly restrained. As a consequence, women's ability to strike back at the structural male predominance in public diminished.

Furthermore, integrating home economics into the regular curriculum affected the redefinition of social structures both between the two sexes and among females. The education of working class girls based on the image of women held by the middle class − in addition to the mentioned risks of domestic training functionalising the girls − in no way prepared them for industrial labour. Through the academisation of social activities (directed at the home in the first place − 'domestic science') it became necessary to negotiate gender equality on a new level, defined by science. – The considerations presented here, based on the situation in England, are to be compared to German and US-American developments.

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**Children with special and exceptional needs – a subject in the teacher training curriculum (Latvia, 1919 – 2005)**

In the territory of Latvia, formal teacher training began as early as in the 1840s in teacher seminaries. After the foundation of an independent Latvian state in 1918, a number of educational establishments for training teachers – pedagogical institutes – were created. The University of Latvia (founded 1919) in Riga also included teacher training among its academic activities. Those teachers who wanted to work in special schools with "abnormal children" had the basic teacher training and, after two years experience in the special (defective) school, were required to take an exam in special pedagogy and psychology organized by in-service training organizations. Therefore

teachers without proper training, either theoretical or practical, very often worked in special schools. Teachers gained experience in practice – "learning by doing". There were almost no scientific studies, except some monographs on general topics of special education aimed at the general public.

During the period of Soviet occupation (from 1940) teacher training was carried out by pedagogical schools and pedagogical institutes as well as the University of Latvia. Latvian teachers could obtain training in special (defectology) education only in Moscow and Leningrad until 1966. There were quotas for Latvian students – one to two students per year. Therefore the number of teachers having received proper training did not meet the existing demand.

In 1966 the first external defectology department was established at the Liepaja Pedagogical institute. Its scientific research activities targeting children with special and exceptional needs were commenced in 1980.

During all the abovementioned historical periods, teacher training in Latvia was highly developed and well organized. However the theoretical preparation and development of all necessary skills to work with children having special and exceptional needs did not occupy an appropriate place in the curriculum of teacher training.

The abovementioned problem has not lost its relevance in modern Latvia even after it regained independence in 1991. In addition, there are several new aspects. In recent years the number of the children with special and exceptional needs has been growing. In order to ensure their adequate integration into the educational process of regular schools, the teachers in these schools need to possess the necessary knowledge and skills for working with children with special and exceptional needs.

To this end, it is necessary to formulate the following research questions:
When were the issues related to children with special and exceptional needs included into programs for teacher training for the first time?
What exactly were future teachers taught concerning these children?
What notions were used to describe the issue theoretically?

Teacher training programs, textbooks in pedagogy, media publications and narrative interviews with graduates from teacher training establishments as well as teachers in special educational establishments were used as the basis for research.

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**The risks of growing up – the pedagogical discourse about the living conditions in cities 1890 - 1914**

The lecture deals with a part of the DFG-sponsored research project "The pedagogical (crisis-) discourse about the city 1890-1930", which is led by Prof. Dr. Eva Matthes and Dr. Carsten Heinze, University of Augsburg.

Pedagogues involved in the discourse about the city try to characterize the city child in its intellectual und substantial peculiarity. Pictures of the sanitary and morally threatened, the neglected, criminal, materialistic, but also the independent and modern child determine the discussion about the city child`s world.

Family, school and youth welfare are set opposite to the influence of the city with its public life and the street as children`s playground and living space. "But the

basis for morality has to be set by the family which remains the first factor in education" (cp. Dieterich 1899). In the context of the life of the family, a debate takes place on possible risk potentials of living and sleeping conditions in the city, especially of the working class, but also the bourgeoisie.

The dealing with the subcategory "living and sleeping conditions of the city child" exemplifies the methodical approach of the qualitative content analysis and delivers first results.

The discourse referring to the subcategory consists of three main lines of argumentation.

1) The discussion of "home" as an aspect of living conditions: lack of providence prevents cosiness and thus an emotional attachment to the flat as a home. Changes of residence take place often and easily and deprive the city-dwellers of the possibility of developing roots in their home, town and even fatherland. Here the typical city-countryside-polarisation is put into perspective, as some authors change the line of argument into its opposite by referring to better working conditions at the city.

2) The influence of living conditions on academic education: Frequent removals and changes of school prevent the development of a mutual trust between teacher and student. Not knowing the situation, teachers misinterpret disadvantageous circumstances, like lack of space and light to fulfil their duties as well as lack of sleep, and misconstrue the students' behavior as laziness and inattentiveness.

3) Moral threat through living conditions: overcrowded rooms and beds, often shared with family members, night lodgers and even prostitutes let children prematurely be witnesses of all life processes. Expressed in exaggerated form, a quarreling father, messy mother, rude night lodgers and generous prostitutes are the first role models in such a child`s life.

Regarding the unpropertiedness of the working class as the main cause of these grievances, some pedagogues see the need for universal home ownership on a fairly long-term basis. But in their opinion, improvements can be realised faster if efforts are concentrated on small successes: (female) teachers visiting the children would gain insight into their living conditions on the one hand and could use the chance to support the housewives in coping with everyday life on the other hand.

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**Care − not education! The beginnings of early childhood education and care in Germany (1800 to 1850)**

In the first half of the 19th century facilities were founded for the education of young children of preschool age outside their families in all important countries of Europe. This also happened in Germany, where poor children who were threatened to be impoverished or marginalised constituted the principal target group. Thereby foreign countries and the adoption of the models of public early childhood education implemented there played an important role in the German debates. Especially at the very beginning of the public early childhood education system this was the case. In numerous books and articles dealing with questions of early childhood education in public institutions in this period the foreign examples were mentioned over and over again and the imitation of these examples in Germany was proposed.

However the further development in Germany took another course than, for example, in England and France. In England and France suitable facilities were set up as preparatory to school offering an elementary education. In Germany, however, it was emphasised that these facilities should keep a distance from the school system. In the beginning and in the publications mentioned above on various occasions it was suggested to design public education for pre-school children along scholastic lines in Germany as well. But soon there remained only a few protagonists of public early childhood education who favoured the approach developed elsewhere in Europe. Most of the participants in these debates on no account wanted to anticipate the school system. The facilities of public early childhood education in Germany should deliberately not be put in the service of school preparation. In this respect we can speak of a German "special way" (Sonderweg) regarding public early childhood education. Consequently public early childhood education in Germany for more than one and a half centuries was conceptualised as part of public welfare. Until the last third of the 20th century, this conception remained unchallenged and only since then has it been criticised increasingly and brought on the way, slowly but surely, to a reform and re-orientation the eventual outcome of which is not clear yet.

In this paper the main arguments for the establishment of a system of public pre-school education in Germany in the first half of the 19th century will be reconstructed; special em,phasis will be placed on the educational reasoning underlying the debate. Secondly, role of foreign countries in the public debate on the creation of public pre-school education in Germany will be investigated. And thirdly, the reasons why facilities for public early childhood education in Germany have taken on no real preschool character, but a decidedly socio-pedagogical or welfare role, will be explored.

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**Children and youth at risk during the Holocaust**

"Children and youth at risk during the Holocaust were the real heroes"(Koznizky,1996). These kids were living at risk every moment of each day, yet they collected precious moments of the 'oasis'(Baeck, 1985) during their stay at the Jewish school.

This presentation relates to the research which I conducted into the concrete life experience and Lebenswelt of Jewish children and youth in Germany under the horrors imposed on them by the Nazi regime and its policies. For "The full meaning of the phenomenon of education in its largest context can be understood only within its connection to changing events" (Kurzweil, 1979, Masberg, 1985). The Jewish education system was established and then developed "against all odds". (Walk, 1975, Röcher, 1992). Accordingly, it can be explained and understood only on the basis of these unique circumstances.

The research investigated the issue of 'Children and youth at risk during the Holocaust' in its specific individual, group and social dimensions. It was explored from the different angles of the children's and youths' Lebenswelt inside and outside the school.

In accordance the following domains were addressed: the physical – existential, the ideological - pedagogical in relation to the definition of the identity of the self, and the psychological – emotional on the basis of the vacuum in Jewish life created by the regime.

Following the original research, this presentation intends to expose the special characteristics of the Jewish Education system during the Holocaust, focusing on the story of the Jüdische Schule in Düsseldorf 1934/1944 (Jewish School in Dusseldorf) in

order to unearth its uniqueness in attempting to preserve the Jewish children and youths from the risk they confronted in their dangerous environment. Methodically, the study combines long term research into the historical background with the case studies specifically investigating the specific period and Lebenswelt of the Jewish community and school in Düsseldorf. The research relies on interviews with Holocaust survivors, former students and teachers of Jewish schools in Germany, as well as on interviews with leading figures of the Jewish community in Düsseldorf and leading figures of the German administration. In addition, archival documents from the Holocaust period, both in Germany and in the archives of Israeli institutions ("Yad Vashem", The Viner Library, etc.) were included.

The main findings point at the following:
1.  The Jewish education at that time functioned as the "mental rebellion" against all attempts to extinguish children and youths.
2.  There is a demonstrable interaction between real-life background experiences based on which Jewish education developed and evolved and the way of rebuilding Jewish identity determination and the definition of the humanistic conception of humanity in the children and youths.
3.  The memory of the Holocaust on the one hand, and the foundation of the state of Israel on the other, have created a perspective which emphasizes the values and the historical importance of the original rationale and methods of education developed during the Holocaust in the process of defining Jewish and Israeli identity.

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**Childhood and youth at risk seen by Portuguese 19th and early 20th century scholar-researcher travellers in Europe**

In an attempt to further our understanding of the historically and culturally specific natures of geographic environments and of contextual educational discourses, this paper explores the Portuguese traveller's reports regarding the problem of children and youth at risk.

At the beginning, we identify two important points in our work. The first, in the 1880s, is an early study in Portuguese literature about a foreign country, the Netherlands, conducted by Ramalho Ortigão. Then, in the 1930s, the most important publication in the field was presented by the *National Education Board*, which seems to herald the end of the First Portuguese Republic and the birth of Fascism. Between these two events, in 1907, a government law approves academic research on visits to some of the most important reference model countries such as Belgium, England, France, Germany, Italy, Austria, Sweden and Switzerland.

This paper aims to present only a few remarks: firstly, we intend, by a new reading of analyses in the early 21st century, to examine and present each report; secondly, we will try to see how childhood and youth at risk were seen by each academic traveller and also find out how it appears in the different cultural configurations of each country visited; thirdly, and finally, we will try to determine how the issue of childhood and youth at risk could be seen as a European scientific discourse by the educational research community constituted through the Portuguese traveller's eyes.

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**Fernando de Azevedo and the "Regeneration" of the "Brazilian Race": Applying Eugenic principles through physical education**

The Eugenics theory, developed in England in the middle of the nineteenth century by Francis Galton, proposed a process of "conscious selection" to promote the physical and moral progress of the "races". In Brazil, towards the end of the nineteenth and the beginning of the twentieth century, intellectuals such as Rui Barbosa, João Batista de Lacerda and Oliveira Vianna , influenced by eugenic principles, tried to develop an ideal of "Brazilian race", capable of elevating Brazil to the level of a modern nation. For these intellectuals the "Brazilian race", represented by the poor and non-white segments of the population, that is, mestizos and blacks, was considered responsible for the social misery that hindered national progress. The physical and moral problems of this part of the population were attributed to hereditary factors related to "racial degeneration," and not to social and economic factors. This study discusses the eugenic ideas of Fernando de Azevedo about the children of the "Brazilian race", and his proposal to include Physical Education in the school curriculum as a means to improve their physical and moral condition. Azevedo was a sociologist, educator, and Director of Public Instruction of the Federal District; he largely combined the thought of the Brazilian intelligentsia, however following a eugenic/ hygienist course. He believed that economic and social conditions could engender physical and moral problems and, influenced by Lamarck, that acquired characteristics could be transmitted genetically. Beginning in 1920, he published various works that discussed these issues. For Azevedo, the "Brazilian race" emerged from the fusion of whites, native people and blacks, these last two groups considered "inferior races", thereby creating a "hybrid and undetermined product". He believed that the physical debilities were responsible for the "moral degeneration". Black and mestizo children were deemed a threat to Brazilian nationhood because they were inherently weak, anemic and rachitic, as well as indolent, lazy and violent. In describing the children of the rural and suburban schools, the majority being mestizos, Azevedo dwelled on their organic and social misery: "…these anemic children … bring in their apathetic sadness, sunken eyes and a dull look… the effects of the social environment that defined them, and all of the signs of a congenital debility aggravated by hereditary defects." Committed to the general improvement of the social conditions of the Brazilian population, Azevedo sought to improve the physical condition of these stigmatized children. He proposed the introduction of Physical Education activities in the school as a means for "regenerating the race", that is, for strengthening the organism and hence improving the moral character of the children. This measure would over successive generations "cleanse the race" of its physical and moral frailties. Through the transmission of acquired characteristics, future generations would become physically and morally robust. Physical Education was seen as essential for girls -- future mothers, who without its "sanitizing effect" would give birth to weak and sickly children. It was important that strong and healthy women beget strong sons capable of defending the nation.

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**Children from Réunion island who were sent to the Creuse 'département'**

From 1963 to 1980, more than a thousand children born in Réunion Island were "transferred" hundreds of miles away from their home into several French departments, mainly in Central and Southern France. Those children were not orphans and had not been abandoned. They all had a family but those families were poor, illiterate and Creole-speaking. The State department dealing with social affairs which initiated these transfers never informed the families but the transfers were approved by the highest French authorities. Entrusted to host families in France in order to fulfil the official goal of providing them with 'a better future', thousands of children were actually transferred in violation of elementary laws and procedures. The reaction of the public, when learning about the transfer in the French newspaper *Libération*, was very strong, for no one had ever heard about such a thing, whether in France or in Reunion Island.

Since then, many European and French journalists in many different media have covered that case, which is now known as "the deportation of the children from Réunion". Many complaints have been registered against the French State. What I intend to do in this paper is to shed light on both the socio-political and socio-institutional contexts that, for two decades, have made this "benevolent operation" possible (thousands of children from Reunion Island who were in State custody have been the victims of this operation). The study of this case reminds us that the history of this island has been marked by dispossession, dependency, isolation, slavery and denial that the institutional transformations of this ultra-peripheral European Region (formerly a French colonial island and then a French department) cannot dissolve.

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**Marcel Le Guen, militant syndical à la Reunion : 1953−1963 (SWG Reseau)**

Normalien,membre des FTP,journaliste à l'Humanité à la Libération,quand Marcel Le Guen décide de réintégrer l'Education Nationale il se retrouve nommé à L'Ile de la Réunion comme instituteur (1953).Confronté aux multiples problèmes d'une société créole qui a du mal à sortir de la guangue coloniale Marcel Le Guen initie une démarche pédagogique qui emprunte pour beaucoup au Mouvement Freinet qu'il tente d'adapter au contexte créole. Cette démarche pédagogique , qui bénéficie de 1953 à 1957 du soutien des autorités politiques et éducatives du jeune département français, s'accompagne d'une importante activité syndicale autour du rôle de l'Ecole dans la société réunionnaise, de la place de la pédagogie dans l'émancipation des jeunes créoles,de l'engagement social et politique des instituteurs,Marcel Le Guen est membre de la fédération réunionnaise du Parti communiste français. En 1958–1959, avec l'arrivée des gaullistes au pouvoir, la création du Parti communiste réunionnais (PCR), auquel n'adhère pas Marcel Le Guen, le climat politique et social change totalement à la Réunion pour se radicaliser entre partisans et adversaires de l'autonomie dont se réclame désormais le parti communiste réunionnais. C'est l'ensemble de cette dynamique que nous nous proposerons de restituer en étudiant son retentissement sur l'action syndicale. En 1959, M. Le Guen sera désavoué par les autorités pédagogiques et la même année laissé pour mort par les hommes de main se réclamant du gaullisme local aux élections municipales, il sera également laché par le PCR mais aussi par les syndicalistes opposés à l'autonomie qui cherchent et réussissent à prendre le contrôle de la section réunionnaise du SNI. M Le Guen quitte définitivement la Réunion en 1963, victime de

l'Ordonnance d'octobre 1960 s'appliquant outre-mer à tout fonctionnaire "susceptible de troubler l'ordre public".

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**Modernized school and "difficult students": discourses between theory and practice (Brazil, 1960-1970)**

This text aims to analyze the representations of "difficult students" that are presented in two of the most relevant educational journals published for elementary teachers in Brazil between 1960 and 1970. These students weren't the handicapped or the criminal, but the ones that couldn't learn in the proper time due to a wide set of reasons, identified as cultural deprivation, low intelligence, and starvation. They formed a significant group, as during that period we find large numbers of students that don't pass from the first year of schooling. In fact, more than 60% didn't learn to read and these children kept repeating the same school year for 2, 3 even 4 years and eventually dropped out of elementary school.

That was a moment when new forms of teaching and new demands towards public education were made, in a "new educational order" that arose against the values of tradition and established habit. These new values emphasized technical preparation for the teacher to manage the classroom as well as the continuous search for new practices and, in doing so, they presented new representations of the students and their difficulties. Several methods to improve of teaching were proposed. For example, the global method in teaching how to read was criticized in favour of a "return" to the Montessori approach – in general, these propositions sought to improve teacher-student communication and, in doing so, to achieve a better "emotional climate" in the classroom.

In Brazil, these new models of schooling were promoted mostly by "education technicians" and represented a theoretical dimension of teaching opposed to the "practical teacher" whose expertise was acquired through several years of experience. The "technical" point of view is provided, in this study, by the journal *Criança e Escola* (Child and School – 1963-1972). This journal was published by the American-Brazilian Program of Assistance to the Elementary School (PABAEE) – established by an agreement between the Organization of American States (OAS) and the Brazilian government. This program was one of several governmental campaigns that aimed to eliminate illiteracy in our country and its contents presented a very specific image of the children that came into school and how the teacher should react to their learning difficulties.

A perspective linked to the "traditional" teachers can be analyzed in the *Jornal do Professor* (Teachers' Journal - 1964 – still being published), that was produced and distributed to more than a hundred thousand teachers in the state of São Paulo. This journal was the informative newspaper of the largest teachers' association in Brazil (CPP – Centro do Professorado Paulista) and presented in its pages the ways in which teachers understood their job, as well as the difficulties they faced in a public elementary school system that had expanded rapidly since the 1940s. These texts, mostly produced by teachers as a testimony of their everyday work, are ambiguous when describing the students: they are simultaneously idealized as an object of affection and as obstacles to good teaching due to their difficulties at home and at school. The comparison of these two sets of discourses about "difficult students" can lead to a better understanding of the dynamics of the arguments about the causes of the massive failure of the school system. These processes also can contribute to a better understanding of

the resistance to educational reforms that were presented as solutions for this problem which even now keeps a large number of children out of school or, in the best scenario, in the school system but without learning the school subjects properly.

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**Difficult adolescents and education - School and young delinquents in Italy (1895−1899)**

This paper will analyze the connection between juvenile delinquency and education from the point of view of Science of Education, in the awareness that social, cultural, political and educational aspects cooperate constantly to give rise to the complex mosaic of the history of education. We will try to verify how the so called "risk" category dramatically increased, especially in the case of difficult juveniles, in Italy at the end of the century (1895-1899), i.e. in a period of serious political and economic crisis, where the will to change co-existed with conservatism, and where social unrest and popular discontent began to manifest clearly. The rioting in Sicily and in Carrara in 1893 and in 1898 respectively over the increase in the price of bread are two outstanding examples of these conflicting tendencies. This "risk" for juvenile deliquency consists of two components. The first component is subjective and concerns the life of the single individual and the risk he runs of physical and mental failure to survive, caused by his behaviour and widespread ignorance and poverty. The second component is objective, i.e. the actual danger a "difficult" individual, may cause to societal organisation and safety. Society feels uneasy approaching these particular, difficult young people, because it is sure that a risk is posed by their behaviour and values. A risk for social, economical and even moral stability, achieved with such great effort after Italian Unification. Society considers education as the key to limit and control potentially "at risk" individuals.

In this survey we will examine the relationship between the level of education and juvenile delinquency (up to 18 years old), taking into account young people imprisoned between 1895 to 1899. We will examine the penal processes of the Court of Ferrara during these years, which offers us an overview of the broader social and political context of Italy at the time.

The paper poses several questions: what relationship existed between schooling levels and delinquency? Who are the young delinquents? Have they ever attended school? Did the educational resources offered by the ruling class work to protect the young people at risk or work to preserve social stability? Is the school of the liberal ideal a true image and idea of school? This study attempts to answer these questions, pinpointing how, in a society unable to create an ideal model of school, everybody is potentially "at risk", with no exception!

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**Les nouveaux visages de la grève enseignante au Cameroun (SWG Reseau)**

La grève des enseignants est un phénomène récent au Cameroun. Elle a émergé avec la dégradation de leurs conditions de vie. Celle-ci est liée à la situation de crise économique qui a traversé le pays et qui a conduit les autorités à prendre des décisions douloureuses. La double baisse de salaire qu'ont connue les fonctionnaires a été pénible pour les enseignants. Contrairement à certains corps, ils ont vu leurs salaires réduits aux ¾.

Malgré l'existence et l'appel des syndicats d'enseignants, les grèves organisées ont eu du mal à être effectives. D'autres formes ont vu le jour, notamment le sabotage des évaluations, les menaces de gel des résultats des examens officiels pour contrecarrer les obstacles mis en place pour étouffer les grèves. Nous nous intéresserons à ces obstacles, aux moyens de les contourner et aux motivations des enseignants qui occultent les autres exigences liées à la fonction.

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## Politiques néoliberales et syndicalisme enseignant : l'exemple l'Italie (SWG Reseau)

En Italie, le syndicalisme enseignant se développe dans les années soixante, dans un esprit d'opposition à la tradition fasciste de l'administration publique. La majorité des enseignants syndiqués adhère aux grandes centrales des travailleurs. Celles-ci, au cours des années 70, s'engagent dans des initiatives pour les réformes des services publics y compris de l'école. Les organisations syndicales s'efforcent d'harmoniser les intérêts des enseignants avec ceux des usagers.

Au seuil du nouveau millénaire, l'Italie expérimente une politique qui diminue le role de l'Etat dans les services publics et le service éducatif. Inspirée par une idéologie neolibérale, cette politique s'attaque aux enseignants en tant que « fonctionnaires ».

Le système éducatif se décentralise, le chef d'établissement prend plus de pouvoir, le droit privé règle le travail de l'enseignant, son salaire est soumis à des critères d'efficacité. Dans les plateformes syndicales, les finalités liant la profession au service disparaissent. Les formes de lutte changent: la suspension des examens (tabou des syndicats confédéraux) prend souvent la place de la grève.

Quel impact a le changement de la politique syndicale sur la définition et la construction de la profession et sur son rapport aux usagers du service éducatif ? La communication propose les résultats d'une étude basée sur les actes des Congrès syndicaux, sur les plateformes contractuelles et sur les discours des leaders des syndicats enseignants italiens dans les trente dernières années.

## Neoliberal policies and Teachers' Unions: the case of Italy

In Italy in the sixties, teachers' unions developed on the basis of the idea of school democratisation and opposition to the Fascist tradition of public administration. Most teachers in the 1970s joined unions federated with others workers' sectors. These Unions organised important strikes for reforms of the public services including school reform.Teachers' unions tried to harmonize teachers' working conditions with the quality of public services.

At the beginning of the 2000s, Italy experimented with politics diminishing the role of the state in public services and education. On the basis of neoliberal thought, these policies targeted teachers as «civil servants ».

The school system was decentralised, school directors received more power over teachers, their salary was tied to efficiency criteria and they were submitted to private juridisdiction.

In union programmes, any goal relating professional content to school service disappeared. The type of struggle changed and exam boycott was substituted for strikes. What kind of impact did the new union policy have on the teachers' professional status and on its relation to the school users? This paper presents the results of a study based on the documents of Union Congresses, union platforms, of contracts, and the speeches of union leaders in the last 30 years.

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**Civilizing the precocious Maori child: a case study in New Zealand**

Maori children were perceived by missionaries as unruly. This was seen as the seeds of the perceived savagery of the Maori adult. From 1816 when the first missionaries arrived, Maori adults, men and women, and their children were eager to acquire the skills of literacy. Missionary concerns of cannibalism and inter tribal warfare, were reasons to focus on saving and civilising the youngest children. What the missionaries found difficult to understand was the ability of these young Maori children often remarked to be in advance of their own children, so carefully reared to be 'seen and not heard'.

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**Pedagogical risks: Citizenship and first nation's youth in Canada, 1950s-1960s**

Today, as in previous generations, pedagogy, government policies and diverse cultures play an important role in creating national identities. Yet, little is known how these multiple strands worked to create citizenship among young, Aboriginal people in Canada and the risks these programmes and policies posed for the identity and subject formation of Aboriginal youth. Formal and informal associations disseminated text and imagery about citizenship, but questions remain as to its reception among various youth cultures. In particular, this research will assist our understanding of how citizenship programmes aimed at integrating "minority youth cultures" within a "common citizenship" influenced the creation of national identities in Canada in the 1950s and 1960s.

One of the most influential theoretical works on the creation of nation states is *Imagined Communities, Reflections of the Origin and Spread of Nationalism* by Benedict Anderson (1983). Anderson argues that nationalities are a "cultural artefact of a particular kind" and to understand them we need to consider how they came into historical being and why they "command such profound emotional legitimacy". His "imagined communities" provide a useful theoretical framework for this study to scrutinize the way education contributed to the formation of citizens in Canada.

To accomplish this objective, this study investigates how current interpretations of citizenship for Aboriginal people evolved from prior state and public ideas, practice and debates about the assimilation of Canadian youth and membership within the nation. Historians have identified the mid-twentieth century as a critical period for nation-building among First Nations youth. Here, questions of citizenship and inclusion of "minority" cultures were fundamental to the formation of modern Canada and cultural identities. This paper will examine the roots of the debates and shed new light on the historical meanings attached to citizenship and the construction of risk elements among youth and their pedagogical implications and effects using a discourse analysis to study government records, promotional films, national education associations, school textbooks, newspapers and photos in combination with a series of interviews with former students. In particular, the research will probe the myths, symbols, images and historical narratives that informed the identities of First Nations youth.

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**Education and revolution – Hungary in 1956**

I

In the Hungary of 1956, first among the socialist countries, an armed insurrection for independence broke out. In this uprising the young, especially the undergraduates, played a significant role. This study aims to highlight the background of these events from the distance of 50 years.

The study is basically pedagogically and sociologically oriented; therefore it is to explore the details of the world of children and school life through their analysis and their relation to one another. The questions to be answered are as follows: what exactly preceded the revolution; how were elementary students, high school students, and university students affected by the events; how did teachers react, how was school life altered by the commotion. What was the role of spontaneity? How did patterns, previously considered permanent, disappear from one moment to the other? It is an important task to study the way students of different ages tried to orient themselves, what their opinion was, how they acted. Were the teachers supposed to assume the role of helper, instructor or were they to stay in the background? What typical teacher and student behaviour patterns came into being? Were there substantive differences between urban and rural schools?

To penetrate such a complex problem the application of a combination of various research methods is needed. Among these, the principal ones are: (1) the hermeneutic analysis of contemporary official documents (2) the display of the characteristic symbols of the age, and the content analysis and reading of catchwords and handouts. Also, (3) the exploration of the era's unique vocabulary and the revelation of coherence by metaphor analysis are of crucial importance. Examining the iconography may also have a great potential, (4) especially by the decoding of photo documents. During this process, the works of amateur and professional photographers of the same event are contrasted, also relying on complementary materials relating to the images. By the creation of thematic series, the most important trends of the age may be successfully represented. For the interpretation of reminiscences and diary entries (5) a growing amount of documents are becoming available. After the end of the Communist regime, a great number of documents from the era were made public. Amongst these the most significant is a diary of two 12-13 year old boys, precisely written and illustrated by drawings. The interpretation of these findings reveals the blurring of boundaries between the world of adults and that of children.

The most significant result of the study is the representation of some of the era's specific problems revealed by the aid of differentiated research methods. These problems are: the situation of children and schools, which may be formulated and displayed from different view points in a thesis-like fashion. Such are the variety of content and ambivalence, in other words, the coexistence of strikingly opposing standpoints. In those days it was crucial to know when, where, to whom and what could be said, since every mistake or slip of the tongue could have serious consequences. This resulted in a latent, under-the-surface knowledge children derived from gestures, words unsaid, questions unanswered. Therefore, other characteristics of the epoch were insecurity, poverty and dual child rearing. Based on the findings of the study, the evasion of taboos, exaggeration and the appearance of hypocrisy in schools can be interpreted. The reaction of children of varying age to the disparity between official and familial view points may be represented. The most important lesson is that parallel to the hesitant older generations, an honest and brave activism of the youth rapidly paved the way for the revolution. In the closing section of the study, the revenge following the insurrection, affecting many children and undergraduates, is discussed. The sanctions

taken meant forced emigration for university students and families torn apart for children.

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**Hunger and help: How to feed children in meagre times. Famine and children's aid in Germany, 1920ies – A regional study**

Caused by the consequences and effects of World War I (such as economic blockade, occupation, reparation payments, and inflation), food supply broke down in Germany, and several waves of famine swept the country, the most generally known being the big famine 1923/24, named "Steckruebenwinter" [turnip winter] – it is collectively remembered to this day. Those who most severely suffered from hunger were the children – they were "children at risk" in a very basic sense; hunger-stricken children risk their development, and they are hampered in many ways physically and mentally. To feed the children and to care for their health then, new social and political instruments such as public kitchens, federal production and distribution of food, school meals, health campaigns, and international children's aid came into being. It is in this field you may well study the social management of "children and youth at risk" and observe children's policies as well as the public perception of children. Times and cases of peril and endangerment provide good opportunities to argue for children in public. The paper will move into that field. It presents a regional study (the city of Duesseldorf 1919–1931).

In detail, the paper will:
- reconstruct the famine in Duesseldorf with respect to its effects on children along with the resulting public measures and social policies;
- follow the accompanying propaganda and political rhetoric regarding children;
- try to put both facts and opinion together to establish the impact of "children and youth at risk" on the social and political process in general.

The paper is largely based on hitherto unpublished material from the Main Federal Archive Nordrhein-Westfalen (HStA NRW).

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**The Detroit Citizenship Education Study, 1945 to 1950: Implications for Children and Youth at Risk**

On November 3, 1944, the Detroit Public Schools (DPS) approved a $425,000 grant for a five-year study of citizenship in the Detroit public school system, known as the Detroit Citizenship Education Study (DCES). The grant was awarded to support the most ambitious and best-funded study of citizenship education in American educational history. The overarching purpose of the study was to help schoolchildren develop long-lasting citizenship skills.

Four societal conditions in Detroit motivated the study: the lack of informed community involvement by citizens; the increase in juvenile delinquency; the city's general social unrest and conflict, as evidenced both in its race riots of 1943 and in its ongoing labor-management battles; and the perceived threat to democracy by foreign,

totalitarian ideologies. Out of this societal concern, the DCES researchers began by investigating current practices in civics education at the elementary, middle, and high school levels. On the basis of their investigation, they concluded that the current citizenship education programs in Detroit's schools were unsystematic, uncoordinated, and ultimately unsuccessful in educating democratically minded citizens, and agreed on recommendations for new citizenship programs in the schools.

The study's central conclusion was that proper emotional adjustment was the "chief factor" requisite for developing good citizenship skills; that is, if children's fundamental needs of love, friendship, and success were not met, they could not become good citizens. The study's researchers argued that at the elementary level, children should learn about the operations of local civic institutions such as the fire, police, and public works departments. At the high school level, researchers advocated a core curriculum that combined English and social studies and veered from the focus on traditional academic subject matter. Rather, the recommended focus of the new curriculum was on orientating students to high school, discussing personal and group problems, participating in extracurricular activities, and studying topics like "home and family living," "social living," and "personal relations."

In this paper, we argue that injurious consequences for social studies and civics education, both pedagogic and social, resulted from the DECS. In tracing the development of this new curriculum following the DCES, we see that the adopters of the DCES recommendations effectively put schoolchildren "at risk" by creating a social studies curriculum that deprived them of valuable content knowledge in the core social science disciplines as well as of the formalized rigor of academic study. In the early twentieth century, U.S. citizenship education meant studying historic personages, places, and events as well as the democratic principles of the U.S. Constitution. However, by the 1950s, citizenship education in Detroit meant knowledge of, and experiences working in, the local community, as well as behavioral skills such as getting along with others, problem-solving, and helping in school jobs such as cafeteria work. However well-intentioned, this curricular transformation had unfortunate and long-lasting effects. In depriving Detroit's students of challenging, academic learning, the schools were only further reinforcing racial and class stratification.

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**Abandoned girls and teacher education in Portugal by the second half of the XIX century**

This paper presents an analysis of the female students that attended the first teacher education school for girls in Lisbon in this institution's first phase (1866-1881). This school emerges during a period where many institutions of its kind are created to ensure a specific, specialized and somewhat lengthy teacher training for elementary education in Portugal (Nóvoa, 1987). This way, the widely held idea that teachers required appropriate practical and pedagogical training was realised.

This school was attended by girls that came from the lower social classes, many from institutions for the protection of children and teenagers at risk, namely asylums, orphanages, refuges and foster houses. Although the number of students in the institution, at this early phase, was not significant from a quantitative point of view, the opportunity it held for the young abandoned women that applied for admission to the teacher education course stands out. In fact, they continued under the State's protection, in a boarding school regime and depending on a pension. In the same way, it is understandable why pedagogues and politicians defended the role played by these

institutions in the protection of abandoned children and youths as a privileged supplier of pupils for this school, since it was in those institutions that one would find the girls with the qualifications and desire to attend the initial teacher education course.

In the context of that period's social protection policies, based on the ideas of social regeneration a central role for education in the development of the country and people, this was a way of providing young women at risk with a solid education and a worthy and meritorious professional future. Poor girls that had shown the capacity for a life of work were thus prepared for their calling as teachers, where they would also be agents for progress and regeneration.

Considering this period's conception of education and welfare, it is understandable that the first teacher education school for girls was installed in a *Seclusion* (while the school for boys had been established in a old palace), and that the documents referring to the creation of this school revealed concerns about the hygiene of the installations. The teacher education school also represented the continuation of the social control over these girls, strengthening their moral and Catholic upbringing as well as the development of positive "habits", such as honesty, order, discipline and love for work, and a sense of mission and professional knowledge. Being objects of a social integration project, the girls that applied for the regular teaching were preparing themselves to become teachers, and, thus, agents of that same project.

Several sources of information, such as documents from that institution's archive the pedagogical press of that period and publications of writers who focused on the subject will be used.

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**Democratic administration of the education: reflections on the child and the adolescent in the Brazilian school**

The administration of education in Brazil suffered a deep change with the decentralization and autonomy of public authorities after the reforms of the nineties, reforms accomplished in the context of the implementation of neo-liberal policies. The practical evidence shows that such policies worsened the social inequality already existent in Brazil, widening the distance between the dominant groups and the great mass of the population that, for lack of jobs and of qualification for work, is relegated to a situation of extreme poverty. This social inequality which has been worsening in the last years is a heavy burden on the children and adolescents whose lives and future have been threatened by being continually exposed to a wide variety of violence. The neo-liberal government's palliative measures cannot soften the situation so that children and adolescents, offspring of the working classes, find themselves at constant risk. In Brazil, the education structure, mainly the elementary school system, is in a dramatic state of precariousness, being unable to answer to the social and cultural demands to overcome this inequality. The autonomy of the school has hardly contributed to turn it into a space of collective construction of school administration, a fact which is exacerbated by the high incidence of "school failure". This study was developed to seek alternatives for an effective democratic administration of education which contributes to the gradual recovery of the school space as a space of critical learning in order to give the children and adolescents of the working classes the emancipation and conditions to overcome their dependence. It was developed through interviews and bibliographical and document research in primary and secondary sources.

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**Child protection in the international context in the 1908 reports of Julián Juderías and Álvaro López**

In Spain in 1906, the Commission appointed for the organisation of the National Education Congress for the Protection of Abandoned, Corrupted and Delinquent Children, envisioned for 1908, asked for two reports on the Congress subject. The first offered an analysis of child protection in Spain (Álvaro López Núñez, La Protección a la Infancia en España, Madrid, Imprenta de Eduardo Arias, 1908). The second dealt with the situation in the major countries of the world in an exceptional report numbering 990 pages (Julián Juderías, La Protección a la Infancia en el Extranjero, Madrid, Imprenta de Eduardo Arias, 1908). In the end, the Congress was not held, but it is thanks to this preliminary work that we now have two documents of such significance. The author of the second of these reports, Julián Juderías Loyot (1877-1918), was a talented polyglot, an interpreter for the Ministry of State, now the Ministry of External Affairs, translator, journalist, historian, sociologist, literary critic and prolific writer who, amongst other responsibilities, took on that of spokesman for the Royal Society for the Repression of the White

Slave Trade and the High Council for Child Protection (1909) Librarian of the Ateneo in Madrid as well as various other societies. Between 1906 and 1917, Juderías would write about ten books on topics related with child protection in Spain and the world. The main purpose of the presentation offered is a historical and comparative analysis, mainly based on the work of Juderías and López, of the various aspects of the problems suffered by children in the international context of 1908 (abandonment, maternity, schooling and complementary institutions, mortality, exploitation, begging, maltreatment, delinquency, prostitution, street children, drug addiction etc.), as well as the measures taken by public and private bodies for the protection of children at risk. The countries included by Juderías in his report were Germany, Austria, Belgium, Denmark, the United States, France, Hungary, Italy, Luxembourg, Norway, Holland, Portugal, the United Kingdom, Russia, Sweden and Switzerland, to which we also add the situation of Spain, basically using the texts of both authors.

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**Minors at risk and involved in acts of delinquency in Oporto: between social assistance and repression (1880-1911)**

Since the 1830's and up to the beginning of the First World War, a social movement in favour of measures of protection for children and young persons at risk exerted its influence throughout Europe. This movement led to the establishment of institutions, both public and private, which had two different objectives: the protection of minors at risk and the correction of their behaviour.

Portugal has followed a similar course to other countries affected by such social problems, but in a context of great internal difficulties, above all political and economic, which would leave their mark on all attempted approaches to the solution of these problems.

In an attempt to illustrate the path followed by the Portuguese legislators, administrative and judicial authorities and educators, we have chosen the city of Oporto

as a case study, given the continued presence of minors at risk throughout the city during the period of our study. Such minors, who originated in the underclass, represented a labour force of considerable importance for all sectors of manufacturing in the city, but the street was the place where they exercised more informal activities, acting as newspaper and lottery sellers, grooms or simply as vagrants. The visibility of such young persons was always proportional to the abandonment to which they were subjected, as well as to the abuse and all forms of exploitation to which they were victims, or to their involvement in petty crime, leading to their arrest or internment in the (scarcely) available asylums in the city.

In this study, where we have tried to emphasize the double role of minors at risk, both as victims and delinquents, we have privileged the perspective of those directly confronted with such social problems, be it the administrative, police or judicial authorities, thus seeking to contribute to the framing of such social problems in the transition between the 19th and 20th centuries, in a historical perspective.

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**Brian Simon Lecture: His life and work**

Brian Simon has been the founder of the ISCHE and was − together with his wife – always one of the most important persons of all the ISCHE conferences all over Europe and the world.

Brian Simon (born 1915; died 2002), professor of education at the University of Leicester, came from a favoured background with a German-Jewish family-tree – back to the 18th century in Breslau, Silesia, and roots in the 1848 revolution. His grandfather and his parents (founder and heads of the family engineering firm) were great civic figures in Manchester. His father was made first Lord Simon of Wythenshawe. His wife Joan Peel is a direct descendent of the 19th century English prime minister, Robert Peel. Both have been Marxist historians, Brian with very important publications like the four volumes of *Studies in the History of Education, 1780−1990*. Education has always been a political battlefield, and nowhere more so than in Britain during the 19th and 20th century. Brian Simon successfully explored education in relevant social relations, like social movements, social change, and in association with related ideas and ideals. He inspired the young historians all over Europe to concentrate on the social history of education. As an upper-class Cambridge intellectual (Trinity College) he nevertheless understood the needs of the working class child. He is best known for his life-long advocacy of equal secondary education opportunities for all through comprehensive schooling. Beside his numerous publications in the field of History of Education he campaigned for comprehensive education, particularly through the journal FORUM (Brian Simon was its co-founder in 1958).

Simon's work on educational psychology was designed to show the deficiencies of the post war fashion for psychometric testing.

Simon wrote a draft autobiography *A Life in Education (1989)*. I collaborated on some publications and treasure the memory of an always admired friend and of great meetings with him and Joan, who was a vigorous half of the partnership.

The lecture will give an insight into the life and work of Brian Simon, his family history, his academic work and his politics in education, his activities for the international cooperation of scientists and his meaning for the ISCHE.

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**Childhood and social order: The success of the "Scholastic Form" in Geneva (1872-1923)**

From the beginning of the 19th century, scholastic education seems one of the main means to ward off criminality and to preserve the social order. At the end of this century, the social elites – conservative and liberal – are convinced that the popular school could help to provide the "social answer" to maintain their power, hierarchies and values. That is why youths (and children too) became an important subject of institutional discourses and practices. At the same time, the youth, mainly of the working classes, offered resistance to the new "disciplines" (moral, labour, scholastic, etc.) imposed by the elites and the capitalist system. To face up to this youth in "crisis", the school seemed the institution capable of resolving the issue. In fact, the schooling of the popular masses had modified – but not broken – the conditions of youth sociability.

From a perspective of a social and cultural history, we aim first to analyse the social practices of the part of the working class youth who resisted to schooling, the prevailing values and the economic system in Geneva's case. Then we will analyse how and with which efficiency the "scholastic form" of schooling participated in the social task to make working class youth conform to the dominant values.

With primary sources (archives) on the example of Geneva, we shall show the social, cultural and institutional interests involved the imposition of the "scholastic form" and what was its place in the representations and the practices in the public school system.

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**Family matters: juvenile justice, affective relationships and social reform in 19th century Europe**

This paper makes a contribution to the recent historical interest in juvenile delinquency by examining the politics and practices of reform schools in the middle of the 19th century. Politically, the point of focus is on the ways in which specific discourses of the ('natural') family underpinned the development of juvenile justice in 19th century Europe. These discourses tended to stress the importance of the family as an affective community and an emotional haven; a necessary component of individual happiness and social order.

The tendency to view both social and medical problems through the lens of an idealised family is clear in the field of juvenile justice. In the rhetoric of early juvenile justice in Europe and North America, the restoration of affective relationships was central to rehabilitative practice. However, such an aim brought significant philosophical and practical problems. Philosophically, early juvenile justice implicitly challenged what was increasingly conceptualised as the private world of the family and the home. Intervention was controversial and contested. Practically, reproducing affective relationships outside of the ('natural') family challenged reformatory scientists to develop new systems of care and control. One important answer to this challenge was the development of case histories that would allow magistrates, police officers and reformatory managers to know and understand the child. One of a series of articles concerned with the social history of knowledge about children, the paper explores the use of these case histories, with specific reference to the Saltley Reformatory in England.

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**The construction of risk elements in childhood in the first encyclopaedia for the Hungarian elementary school teachers (1911 and 1915)**

Parallel with the formation of the dual school system of modern European nations there has developed a profession and a 'craft' (secondary school teacher and elementary school teacher) which created two different types of pedagogical knowledge. My lecture – concentrating on the type of elementary school teachers – will analyse how the anthropological discourses of the time that had relevance to educational thinking, established the elementary school teachers' new type of 'trade knowledge'.

On the basis of the first Hungarian handbook for elementary school teachers (The Encyclopaedia for the Hungarian Elementary School Teachers 1911 and 1915) we will concentrate on how the central notion – normality – of the discourse of hygiene in the 19th century will appear in the knowledge of the Hungarian elementary school teachers, how it will determine 'normal' and 'abnormal' symbolic spheres and practical elements of the teaching process. Relying on these findings we will investigate the risk elements that could divert the normal process of the development of a child.

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**Saving youth from idleness and poverty: vocational education as a way to discipline and livelihood in Argentina (1880-1920) and China (1917-1937)**

During the second half of the 19th century, both China and Argentina experienced accelerated economic, political, and social changes. To become a 'modern' nation was an integral part of both countries' efforts to deal with these transformations. Education played a key role in this nation-building process: it was expected to shape the national citizen and, thereby, the nation. However, with regard to industrialisation processes and social transformations, it was above all vocational education that was considered essential in educating – and disciplining – the masses who could or should not afford to pursue their studies at higher education institutions. In times of large (im-)migration flows, workers' strikes, and calls for democratisation, vocational education was expected to bring benefit both to the country's and the individual's development: it was to foster industrialisation; and it was to equip individuals – and most of all, adolescents – with work-related knowledge and discipline. Thus, vocational education was not only seen as contributing to the masses' livelihood; it was also seen as a tool to achieve or stabilise certain social orders by erasing destabilising factors such as 'idleness' or 'poverty'. The debates around vocational education targeted mainly those adolescents who were considered 'at risk'.

In this paper, we will shed light on how vocational education was perceived in Argentina (1880-1920) and China (1917-1937) as a means to attend to children and youth of the lowest social strata. We will concentrate on the debates led by politicians and educators, and will analyse their arguments on the basis of educational periodicals and official reports. By looking at these two very different cultural contexts, we will examine how certain conceptions of vocational education arose from (sometimes similar, sometimes divergent) circumstances. Our argument is that these perceptions

were framed both by more general modernisation processes and by specific historical contingencies: on the one hand, the concern about the on-going social transformations made the actors look for new strategies to deal with these changes, such as vocational education; on the other hand, particular forms of social organisation as well as social visions and values regarding labour, education and vocation shaped vocational education in specific ways, thus creating context-specific links between the programme of vocational education and the 'social question'.

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## Changing concepts of discipline and punishment in the education of the disabled in nineteenth century British institutions

In the current debate on the value of the legacy of the institutional model, the question of technologies of domination employed therein has attracted considerable attention. The records examined here of the British educators and institutions involved in the education of disabled pupils indicate shifts in thought and practice on matters of discipline and punishment, as those concerned strove to fulfill what they perceived as an unprecedented social mission.

Journals, Committee Reports, Minute Books, Correspondence and Visitors' Books of early schools and 'asylums' contain much evidence that, at least until the 1850s, severe and explicit restrictions, controls and constraints on both body and mind were imposed, which included the threat and implementation of corporal punishment, solitary confinement and food deprivation. In the quest to achieve greater moral and economic discipline through gentler, more socially laudable means, including religion and granting a limited enjoyment of the fruits of literacy, a tendency to turn to more subtly manipulative methods took place. However, oral history studies of mid-twentieth century experiences of disabled youth suggest that earlier ways were not easily abandoned. In the institutional space, the violence of the interaction, physical and otherwise, between the custodian-educator and the visually challenged pupil-worker had far-reaching repercussions on the latter's capacity to develop a sense of agency through liberating technologies of the self.

The second half of the nineteenth century brought a wave of interest in capitalizing human potential and in transforming burdensome excluded individuals into useful contributors to society. Approaches to define the 'disabled' and to impose more effectively a governable shape on their souls, thoughts, conduct and 'ways of being' underwent modification.

The recent Post-Foundationalist work in the philosophy of education, focusing on the notions of 'governmentality' and recognizing more complex dimensions in the shaping of conduct, is discussed and recognized as important in transcending a dichotomized perspective on the polemical question of the degree of institutional responsibility for the maldevelopment and iniquities of the education of the disabled in the past.

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**Educating children and adults with special needs within the context of universal basic education in Nigeria**

Universal Basic Education (UBE) in Nigeria is an organized community-based education designed to equip all Nigerian children, youths and adults with such knowledge, skills and attitudes that will enable them develop to their fullest capacity, and thus be able to fulfill their civic obligations and as well derive maximum social, economic and cultural benefits as citizens of Nigeria. It is a programme aimed at emphasizing the inculcation and consolidation of literacy, numeracy as well as essential life-skills which would lay a solid foundation for lifelong and life-wide learning. Although there are precedents of universal free primary education in Nigeria such as those implemented by the Western Regional Government from 1955, Eastern Regional Government and Lagos Municipal Council from 1957 and in the whole Federation from 1976, the evolution of the current UBE programme is traceable to the World Conference on Education for All held at Jomtien, Thailand in 1990. The Jomtien Conference decided to adopt the year 2000 as the landmark goal of Education for All (EFA). Nigeria being a signatory to the declaration decided to implement the EFA goals through the UBE. The concept "Education for All" implies full access of all school age citizens irrespective of sex, religion, social status, physical fitness or geographical location to education. The law making the UBE compulsory in Nigeria came into effect on Friday May 28, 2004. This law makes it mandatory for parents, guardians and communities to enrol all children of school age including the handicapped in schools. It also provided sanctions on persons, societies or institutions that prevent children, adolescents and youths from benefiting from the UBE. Children and adults with special needs include those with mental retardation, hearing impairment, visual impairment to mention a few. These groups of individuals have the right to life and to develop their potentials fully to the best of their ability. Unfortunately, unlike in the advanced countries where such individuals enjoy equal access and opportunities to education, most of the disabled in Nigeria are faced with problems arising from culture, religion and societal attitude. The education of children and adults with special needs in Nigeria has spanned over four decades. Since 1956 when the first special school was established, several other institutions for the handicapped have been established across the federation. Most of these institutions over the years have been beset by various problems such as societal stereotypes, inappropriate placement, inadequate or non-availability of necessary personnel and teaching equipment. Perhaps the implementation of the UBE programme is a timely intervention. This presentation is aimed at critically analyzing the historical antecedents and impacts of schools for educating children and adults with special needs in Nigeria. It also examines the major problems of the institutions in the task of realizing the EFA goals through the UBE programme. It finally proposes functional strategies for achieving quality education for the handicapped in Nigeria.

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**Public policies in eduction and the exclusion of young Black people from secondary school and university in Brazil: access and retention of ethnic groups at risk**

Ethnicity has profound implications for the constitution of the inequalities in Brazilian society. Statistics shows significant rates of dropout and retention of black children and adolescents at school: the educational context is different for nonwhite people. Few black students have the opportunity to go to secondary school and they rarely enter to university. These difficulties evidence a direct or indirect selection involving sociocultural and political factors which, throughout the school career, assume different weights for different individuals. Ethnicity and race are selectivity factors. In 1950, UNESCO and the University of Columbia concluded an agreement with the Foundation for the Development of Science in Bahia for research on race relations in this Brazilian region. The inquiry was linked to the hypothesis that Brazil, although presenting great ethnic diversity, was known for its democratic attitude in racial matters: a place where racist attitudes were considered insignificant compared with other countries. Nowadays, the "myth of racial equality" is contested when black people's school careers are observed. There are few black students at elementary school and this rate still diminishes as they progress to secondary school and to university. In this study, we interviewed 37 black students in their final periods of secondary school in a southern Brazilian state. These schools are situated in the catchment area of 17 public and private universities considered "probable" educational destinations. All interviewed students gave details of their school careers evidencing personal, familiar and community aspects, showing what factors had led to school retention. They were questioned in relation to the possibilities of reaching "the dreamed-of" school destination: enter university and receive a complete education that offers access to a professional career enabling them to enter the labour market. They indicated factors related to individual merit and the social situation of their families which had favoured them: financial maintenance such as scholarships, work or training periods; access and financial aid guaranteed by policies of affirmative action; the fact of being high performance athletes, occupying places in the institutional teams. The results showed that, despite the public policies of affirmative action, Brazilian education still allocates social risk according to ethnic and racial aspects. The proportion of young black people in private or public secondary schools and universities is small and reveals the social invisibility of black people and discriminatory mechanisms based on their racial and ethnic backgrounds.

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**Photographic investigation of childhood: Visual perceptions of poor children around 1900**

During the 19th century children of lower class parents where more and more regarded as a severe danger and future risk of society. Like elsewhere in Southern Germany this problem was assumed to have been solved by the establishment of a large number of orphanages. Social and economic problems were defined only as a question of good upbringing. For that reason all ill-bred children of the poor should be disciplined by punitive and regulatory practices to prepare them for their future life. Since childhood in

general was seen as a period of innocence it was no easy undertaking to create a negative image of childhood and to decide how these children of the poor should be identified and perceived. One of the strategies was based on bureaucratic surveys. Another was to establish a set of moral classifications which referred to the bad influence of adults. Besides all these methods a previously unrecognised means of investigation of childhood should be taken into closer consideration: the production of visual representations of poor children by photographic images.

Therefore my paper will focus on exemplary photographs of poor children that were taken in the 1920s in the "Rettungsanstalt Tuttlingen" in Southern Germany. Here, not only poor children, but childhood in general was subjected to visual investigation in the context of a medium that is well regarded for its objectivity and realism. This analysis exposes the real child and its idealized or negative image to a perspective which does not make fixed assertions but instead takes the oscillation between the images and social reality, between perception and real life, as its central theme. The examples shown demonstrate how photographs were used as a means of challenging the received and constructed image of the poor and ill-bred child.

Along with photography, the focus of analysis is shifted to key socio-historical aspects of pictorial knowledge about childhood and children, which will be examined here in three separate stages: The first section considers a method of interpretation that is concerned, above all, with the epistemological relevance of photographs; the second focuses on selected portraits of poor children; the third then attempts to answer the question what knowledge about childhood and children is gained through its photographic perception.

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**Constraining the wild Indian child: a case study in Canada**

Infant schools were included as part of mission communities amongst First Nations Peoples in Upper Canada in the 1830s. Mission teachers intended to develop a new generation of Indian leaders who would encourage more and more converts to the Christian faith and European way of life. Infant day schools were abandoned in the 1840s in favour of residential schools, which allowed mission teachers to discipline children away from the eye of parents, who they believed promoted their children's 'wild character' by allowing them to 'run out or go in as they please'.

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**The risk of freedom. Young people and national reconstruction in Italy after the Second World War**

According to a secret memorandum of the CIA (29th March 1948) the policy situation in Italy after the Second World War was at risk:
"We are doing everything possible to support the moderate democratic elements in Italy without giving the impression of interfering in Italian internal affairs. […] In our information program we are doing everything possible to let the Italian people know that while the choice is theirs, in our opinion it is the choice between freedom and dictatorship".

The election of 18th April 1948 confronted two coalitions: on the right Democrazia Cristiana (DC) and on the left Partito Comunista Italiano (PCI). Two

parties that were more than political groups, they embodied two anthropological models of life. Party members wanted to rebuild the nation after the calamity of Fascist dictatorship, and they believed that education could offer a great opportunity to change the Italian identity. So those parties took up the fight against the new enemies: the capitalist system and Communism; DC and PCI spent much energy organizing activist training, party schools, etc.

The dominant thought was that all young people were potentially at risk in the age of democracy; freedom was a new sensation after twenty years of tyranny but needed an enormous investment in terms of education.

The aim of my paper is to show what risks existed for young people according to the thoughts of Catholic and Communist parties, risks that were different according to the ideological doctrine of these adversaries. For example, Democrazia Cristiana was apprehensive of a moral subversion, it suspected that the Communist party wanted to undermine not just political freedom but also family and religious values.

On the other hand the Communist party believed that it was necessary to do battle with the capitalist system which was very dangerous because it aimed to assimilate the proletarian to the individualist bourgeois lifestyle.

With the help of archive materials, reviews and books I would like to demonstrate that both Democrazia Cristiana and Partito Comunista were not greatly different, and sometimes, in terms of education for youths − for example against sexuality, use of leisure time, music, modern fashion etc. − they fought the same war.

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**The appearance of the theme of corporal punishment in Hungarian textbooks for teachers in the 19th century**

An organised framework for training elementary school teachers was established in Hungary at the end of the 18th century in the form of several months' courses. The first teacher training institutions providing academically and practically developed training programs were opened in the first half of the 19th century.

Future teachers used manuals which pedagogical experts had been writing in growing numbers on the academic and practical questions of education since the end of the 18th centuryas teaching materials. The elaboration and standard of these books varied widely; nevertheless they comprise motifs recurring again and again as "leitmotifs" resulting in almost identical texts for decades. These include the themes of reward, punishment, discipline and, above all, corporal punishment, generally discussed as part of moral education by the authors.

This study carries out a content-based analysis of twenty teachers' manuals in the course of which an attempt is made to reconstruct the "concept of child" of these authors. Specific attention is paid to the attitudes to corporal punishment and to their potential changes. According to my hypothesis, corporal punishment gradually became a taboo during the course of the 19th century, while, parallel to the emancipation of children, the concept of childhood was gradually "humanised". Content-based analysis of the books under discussion contradicted my previous assumption: there is no unequivocal evidence for the emancipation of the concept of child. Applying corporal punishment as an educational method is present in almost all of the manuals until the end of the 19th century.

These manuals were used in the training of teachers, their principles were considered of normative nature, the authors introduced pedagogic methods which they thought purposeful and effective. These books reveal a great deal about the concept of child in the given period and about the teachers' attitudes towards children.

Furthermore, from the descriptions found in them, some conclusions can be drawn concerning the daily life in contemporary schools, where frequent physical punishment was regarded as a matter of routine.

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**Youth at Risk – Vocational Sunday Schools as a form of rescue**

The youth at risk I will present and discuss in this paper are viewed in relation to the pedagogical project of *Vocational Sunday Schools.* This unique type of school was part of a larger international educational movement during the nineteenth century, and was a tuition-free, secular school which existed in both the USA and several European countries. In this paper the Norwegian version of the Vocational Sunday Schools and its significance for Norway's young adults at risk will be explored, a group composed primarily of illiterate or semiliterate male apprentices and clerks.

Why were these young men perceived in their time as being at risk? There are at least two reasons for this, the primary one being that most of them belonged to a socio-economic class that was given little opportunity to attend elementary school. Consequently, the local upstanding citizens of the time saw them as risks; they lacked the basic knowledge of reading and writing, and had not been made capable of meeting the three main societal ideals of the time: utility, virtue and morality. It was considered important for government officials to promote these qualities, as they in turn ensured the economic progress of the nation through the cultivation and general education of its citizens. It also made sure the social class system was maintained, a system favouring the country's middle and upper classes.

A second reason for looking at these young adults as risks has to do with their personal development, both psychologically and socially. Many of them had moved into a city for the first time. On Sunday (the single day of the week on which they were not required to work) it was considered vital that these young men were engaged in useful activities instead of wasting their time on idle and immoral pursuits. Moreover, if they remained ignorant of reading, writing and arithmetic, they would fail to become good citizens. Perhaps most significantly, they would fail to become master craftsmen, and would instead be forced to remain at the lower levels of their chosen professions.

I feel that these schools deserve a closer examination. How did they help these students at risk? Therefore my paper presents the following: In Part One, a brief outline will be drawn of the educational situation at that time. Part Two delineates the social, financial and personal reasons which put these young men at risk. Part Three introduces the Vocational Sunday Schools as they were intended to be, relating how they were established, organized and administered as well as presenting the aims and curricula included in this type of education.

In the fourth and final section, I will discuss how the Vocational Sunday School was able to implement the prominent ideas of the pedagogical project (utility, virtue and morality) and what we know today regarding the societal and personal outcome of the educational program.

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## Mother tongue education of ethnic minorities in Malaysia: marginalization, resilience and responses

Education of ethnic minorities in a plural society has always been a hotly contested issue involving ethnic assertion for the maintenance of mother tongue education as a means to preserve ethnic language and culture, which brings along with it a host of other issues. As pointed by Fishman (1984:51), "when the issue of mother tongue education arises, that is when it becomes an issue, it is very frequently merely a reflection of other issues: the establishment mainstream versus the sidestreams; the 'state-building population' versus 'peripheral minorities'; cultural integration versus cultural autonomy; political integration versus political separatism (or suspected separatists tendencies); progress, modernity and socio-economic mobility versus tradition, stability and insularity; and so on." Malaysia is a plural society comprising different ethnic groups, chief amongst them are the Malays, Chinese and Indians. This diverse ethnic composition was largely shaped by the British policy of encouraging Chinese and Indian migrant workers into the then Peninsular Malaya, especially from the middle of the nineteenth century till the beginning of the twentieth century. The diasporas of migrant workers, who were transient in nature in the beginning but later developed roots into settled communities, had dramatically transformed the demographic structure of the Malay Peninsula, which was until then, predominantly a Malay enclave. The Malaysian educational system is a carry-over of the British colonial practice that promoted a dualistic policy of official sponsorship of primary Malay education for the indigenous population and a laissez-faire approach for immigrants wanting a vernacular education in Chinese or Tamil. An English language education was also introduced based on the principle of user fees for the immigrants and the Malay masses, but free for a select Malay nobility and royalty.

This article looks at the post-independence developments in the educational policy for Malaysia from 1957 to around the year 2002. At the time of independence, the Razak Report, the blueprint for the national education system, conceded four-language media at primary schools with provisions for future reforms and reviews with the ultimate aim of a common language policy. Although mother tongue education of the ethnic minorities in Malaysia is officially allowed at the primary school level, its development is purportedly circumvented by the government whose main concern is mainstream education, teaching in the national language, Malay. Beyond the level of primary school, it is not the government's prerogative to promote mother tongue education. It is left to the initiatives and devices of the minority communities. Of all the minority groups in Malaysia, Chinese and Indians are significant minorities who sought to maintain their mother tongue education. However, due to differing strengths and resources, the development of mother tongue education of the Chinese and Indians has taken a somewhat different trajectory reflecting different levels of resilience and responses and capacities to the changing educational policies.

This paper traces the development of mother tongue education of the ethnic minorities in Malaysia, especially the Chinese, who are in a stronger position than the Indians to strive for mother tongue education as their numerical and economic strengths is more substantive and thus makes it possible for them to sustain their endeavors. This paper shows that despite being marginalized, the Chinese and in particular the Chinese educators, are able to maintain a complete system of mother tongue education through the Chinese Language school system due to their resilience as well as the positive responses given by the Chinese community in support of their efforts. By contrast, the

Indians could only maintain mother tongue schools at the most fundamental, elementary/primary level.

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**"Good children of bad parents". Dealing with child neglect and child abuse in Hamburg during the imperial period**

During the 19th century, the focus in the public perception of deviant behaviour of children and youngsters had slowly moved from the "bad child" to the "delinquent boy" and from here onwards to the "endangered child". These changes in views and explanations coincided with a development of far greater impact: the replacement of the so-called "night-watch state" of the liberal period by the social-interventionist state during the second half of the Bismarckian era. It is no contradiction of this process that at the same time, constitutional measures took the place of the old-fashioned paternalistic ways of dealing with "wayward" children. In particular the clause concerning the "withdrawal of parental rights", established in 1900 on a national scale by the Code of Civil Law, gained the function of a distinctive norm, distinguishing between the public and private sphere of education.

Most of the previous studies of the history of the German youth and child welfare system had been based on the concept of "social discipline". Youth welfare politics were seen as part of a more general class-based legal system, as a tool in the struggle between the working poor and the upper classes. The children and their parents who were targeted by the different measures and programmes were presented as victims rather than as agents of history. Only during the last few years have the findings changed slightly. On the one hand, the criticism of the "Sonderweg"-thesis emphasised the pluralistic views which were present in the social reform debates during the imperial period. As E. R. Dickinson pointed out, the movement had often resembled more of a "demolition derby" than a uniform effort to suppress the working-class. On the other hand, the accentuation of everyday life and the gender perspective in research over the past few decades has led to increasing doubts as to the supposed passivity of the parents and children addressed by the welfare organisations. But even when the opinions and actions of these people are taken into account, there is still an obvious preference for the most coercive parts of the youth-welfare system. Today we know much about the living conditions in the different institutes of correctional education, about all kinds of protest, expressing the hostile feelings of the inmates towards the "charity" they received. Meanwhile there is a lack of research in the field of judicial procedures and the way in which parents and young people dealt with them.

The paper will examine the protective interventions of the Hamburg guardianship court around the turn of the 19th to the 20th century in favour of so-called "good children of bad parents". It will reconstruct the way in which the parents and youngsters coped with and thought about these measures. The statement is mainly based on a qualitative exploration of about 180 personal reports. In the early years of the 20th century, the Hamburg Youth Bureau gained the reputation of being one of the most progressive departments of its kind in the Reich. Compared with other cities, the concentration of all tasks concerning children and young people outside of school activities took place at a very early stage. Until today, the city government is proud of its "modern" youth office that "locks the stable door after the horse has bolted". Let us take a look at the starting point of this imago.

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**A German-Dutch Pioneer of Deaf Education: David Hirsch (1813-1895)**

A special category of children at risk are those with hearing deficiencies. For them education is utmost important as a means to learn to communicate. Because of hearing loss, speaking has to be learned and to 'hear' they must learn to lip-read, which is a difficult process. Therefore others prefer to regard sign language as the mother tongue of the deaf, though this has the disadvantage that only insiders can understand it. Since the establishment of institutes for the deaf in the second half of the eighteenth and early nineteenth century there has been a struggle over the preferred method: the oral or German versus the manual or French method. I will focus on the Rotterdam deaf school which began in 1847 as home tuition and changed into a regular school for the deaf in 1853. What was its impact on deaf education both in the Netherlands and abroad? Its head teacher, the German David Hirsch, rejected the manual method, practised in the institutes for the deaf in Groningen (1790) and St-Michielsgestel (1840). 'His' children learned to speak from very first day on school. I focus on his arguments pro oral method and his mission concerning changing the educational climate in deaf education. The school has played an important role in the switch from the manual to the oral method in deaf education, which took place from the 1840s to the 1880s, both in the Netherlands and abroad. Hirsch also became known abroad. He helped Belgian deaf schools to make the switch. He trained teachers who were appointed as directors of deaf schools in Belgian, Great Britain and New Zealand.

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**Exhibiting children at risk: child art, international exhibitions and save the children fund in Vienna, 1919-1923**

In 1919 the plight of malnourished children in Vienna prompted a number of humanitarian activists in Britain and elsewhere to campaign against the food blockade and to intervene directly to alleviate the serious hunger from which the city was suffering. Dr Hilda Clark established a Quaker relief mission in the city, and children in Vienna became the first cause to receive relief from the recently established Save the Children Fund.

Whilst in Vienna activists from both agencies developed a fascination for the teaching methods of the art educator Professor Franz Cizek. They determined to disseminate his pedagogical methods and at the same time raise funds to support the continuation of his weekend Juvenile Art Classes. Both the Quakers and Save the Children were also only too aware of the need to employ new and innovative publicity methods to elicit sympathy, and to raise awareness and financial support for 'enemy children' in Britain. These motivations all came together to produce an international exhibition of Viennese child art which opened in London in November 1920 and subsequently visited another forty UK cities. In December 1923 it opened at the Metropolitan Museum in New York before touring towns and cities in the USA and Canada for the next four years.

This paper will consider why Cizek and his educational methods appealed so strongly to the humanitarian activists and the wider networks in which they were involved. It will then explore the exhibition as an early example of the use of children's

artwork as a mechanism for raising political and humanitarian consciousness on issues of child protection. Finally, the paper will explore the emergence of the child's voice through art by comparing the Viennese exhibition with later examples from 1930s-50s which represent conscious attempts to exhibit the work of children in war as a means of disseminating their impressions of conflict and their hopes for future peace and international co-operation.

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**Pedagogy, body and sexuality: the construction of the body as a moral reference in girls' education**

When we try to discuss the topic body/nature in girls and women as seen in the philosophical and pedagogical constructions of the nineteenth century, we realize that plenty of works have shown how the system was organised for imposing the idea of motherhood, marriage and sweetness on girls while reflection and bravery were reserved for men, if we use the same terms as the historical literature used so may times before. This was conceptualised as real based on the culture/nature or body/mind gender polarities.

Here I would like to investigate how the girl's body is represented, what meaning or meanings it has in the official and fiction literature directed to girls, teachers and mothers; to analyse how these discourses limit girls to a life tied to home, with an unreal meaning to their bodies, far away from the vital existence of women; how the relationship between biology/society or nature/culture constantly reminds us in this literature of the redefinition of the girl's body as a physical entity that informs us of health, illness and morality for supervising the good education of girls.

I depart from three working hypotheses:

- The contents and sense of the words, the moral conception and the education directed to girls are different depending on who writes about them (priests, female teachers, pedagogues) and when.
- The conditions of life of women, their advances and their incorporation into the workforce affected the direction and content of the educative discourses for girls.
- The body is the instrument for moral instruction and social control over girls, pedagogically elaborated and developed trough school and family education.

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**They still draw pictures: the Spanish Civil War seen through children's eyes**

Seventy years after the insurrection of Spanish military forces against the democratically elected government of the Second Republic, several political, cultural and scientific initiatives are trying to reinforce the historical memory of the Spanish Civil War. An objective historical debate about this war was impossible in Spain under the Franco regime and quite difficult during the transition period to a democratic state because of the ongoing conflict between Francoists and democrats, which led to the attempt of a military coup against the new Spanish democracy in 1981. The contemporary stable democracy in Spain now allows us to revisit the history of the Civil

War from a republican and democratic point of view, which offers a just memory of the war's victims on the republican side, which was neglected during decades.

This paper looks into the representation of the Spanish Civil War in children's drawings, which were collected by several institutions, among them the *Biblioteca Nacional de España*. The existence and preservation of these drawings is the result of a unique constellation: The Spanish Civil War was the first conflict in which modern arms were intentionally used against the civil population on a large scale, so that children became eyewitnesses of military attacks. The government of the Republic organized the evacuation of the civilian population, especially children, from the war zones, using an existing system of school colonies. Guided by their educators, these children started to reflect on their new experiences – the bombardments, the evacuation, the separation from their parents, but also the games, lessons and other activities in the school colonies – in their drawings. These drawings had a double purpose: On the one hand, they were designed as a therapeutic measure which was to help the children to overcome the traumas produced by the war. On the other hand, these drawings were used as propaganda in order to convince the Western democracies to support the legitimate Spanish government and to stop their policy of non-intervention, which only favoured the military rebels and their supporters, National-Socialist Germany and Fascist Italy.

Today, the children's drawings of the Spanish Civil War represent a valuable and direct testimony of different aspects of this conflict: the life before the war, the breakdown of the *Lebenswelt* of the children, the presence of the war in daily life, humanitarian support and evacuation, organisation and life in the school colonies and the politicization of the children. Nowadays, children who suffer the horrors of war continue to draw their experiences. The only difference to the drawings of the children of the Spanish Civil War is that today there is more blood, weapons are more powerful and society is indifferent and has become accustomed to coexisting with injustice.

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**Children at risk in post-revolutionary Mexico: the anti-alcohol campaign of 1929**

In the official rhetoric of post-revolutionary Mexico (1920s-1930s), children were perceived as the main instrument for building the new social order. However, the modernization of schooling and its expansion to rural areas were perceived by education officials as insufficient to curtail the pernicious influence that children were daily receiving from their social milieu: children were at great risk of being influenced by the superstitious, unhygienic and immoral behaviour they saw in their parents – the official explanation for which was the three decades of dictatorship (1876-1910) and the three hundred years of Spanish colonial domination (1521-1821). Accordingly, the Ministry of Education launched a series of campaigns for the children to be able to counteract their parents' negative influence. One of those campaigns was the nation-wide anti-alcohol Campaign of 1929.

In this paper I will examine how that campaign represented children as being "at risk" from their parents – and from society in general – and to what extent that representation was appropriated by the addressees of the campaign. My analysis will focus less on the programmatic aspects of the campaign than on the process of its implementation and reception. I will look at the ways in which the program was "translated" by the rural teachers and the so-called "cultural missionaries", I will analyse how the children (according to a collection of their writings and drawings)

appropriated the discourse of their teachers, and what reactions the campaign prompted in some of the rural communities.

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## Protection and re-education of deprived childhood in Spain: the Casa de la Misericordia (Málaga, 1911-1936)

The present paper investigates the protective and educative activity developed by this institution concerning deprived children from Málaga during the period stated above. From a historical and educative point of view, this is one of the most interesting periods to study the House not only because of the significant improvement in the materials that survive: the building, the school and the workshops, but also because it lets us observe how it was affected by a change of mentality about child protection at the beginning of the XX century. More specifically, there are different variables which will be evaluated, such as peculiarities in the child population fostered in the House, conditions of admission, rights and duties of the inmates, teaching and non-teaching staff and educational activity.

This institution is one of the most important public schemes in contemporary Málaga. It has its origins in 1862, when the *Casas de Socorro y de Mendicidad* (Houses of Assistance and Mendicity) merged and their assets and income sources were transferred to the new entity so that it could begin to develop its functions. After that, according to the *Ley Provincial* (Provincial Law) passed in 1870, it was the *Diputación Provincial* (County Council) which not only owned this charitable organisation but also organised and regulated its operation through the *Comisión Permanente de Beneficiencia* (Permanent Charitable Commission).

The House provided accommodation for orphaned or abandoned children, for old or disabled people of both sexes. These people were natives of the city of Málaga or had established their residence in any of the various villages that form the province. Between these two sectors of the population, it is the latter which suffered to a great extent the worsening conditions of the working class due to the economic misery, unemployment and deep social degradation prevailing during the restoration of the Spanish monarchy.

As stated in the different *Regulaciones* (Regulations), the main purpose of this institution was "the protection of helpless people who are not able to live independently because they are too old, orphaned or because they live in a difficult situation. The *Casa de la Misericordia* iss also able to provide the children who live there with an education as complete as possible, as well as instructing them in manual arts and crafts, so that they may become useful members of society, living by their own means" (1st article extracted from the *Regulations*, 1933). In short, the institution bore three objectives in mind: to protect, to educate and to instruct homeless people in a profession. As we can imagine, the last objective is a powerful instrument to socialize.

The building was opened to the public in 1911, and it was called *Hospicio Provincial Casa de Misericordia* (House of Mercy's Provincial Hospice) until 1936, when it changed its functions again and turned into the *Casa de la Juventud* (Youth House). When the war was over, and until 1988, the House again took up its original functions, but under the name of *Hogar Provincial Nuestra Señora de la Victoria* (Provincial Orphanage) and was dedicated exclusively to fostering boys and girls.

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**Being sent away from home. 18th century Moravian memoirs as source for a widespread practise**

Being sent away from home was one of the risks which children had to face in history. After the death of a parent, the parents' impoverishment or if there were too many children in the family to cope with, children were often given away from home to live with relatives or family friends. In poor regions like Savoy or Ticino children whose parents could not support them any longer often were sent away to earn their own living, be it as street musician, chimney sweep or on farms. Children were also sent away to be educated in boarding schools. Moravian memoirs are among the extremely rare autobiographical sources that document this widespread practise.

The Unity of the Brethren (Herrnhuter Brüdergemeine, Moravian Church) was a religious life community founded by the pious Earl N. L. von Zinzendorf in 1722 as a settlement for religious refugees in Herrnhut in Saxony. Since the 1730s missionaries were sent out and settlements established in Europe, North America and the Caribbean. Since the early 1750s members of the Gemeinde were expected to leave behind a description of "their passage through time", in Moravian parlance. To this fact we owe the wealth of about 30,000 handwritten memoirs in the Unity Archives in Herrnhut.

The necessity of giving away one's own children − they were then raised in the Moravian children's institutions − occurred when parents were sent to other places or on missions in the service of the Gemeinde. We do not know how children experienced being sent away so young or what it meant for their later life, but we do find some indications in the memoirs. I would like to address how being given away, often in very early childhood, is dealt with, how it is recounted and interpreted by the adult writers in Moravian memoirs.

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**The elementary school at the end of the 18th century – a corrective to failed parental education in times of crisis**

According to contemporaries, the decline in moral behaviour of the people combined with the Europe-wide famine in the early 1770s led to insufficient child care and parental education. Not only were children left to their own devices, but they were also forced to cater for themselves or even to resort to beggary. Where cottage industry was the prevalent source of income, children often were employed by their parents reducing their relationship to paying the salary or the rent for board and lodging; this, in return, gave the children very much independence from their parents. Because of all that, so the contemporaries say, the youth was at risk of neglect and with that the whole society at risk of fostering an inauspicious future generation. According to public opinion in the 18th century, this threat could be met with only one measure: children had to attend school (more) regularly. School should correct what parents had missed in education. Compulsory school attendance at least for about twenty weeks a year should ensure that every child had the opportunity to learn how to live a Christian and moral life which would guarantee both terrestrial happiness and blessedness in the other world. This paper aims to reconstruct the discourse about neglect of the youth by their parents on the one hand, on the other hand the corrective proposed by the contemporaries. In a second step it analyses by means of a newly published school survey carried out in the

1770ies (with more than 3000 handwritten pages!) how local authorities tried to convince the parents to ensure that their children attended school. It will become evident how difficult it was to implement measures which contrasted with the parent's economic needs which relied on their children's contribution when earning their daily bread.

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**The implications of Japan's colonial policy in education: current debates on war memories**

This paper explores a continuous threat to moral-spiritual education for school children as a consequence of state warfare and colonial policy. This will be looked at particularly within the interrelationship of war, state and education. For this purpose, the article revisits the mass-mobilisation policy of the imperial Japanese government for education during and after World War II. Special reference is made to a policy for the creation of a sense of collective identity among the children in Japan and its colonial territories. The article also discusses the long-lasting influence of this policy upon post-war educational debates on the educational treatment of the war inside and outside Japan.

Believing in the effective use of Christianity by the Western powers, the imperial Japanese government regarded religion as a powerful political instrument for its own colonial rule. Thus the government attempted to use Shinto cult. It was useful not only for endorsing the dynastic legitimacy of the state of the quasi-God Emperor, but also for instilling the children in the colonies with a shared sense of collective identity. In the school, the pupils were forced to conduct rituals related to state Shinto ideology, such as the recitation of the Imperial Rescript on Education and obeisance to the Imperial Portrait. This way, for the government, would enable Japan to integrate its colonies of multi-ethnic character under the single umbrella of the so-called Great Asian Co-Prosperity Sphere. The attempt was shattered by Japan's defeat in the war and the consequent democratisation and demilitarisation of Japan during the Allied occupation (1945-1952). The US authorities arranged the 'voluntary' demystification the Emperor, and Japan adopted the principle of church-state separation in the US-drafted Constitution of 1946 and the Fundamental Law of Education of 1947. Now Japan became a secular state.

The ways in which pre-war Japan used Shinto cult and it was dissolved in the immediate post-war period shaped, as will be argued, the notions of the secular state and secular education in post-war Japan. Arguably, moreover, within the framework of these new notions, the post-war version of 'secular' moral-spiritual education has been imposed upon Japanese school children. This is observable in a current, marked attempt to restore an empathy with the religious imaginings of the nation in Japan, and her dealing with harsh debates on the treatment of the war provoked by the former colonies.

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**For a history of the deaf -and-dumb pupils at Casa Pia de Lisboa**

This study tries to trace a history of the *deaf-and-dumb* pupils at Casa Pia de Lisboa from the 1820s until the first decades of the 20th century. The deaf pupil is presented as an object of the enunciative discourses that produce him as an abnormal body, fixing the referent that permits thinking the constitution of the subject as an historical being. We

will talk about the invention and construction of disabled childhood as as an at-risk segment of life.

It is considered part of the image of the educational landscape of modernity, occupied by a group of *experts* that develops a scientific language having the child as a subject of intervention. The school, especially in the shape of a boarding school, appears as a disciplinary institution embodying the new attitude in controlling the student body. The pedagogical, political and medical discourses institutionalized the education and reintegration of disabled children.

The Casa Pia de Lisboa appears as a strategic site in which a group of intervention techniques intended to produce normalization are brought together to control the child's conduct. The deaf pupils were presented as the *Others* of the educative *arena*. The disciplinary regimes combined with the pedagogical discourse intended to produce a transformation in the handicapped children to enforce acceptance of morally normalized social rules and make them autonomous and productive. The process of educating the *Others* was connected with narratives of a collective moral order of the nation. In the domain of action, it is the body that has to be regulated through techniques aimed at and persuasive to the self of the child. The deaf pupil narrates himself as the *other* and he genuinely wishing to incorporate the oral *lingo* of the listeners. We can see the disciplinary impact of the oral method: the body divided and altered in its smallest parts.

Medical and pedagogical discourses fabricated the soul of the child. The school tried to act on and shape the attitudes, moods and behaviours of the pupils. Another kind of technique that is focused on in this study are the artistic and manual activities suggested by the school actors with reference to their pupils' discipline and autonomy.

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## Legislated Passivity: The Canadian Teaching Profession Act and Teacher Militancy (SWG Reseau)

During the inter-war years, and particularly in the 1920s and 1930s, teachers in a number of Canadian urban centres became much more politically active. They participated in progressive community organizations, joined peace associations, and in some jurisdictions, aligned informally with the larger labour union movement. In the struggle to improve their own material conditions of work, they also engaged in a variety of industrial actions, including petitions, lobbying, demonstrations, and on a number of occasions, particularly in the west of the country, they went out on strike to make their point.

Understandably, government and schooling officials were not pleased with this increasing militancy, and undertook a number of initiatives in an attempt a mitigate it. One highly successful initiative involved the creation of very unique legislation, the Teaching Profession Act. Under this new law, a specific teacher association was formally recognized by the state in each province, and every elementary and secondary school teacher in that jurisdiction was then required to become a member, pay annual fees, and adhere to its regulations. While a form of internal democracy pertained, the entire structure of these organizations – the constitution, by-laws, committees, procedures, etc, - was embedded in government legislation and regulation. This unique act was first passed in Saskatchewan in the mid-1930s, and by 1950 it had been replicated in the legislatures of virtually every other province.

Interestingly, the mid-1930s also marked a high-point in teacher activism in Canada. During the ensuing decade militancy dropped off considerably, and remained relatively low throughout the post-war years and up until the 1970s. While there were

undoubtedly a number of reasons for this, I will argue that one main factor was the direct and indirect effects of the Teaching Profession Act, and the ways in which it allowed an ideology of "passive professionalism" to permeate the discourse among many teachers, and particularly among the leadership of these state-created associations, during those ensuing decades.

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## "Sisters shall not speak of the defects": Canadian women religious and youth at risk 1867−1901

As part of an ongoing course of research on Canadian Roman Catholic women religious (nuns and sisters), this paper explores their work with youth at risk between 1867 and 1901. It argues that, contrary to its appearance as the unified and unquestioning effort of women 'servants' on behalf of the patriarchal leadership of Church (that was aligned, more frequently than not, with the State), the work of women religious with 'youth at risk' was as varied as the populations of youth with whom they interacted. This work varied across time and space, from congregation to congregation, location to location and institution to institution. Sometimes, it was, in fact, resistance to the policies and practices of both Church and State.

This paper is set within the current Canadian and international historiography on the history of education, women religious, dis/ability, and gender studies in religion. It draws evidence from published and private archival sources. These include congregational constitutions and teaching manuals, government documents such as inspectors' reports, diocesan holdings such as quinquennial reports, commission findings, and personal, personnel and institutional files held within selected convent archives. Elements of material culture, including building plans and commissioned work of fine and folk art, are also analyzed. The paper documents how changing interpretations of congregational charism, of serving God through work with youth at risk, was influenced by gender, race, class, ethnicity and the political contexts of both secular and religious societies.

The paper's timeframe is bookended by two events - one political and the other ecclesiastical. On 1st July, 1867, the British North America (BNA) Act confederated four former British Colonies − three Anglophone and one Francophone − into the country of Canada.

Thirty-four years, in 1901, the Papal Nuntio to Canada, Diomede Falconio, commissioned a survey of institutions of Catholic education. This report can serve as a lens through which to view the impact of the BNA Act's implementation on the conceptualization and delivery of programs and services to youth at risk. The unpublished raw data submitted to the Nuntio's office, now housed within the Archivo Segreto Vaticano, verifies the significant number of congregations of women and men religious (as well as secular priests) who included service of youth at risk as part of their mandate. The data also documents the variety of institutions that responded to the needs of this population. Taken with together with other sources, a complex picture emerges of competing ecclesiastical, federal and provincial regulations and practices that governed women religious and their institutions for youth at risk. While the lenses of race, class and ethnicity, are utilized, the primary focus will be on the gendered nature of these institutions and the congregations who worked within them.

The paper concludes by highlighting methodological questions related to the challenges faced by historians researching youth at risk.

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**'I must earn some money! One must be feminine.' Girls at risk. Early school-leaving and early marriage in the 1950s**

From the mid 1950s there was widespread concern in England and Wales at the number of early school-leavers whose low educational achievement severely limited their potential economic contribution both to their families and to society. This paper explores the inherent tension between the emergent concept of the (female) teenage consumer and increased employment and educational opportunities in the 1950s. It suggests that a detailed examination of competing discourses of domesticity and expanding horizons contributes to a more nuanced understanding of the gendered nature of post war secondary education for girls. The teenage consumer identified by Mark Abrams seemed content to leave school early, enter easily available, low paid, unskilled employment and use disposable income for clothes, records and entertainment.

The provision of free secondary education for all following the 1944 Education Act meant that girls could leave school with expectations for their future careers beyond stop-gap employment before marriage and motherhood. However, the 1943 Beveridge Report which heralded the post war welfare state situated the adult woman firmly in the domestic sphere in which women had 'vital work to do in ensuring the continuance of the British race and British ideals in the world'. Demographic data in the 1959 Ministry of Education *Crowther Report* on the 15-18 age group suggested that by the mid 1950s the raising of the school leaving age to 15 and the earlier average age of marriage effectively shortened rather than increased girls' time in full employment. The increasingly popular women's magazines also offered a highly gendered view of society supporting the young full-time housewife and mother. She was encouraged to look, and cook, her best at all times, leaving little time for paid employment or professional advancement.

A potential university candidate declared 'I must earn some money! One must be feminine; one must have pretty clothes and lipstick one can't go out to tea just dressed anyhow!' This anecdote related to the Association of Assistant Mistresses' annual conference in 1958 highlighted a dilemma in curriculum planning. Should schools, in their attempt to retain their girls beyond the minimum school leaving age, provide domestic science and typing which might be popular in the short-term but offer limited long-term possibilities? Or should they risk providing academic curricula designed to encourage girls to aspire to more fulfilling jobs but which might equally encourage the majority to leave as soon as they could without qualifications? In the event most secondary modern schools and many grammar schools produced a gendered curriculum in the final years of school. The high divorce rate and increasing demand for return-to-study courses and professional training for mature women from the late 1960s indicates that the curricula of the 1950s did not serve their pupils well. The conundrum of the 1950s still faces policy makers today. Should educational provision reflect popular demand for vocational training or should it take the risk to provide a more intellectual or academic education in order to expand an individual's future potential regardless of class, gender or ethnicity?

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**Child protection, social work with girls and understanding via case studies – Bertha Pappenheims model for residential care**

Bertha Pappenheim developed her model of protection for young women and children influenced by her observation and analysis of the biographical risks of unmarried Jewish girls and their children, national and international reform projects of residential care and efforts towards a professionalisation of the area of social work in her time.

Her approach to conceptual and practical work always had at its centre considerations with regard to protection and safety. Pappenheim concerned herself with forced prostitution of Jewish girls and the legal and practical consequences arising for these young mothers and their children (familial ostracism, guardianship, foster child provisions and adoption).

In 1907 she opened a "protection and education home for female Jewish adolescents" modelled on similar British projects. Here, she established a professional, subject-focused and denominationally affiliated concept for education and qualification, shaped with keeping children's requirements in mind. She developed a model of family living based on the principles of health prophylaxis, education and human dignity. In Pappenheim's approach, a determination of the case-specific requirements of the young women and a consideration of the needs of the child, as in systematic, supported efforts towards a bond between mother and child, were essential; this served as a targeted prophylaxis of stigmatisation and was therefore central to long-term protection and development.

With this, she reduced the risks associated with neglect, which, up until then, children out of wedlock were frequently subjected to in guardianship and foster care arrangements, as well as of the exploitation risks associated with unmarried Jewish girls with children and prevented the otherwise unavoidable prostitution of young mothers.

The young women, with their children, lived in the institution; they worked in all fields of home economics and child care there and thereby acquired a qualification for future employment, earning wages to provide for their children and save towards seed capital for an independent life. Children of compulsory schooling age attended public schools. Also, after their stay, the conceptually integrated approach of "follow-up care" (nachgehende Fürsorge) supported them in finding employment as domestic servants to earn a livelihood and helped them to reconnect with their families.

In her time, this was an unusual approach to rehabilitation and integration, which, at the same time, fought the trafficking of girls for the purpose of sexual exploitation.

In her institution, she avoided repressive educational techniques and any deficit-focused approaches, established case documentations and held case-based meetings. Bertha Pappenheim's model is a contribution to the emerging professionalisation of social work. It served as a training ground for prospective social workers: conditions for successful education progress courses, serving towards a reduction of risk-factors for the time after their stay in residential care, could be tracked and reflected via case studies. Pappenheim discussed her results at national and international conferences and commissioned the sociologist Käthe Mende to undertake a comparative analysis of the case documentations. Her results confirmed the remarkable reach of the work in Neu-Isenburg, which ended in 1942 with the deportation of the last residents by the Nazis.

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**The circulation of "Babies' Albums" between 1930 to 1970 in Brazil: Medical and religious discourses creating notions of pureness and danger in infant care.**

The study examines the creation of notions of pureness and danger relating to infant care through publications circulating in Brazil known as "Babies' Albums", especially during the years from 1930 to 1970. Being published for families, particularly for mothers and educators, they generally contained illustrations, space for informative and prescriptive texts, and additionaly some space reserved for written records of the growth and development of the child. This analysis, inspired by the writings of M. Foucault as well as practical experience in the field of cultural history of reading, seeks to make possible a discussion of the educative contents of these albums, especially their particular mode of producing truths about children about children or the use of pictures, usually religious imagery, in representations of maternity and pure childhood. From this perspective it problematizes the formal devices used to create a protocol of reading and the apparent absence of any concrete relation between the picture, normally religious, and the texts grounded in medical and educational discourses about the child.

The Book of the Child, written by Mansueto Bernardi, published by Livraria do Globo, do Rio Grande do Sul, in its 7ª edition of 1939, with texts entered by one mother, is examined alöong with other examples of 'Babies' Albums' of the 1960s and 1970s.

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**The teacher as a punisher!? School sanctions in Slovenia in pedagogical theory and practice before and after World War I**

The teachers' relationships with their pupils are connected with values, knowledge and the position of education in society. The saying goes "Spare the rod and spoil the child". Strict education is envisioned to lead to one outcome – a schoolboy becomes a 'priest', that is, a virtuous gentleman. The practice of punishment at schools for educational purposes is related to habits and customs embedded in society, especially in the family. The path from severe disciplinary measures (such as kneeling, beatings and other types of corporal punishment) to children's rights was neither short nor smooth.

Before 1918, education developed within the Austrian half of the Habsburg empire (Austria-Hungary) with authority centralised at the state level, and the Slovenian provinces of Carniola, Southern Carinthia, the Littoral, as well as Southern Styria and Prekmurje (which were part of the Hungarian half of the Empire) kept their own distinctive systems. From the end of 1918 there was Yugoslav part of Slovenia and Slovenian teritories under Italian, Austrian and Hungarian rule. In these areas education was generally marked by a language problem at school, often addressed by with school sanctions.

There were great discrepancies between the official legislation on school punishment and the practical experiences of youths. From the end of the 19th century, articles about punishment showed similar tendencies in liberal pedagogical magazines ('Popotnik' – the Voyager, 'Uciteljski tovaris' – Teacher's Friend) as well as Catholic ones ('Slovenski ucitelj' – the Slovenian Teacher). The attitude of Catholic educators to school punishment cannot be reduced to support for corporal punishment. Their writings were characterised by a criticism of beatings at school, advising teachers to be

careful when handing out punishment, the non-acceptance of kneeling in religion classes, and support for teachers educating through the strength of their personalities, guided by love of the children and based on Christ's teachings. However, Catholic teachers also advised the use of caution when offering rewards. They showed a good understanding of the reality of corporal punishment at school (it had already been prohibited in 1870), where it was used as a measure of last resort and as such reflected the teachers' failure. The majority of liberal authors accepted corporal punishment as a realistic possibility. After 1910, however, they agreed that a good teacher does not need such methods of punishment. They even wrote about pupils' participation in the drafting of disciplinary rules.

The connection between school and family education was very strong. Pedagogical articles in teachers' magazines advocating this belief thus became very common when corporal punishment disappeared from family life. Unfortunately, contemporary school experience is characterised by a different type of extreme violence at school – one where the teacher is at risk.

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**Young women at risk: Poverty, malnutrition and philanthropy. The role of charity schools in the Greek society (1830−1899)**

This paper focuses on the close linkage between gender and poverty in 19th century Greek society. The use of a large set of primary and secondary sources that are relatively unknown in this field of research permits the examination and analysis of the charity institutions and schools that the voluntary sector established in Athens in the 19th century. Particular attention is given to the efforts made by wealthy Athenian ladies to provide the poor and orphan girls with basic schooling along with the practice of domestic skills such as sewing, weaving, embroidery and lacemaking.

Destitution and poverty were one of the main social problems that Greece faced in the first decades of 19th century when it shaped itself as an independent country. In 1834 when Athens became the capital city of Greece, hundreds of homeless, beggars and orphan children flooded the area. Most of these young persons were coming from families whose fathers and sons had taken part in the 1821 Greek War of Independence and had been killed during the war (1821-1828). Women were the main victims of this miserable situation because they were left alone with no public welfare to turn to. As a result, widows and orphan girls were on the streets trying to find some food because jobs were not easy to come by.

Amidst the suffering in Athens came the cholera epidemic that struck the Greek capital in 1854 and worsened social conditions. The most afflicted places were the poor regions of Athens and the port of Pireas. As a consequence, many people died.

The Cretan uprising that happened in the second half of the 19th century in the Greek island of Crete led to the arrival of a large number of refugees from the Greek island who took shelter in Athens and Pireas. These poor people did not only live at a very basic level of cleanliness, but also suffered the near-complete lack of bare necessities such as food and clothing. The lack of nutritious food and the poor quality of drinking water resulted in serious diseases such as diarrhoea and typhus breaking out. Their daily meals - if any - consisted only of "some bread and olives".

It was then that the voluntary sector decided to raise relief funds and set up schools for poor children. These charity institutions which were founded in Athens in the mid-19th century played a major role in improving the living standard of these young people. An example of this charity institution is the "Amalieion" boarding school for girls which started its operations in Athens in 1855. Its aim was to give shelter to

orphaned young women who had lost their parents in the disastrous cholera epidemic and to provide them with some basic schooling as well as to teach them skills of domestic economy such as sewing, knitting, weaving and lacemaking.

This paper focuses on the charity offered to poor and destitute Greek girls in the 19th century. It also studies the following questions: a) What was the role of the charity schools in 19th century Greek society? b) Did the elites use these institutions as a tactic of social control over the poor female population? c) To what extent did they help the destitute young women survive and earn their living?

The use of primary and secondary sources in this paper helps us formulate our views and permits the analysis of the role of these schools in 19th century Greek society. It also argues that the elites employed public assistance as a tactic of control while the recipients of relief played the game to obtain their own objectives. Poor relief, therefore, acted like an "exchange mechanism" and reflected the "mutual dependence" forged between groups.

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## The open-air school "Umberto di Savoia"/"Casa del Sole" (1922−1977) of Milan. A risky business indeed?

As in many cases, both in Italy and abroad, the open-air school "Umberto di Savoia/ Casa del Sole" developed from a holiday camp (Penzo, 2003, 146). Since 1918 the most "indigent" children of the city had been able to benefit from such camps organized according to an allegedly "natural method" including "hygienic gymnastics", sun and air baths, ablutions, foot baths, "serene" playing and singing, and a neither too abundant nor too exciting diet (Albertini, 1921, p. 9). According to its own self-image it was mostly due to one man, Dr. Luigi Veratti – a prominent hygienist and at the time town councillor for the department of health – that between 1918 and 1921 some 960 "debilitated creatures" (*Indice, 1934*, 1) could already enjoy the holiday camp. It was also thanks to him that the development from holiday camps the actual open-air school could be instigated, in spite of "considerable resistance" (*Milano,* 1931, p. 339). New cultural histories, however, interpret all this as the results of an organization and of transformations of knowledge in the discursive fields of health, leisure time and schooling that, among other things, helped constructing "high-risk" groups (through categories such as "delicate" or "fragile") as well as the strategies adopted towards them. The paper will explore this interpretation and put it to the test. The original school project encompassed no less than twelve school pavilions and various other facilities (Folli, 1919, 1-4). By 1928 the project had been revised. Another ambition had taken shape: that of a boarding school, integrated into the day school, and destined for some 160 children that were said to be "particularly threatened", both physically and morally. It was considered the crowning glory of the "regenerative and preventive action" (*Bimbi al sole, 2*(8), 1931, 2) undertaken by the city of Milan, and the newly formed patronage organisation presided over by the school's "founder" Veratti, in particular. For all its sections (a nursery school, an elementary school, and a vocational school), the school adopted the regular programme designed in 1923 by the Gentilian philosopher and educational progressive Giuseppe Lombardo Radice, that was claimed to provide ample opportunity and freedom for the teacher to experiment with so-called "active" methods and to extend or limit the programme according to the individual needs of children (A. Fiori, 1931, 185). Given the school's target group of so-called "low human quality", the programme was in fact "adapted", that is: mainly "reduced" and "simplified" (Idem, 184; Regia, 1937, 26). Generally, the school's atmosphere was depicted as a happy

illusion, where a free rhythm of life prevailed (*Bimbi al sole,* 5 (June), 1934, 7). However, as an investigation of 1939 regarding several abusive disciplinary measures applied on a regular basis by the headmistress of the boarding school (Milan, Archivio Storico) illustrates, children were not as free from "risk" at the open-air school as the self-image would have one believe. Practices and interactions evidence remarkable educational paradoxes, as the paper will show.

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## Being young as a risk

In 1965 the Dutch sociologist Van Hessen analysed young people's experiences of being young around 1900 primarily in terms of 'being-young-together'. Youth experiences and activities were described from a 'we'-perspective. Modern social theorists (Giddens, Beck) seem to suggest that due to processes of individualization, emancipation and democratization in the second half of this century 'youth' is not a social order on its own any more. Although empirical youth research to explore this assumption is scarce, the 'we'-perspective is supposed to be replaced by an 'I'-focus. This individualizing process is valued in a positive way as it has opened up (the individual's perception of) more freedom of choice and independence. On the other hand, not succeeding in building a self-reflective, self-regulating identity may be considered as a risk, an individual shortcoming rather than the outcome of processes which are partly beyond personal control.

However, being young is not only a risk for young people who do not succeed in establishing this individualised identity. Growing up has been considered a path towards autonomy, self-reliance and responsibility in other periods of history too. But there is a difference between these educational aims and the recent individualistic development in that autonomy, self-reliance, or self-reflection are not the proposed outcomes of educational processes but are largely presupposed features of young people's identity. As such, the processes of individualization and emancipation go hand-in-hand with a loss of pedagogical guidance. It is this decline of the importance of pedagogical relationships in young people's lives (in the family as well as schools) that is one of the reasons why it could be argued that being-young in contemporary society is a risk.

The paper will explore the assumption of being-young-today-as-risk by putting it in a historical perspective. Is it a recent feature or can its development be traced back to the second half of the 20th century, for example in connection with the 'sixties'? Developments in the experiences of being-young will be explored in *three-generational-interviews* with people who were young between 1960 and 2005 (n=300). The societal context (processes of individualization, emancipation and democratization) and its impact on young people's relationships and sense of identity will be studied in *academic texts* (youth research literature 1960-2005), *media-debates* and in national and local youth *policy documents.*

The central questions are:
1) How do young people themselves experience 'youth' and what are the main changes and continuities in these (subjective) experiences in the period 1960-2005?
2) To what extent can young people's experiences of being young be characterized as a social order on its own in three generations between 1960 and 2005?
3) How and to what extent has the meaning of the pedagogical relationship changed to young people in three generations between 1960 and 2005?

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**Examination of the anti-onanism-discourse from the late 18th until the 20th century in Europe**

The main question of my postdoc-project is why a society which is based upon tolerance, reason and science seemed to need the construction of onanism as an illness in Enlightenment Europe. In my opinion onanism provided the opportunity to build identities and allowed society to unite and legitimise its stance against voluptuousness and uncivil behaviour. The construction of an illness in this case was helpful to justify applying extreme measures in order to secure a future in happy integration into a civil – and bourgeois − society (bürgerliche Gesellschaft). Contemporary power and knowledge were distributed through discursive strategies – this can be shown through the example of the "anti-onanism-discourse".

Especially pedagogues designed educational programmes for children with punitive and regulatory practices intended to control female and male sexualities and bodies. Normal and abnormal were defined in the course of the the philantrophic movement in the late 18th century and continued little changed until the "sexual revolution" in the 1970s. Christian Gotthilf Salzmann and Johann Heinrich Campe for example developed an educational programme in order to prevent onanism during lessons as well as during the night in the 1780s. Campe presented a ring which was to be infibulated through the penis skin to prevent masturbation all day and for the subject's entire life. The teacher Wilhelm Siegert published a collection of measures intended to prevent masturbation in 1900 which also included the reading of novels. Children who had to live in welfare institutions as late as the 1960s were punished with solitary confinement for days.

Based upon pedagogical sources, I intend to show in my presentation that the discourse about masturbation and the development of educational programmes and punishment were functionalised to build a normal sexuality which is aligned to heterosexuality, pregnancy and the birth of healthy children. Together with theologians and medical professionals, pedagogues constructed and functionalised a civil female body and a civil sperm. To this aim, gender categories were defined with the help of the anti-onanism-discourse. Male and female were treated differently in educational programmes. Whereas the argument to condemn the masturbation of male children mainly lay in the loss of body fluid, female children could become used to a life of voluptuousness which could be transmitted to the unborn child during pregnancy.

The innovation of my project lies in the connection of different epochs and in the combination of pedagogical, socio-economic, theological, political and medical history. The anti-onanism-discourse is studied in the latest research by Anja Beleman-Smit, Karl Heinz Bloch and Karl Braun, though mainly for the 18th and early 19th century. The topic is also examined by Thomas W. Laqueur, but not with the methods of discourse-analysis. The methods which were used for my study of the anti-onanism-discourse are borrowed from Michel Foucault and later developments in discursive analysis. Research about the construction of the body and sexuality will form the basis. I then intend to show in my presentation that the anti-onanism-discourse offers additions, corrections and new perspectives for the study of pedagogics, gender, body and sexuality.

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**Formar a los conductores de la Nación: disciplina dentro y fuera del Liceo chileno, c.1880−c.1920 (Shaping the leaders of the Nation: discipline inside and outside Chilean secondary school, c.1880−c.1920)**

By the end of the 19th century, Chilean public education was divided by several axes of exclusion. among the most relevant were those that privileged male education over female and secondary humanistic education over primary. In such a context, the education received by students of grammar schools was considered very important for the future of the country. Our interest in the present paper is to analyze the formative and disciplinary mechanisms that were implemented to educate, in the confines of the scholastic world as well as in a more open perspective towards the social life of major cities, the young people considered future leaders of the Republic. The perception of youthful threat, associated with episodes of violence, the necessity to standardize and to rationalize the student's conduct and the preoccupation with the connection between politics and youth are some of the angles that are interesting to consider in the context of an adult viewpoint that, through the sources, shows its preoccupation with the risks involved in the formative process of this select set of students.

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**Marxism or Protestant democracy? The Pragmatist response to the perils of the metropolis and modern industry in late 19th century**

Daniel Tröhler offers an analysis of pragmatism as specific response to the perils of modern industry and the metropolis. These perils were particularly dangerous to young people, as it is demonstrated for example in Jane Addams *The Spirit of the Youth and the City Streets* (1909) or Robert Wood's and Albert Kennedy's *Young Working Girls* (with an introduction by Jane Addams, 1913) or Mead's concern about juvenile law (Mead, 1917). The argument is that never before in history had the life of young people been endangered as in the metropolis, where they were forced to work (child-labor) and lured by amusement, alcohol and dance. Thus, the assumed crisis is interpreted here as a performative act against the background of a specific moral horizon, namely American Protestantism. The response to this crisis was two-fold; educational and political. It is argued that both concepts arose from the initial search for coherence and community, leading politically to democracy (Addams, 1904, Dewey, 1916) and educationally to understanding the "intellectual processes of the community" in an age of division of labor. Young people were seen as salvaged when they were led to an understanding of the true cooperative elements of the industrial and political community (Mead, 1907, 1910) and were thus enabled to democratically control their economic, political, religious, and educational environment (Dewey, 1927).

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## What's in a name? Education and the disadvantaged American

The notion of Children and Youth at Risk in the context of American educational discourse is the latest in a series of labels, or names, that identify a particular educational phenomenon and often prescribe some treatment for that phenomenon. In terms of the history of American education and its discourse surrounding the education of those who do not do well with standard educational treatments, at risk is simply the latest in a long line of labels or names for treating those who have difficulty learning in the normal educational setting.

Barry Franklin has discussed the series of labels that have been used in treating the mentally retarded and others in the USA needing special educational treatment. His book, titled *From Backwardness to At Risk: Childhood and Learning and the Contradictions of School Reform*,[1] is a history that discusses the names given to students with one or another learning disability in the twentieth century and the difficulties that are hidden by each of those names. "At risk," in the American context, is the latest label to be used to describe the phenomenon of those who have difficulty learning in standard educational contexts.

This paper deals with an earlier label, the "disadvantaged," and a proposed treatment for learners with difficulties subsumed under that label. It discusses the genesis of a report by a blue ribbon American educational panel called the Educational Policies Commission (EPC) on the education of the disadvantaged. The EPC was a body of distinguished American educators sponsored by the National Education Association (NEA) and the American Association of School Administrators (AASA). The records of the EPC include verbatim transcripts of the meetings of the group as it prepared its reports on American educational issues and problems in the over thirty years of its existence, 1936 to 1968.

The EPC report on the disadvantaged was published in 1962,[2] at the height of the American war on poverty sponsored by the Lyndon Johnson administration. The debates within the EPC that preceded the publication of the report reveal the difficulty that American educational leaders had conceptualizing the problem of those who did not learn and the pains they took to avoid the racial and economic ramifications of the issue. The overlap between the disadvantaged in education and racial minorities as well as the relationship between educational difficulty and poverty are issues that continue to plague American educational discourse and practice in the twenty-first century. The utilization of the term at risk to discuss the phenomenon of the miseducation of a significant part of the population repeats in many ways the experience of the American educational establishment with the disadvantaged over forty years ago.

The author of this proposal has conducted a three-year long study of the Educational Policies Commission and presented several papers and produced several publications about its history.[3] The primary sources for this paper are the verbatim transcripts of the Educational Policies Commission meetings that produced the volume on the disadvantaged. Secondary sources include Franklin's book and a myriad of other

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[1] (Albany, NY: State University of New York Press, 1994).

[2] Educational Policies Commission, *Education and the Disadvantaged American* (Washington, DC: National Education Association and the American Association of School Administrators, 1962).

[3] Wayne J. Urban, The Educational Policies Commission, 1936-1968: Notes for an Autopsy, *The Sophist's Bane* 3 (Fall, 2005): 15-30.
Wayne J. Urban, Why Study the Educational Policies Commission, Georgia Educational Researcher, 3,1, (Spring, 2005) available on-line at http://coefaculty.valdosta.edu.lschmert/gera/vol3no1-GERA-Urban-specFEAT05.pdf

volumes on the education of those called variously backward, disadvantaged, at risk, or something else.[4]

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### The only Dutch female eponym. A contextual historiography of the Cornelia de Lange syndrome

The Western world has a long tradition of diagnosing and labeling children as being 'at risk' based on what is called 'a behavioural phenotype'. According to Goodey (2006, p. 397): 'In behavioural phenotypes, a pattern of somatic and psychological characteristics is said to correspond with a pattern of genes.' The relationship, however, between the genotypical characteristics and the (psychological) phenotype, is a precarious one. Since the 'basic stuff of genes' is – based on the research approach – within the 'material reality', and the (psychological) phenotype – based on 'human consensus' – is in an another type of reality, 'the stumbling block is the passage from genotype to phenotype' (Goodey, 2006, 398). From this perspective, it becomes important to examine the historiography of specific types of knowledge that is based on the relationship between specific phenotypical and genotypical characteristics within children who were recognized as being 'abnormal', 'special' or even 'at risk'.

In this paper, we will study the birth of the syndrome and the discourse on children diagnosed as having the 'Cornelia de Lange-syndrome'. The contextual analysis of the birth of the syndrome will include the fact that this is the only Dutch eponym based on a woman (Draaisma, 2006, 11). Both her specific contribution to developments in the domain of pediatrics in the Netherlands (De Knecht-van Eekelen, 1990; De Knecht-van Eekelen & Hennekam, 1994; van Drenth, 2007) and the way she identified two little girls with characteristics that were never diagnosed as a syndrome before will be discussed. The second part of the paper intends to reconstruct the scientific discourse on children with the characteristics of this syndrome. The research is inspired by the literature on the historiography of other syndromes such as Asperger (Wing, 1998; Houston & Frith, 2000), Tourette (Kushner, 1999) and on ADHD (Rafalovich, 2004). The focus will be on the gradual transformation in types of knowledge that guided the perception of the syndrome – for example also in the alternative names that were given: Brachmann-de Lange syndrome and Bruck-de Lange syndrome (Berg a.o., 1970). The research is based on a study into the publications on the syndrome which came out from the birth of the syndrome (De Lange, 1933) to the present day (for example Bhyiyan, 2005). The conclusion will, from a historical perspective, discuss the recent 'discovery' of defects in the genetics of children diagnosed with the syndrome and the implications for the 'stumbling block'in medical and orthopedagogical literature on syndromes, as Goodey called the genotype-phenotype relation.

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[4] For some of that literature, consult the discussion and the documentation in chapter 11 of Wayne Urban and Jennings Wagoner, *American Education: A History* (New York: McGraw-Hill, 2004; 3rd edition).

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**For the benefit of the child. Gender and professionalism in the biography of the Dutch special education professor Wilhelmina Bladergroen (1908 - 1983)**

From the start of special education in the beginning of the 20th century women played a role in this domain. They were appointed as teachers and after the Second World War even surpassed men in numbers. However, for a long time the domain remained primarily male in its identity in the Netherlands. The boards of professional associations consisted only of men, women seldom published in its professional journals and if they did, they reported their experience in the practice of daily professional work, reflecting on methods and on pedagogical attitudes and abilities. Special education professor Wilhelmina Bladergroen, thus, was an exception to the rule. How did she manage to acquire this position and which difficulties did she have to face? The paper aims at giving some answers by analysing her professional biography from the perspective of gender.

Bladergroen began her career as a physical education teacher, got a university degree in psychology, started to guide a small group of 'normal' children with learning disabilities which initiative eventually led to a special type of school for those children all over the country, was appointed lecturer in child psychology at the University of Groningen in 1949 and became the first professor in Special Education at this university in 1966. Through her public activitities, for example her protests against modern developments that restrained children's physical activities, such as flats, traffic, watching TV, and so on, she became a national celebrity. In addition, in 1958 she was one of the founders of the International Council for Children's Play.

However, her fame was not uncontested. In academia her position was controversial because her colleagues accused her of being unscientific and of spending too much time and energy on practical advice. Her research creed that 'looking at children comes before everything else, science included', differed fundamentally from the science-based empirical methods that other scholars in her domain proclaimed and practised. After her retirement in 1978 the academic world turned its back on her. She died as a disillusioned woman. In her perception, she had devoted her whole life to the benefit of the child but in the end was not rewarded for it. By looking at her biography through a gender lens the paper will explore different interpretations of her career than this plain dichotomy of popular fame versus academic scholarship.

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**Decroly meets Dewey on the waves of modernity**

Ovide Decroly (1871-1932) in his capacity as medical officer in the Brussels special education section but first and foremost in his twofold capacity of psychologist and educationalist during the period from 1901 to 1932, seems to be a very suitable starting point for exploring the emergence of Special Education in Brussels between 1897 and about 1930. Decroly stated that the remarkable increase in youth delinquency and recidivism was one of the phenomena of social life that demanded the full attention of those who were concerned with child welfare. Modern society was characterised by industrialisation, urbanisation, impoverishment, disease, poor hygiene, and criminality. It was a society in which the 'social plagues' or 'social ills' – in the first place alcoholism, syphilis, tuberculosis – held sway. In the alleys of the large cities, the child was confronted mostly by low and antisocial scenes. One could apply this situation to

many of the backward children who Decroly called 'the future recruits for the army of the degenerate who probably would end up in jail.' It was obvious that these unfortunate children had to be dealt with and taken care of, for they were not culprits themselves but rather victims of modernity. Social life gradually demanded more and more, and modern society was very complicated with the result that it itself created, as it were, the backward child.

However, on the other hand this modern society was also able to withstand the social plagues. The ultimate goal was a society freed from social plagues, i.e., the dream of an ideal, peaceful and prosperous life, in short: the 'new era' one longed for. Decroly liked to stress that the patronage of the abnormal child was far more than only charity. Youth delinquency was a symptom of an injured society, and prisons were pernicious bandages that, instead of cleansing the wound, gnawed away at society like a cancer. The best remedy was called 'protection' and that notion rhymed with 'prevention'. Only the school could lead society and, in particular, the unfortunate child out of its misery. But the traditional school continued to prepare the child for bygone times instead for the future. Consequently, Decroly demanded a reform of the school system. The expression 'school for life' would become the catchphrase to emphasize that one had to try to relate the school to life, i.e., the complicated and changing modern society. From here, it's only a small step to John Dewey's practical pedagogy. On the basis of a comparison between Decroly's educational work and Dewey's *The School and Society*, and alongside notions such as 'influence' and 'authenticity', I want to argue that both D's were spokesmen of the processes of modernization. But, although Dewey influenced Decroly significantly with regard to the ideas mentioned, it is rather exaggerated to call Decroly the "Dewey of Europe", as he has sometimes been called.

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**The commodification of disabled childhood**

The theoretical starting point of this paper lies in two different frameworks: (1) the commodification of childhood and (2) dynamic nominalism. The commodification of childhood refers to a fundamental historical process in which this phase or stage of the life cycle has taken on economic exchange values (Cook, 2004). The term illustrates how the attributed 'natural', boundaries and demands of childhood have become market segments in and of children's culture. The idea of dynamic nominalism is developed by Hacking (2002). As an alternative for static nominalism, dynamic nominalism contends that numerous kinds of human beings and human acts come into being hand in hand with our invention of ways to name them. The claim of dynamic nominalism is not that there was a kind of person who came increasingly to be recognized, but rather that a kind of person came into being at the same time as the category itself was being invented.

In this paper I will combine both frameworks to look at the commodification of disabled childhood. By concentrating on the dynamic interplay between constructions of childhood and the interests and problems of those creating an industry over time, I hope to illustrate the emergence of disabled childhood as a commodity during the first half of the twentieth century. In this process, two important actors will be taken into account. First of all, there is biomedicine and bioscience. They are seen as the prime movers in objectification, commercialization and exploitation (Seale, Cavers & Dixon-Woods, 2006). Secondly, I will pay attention to the important role of mass media. In relation to disability, Shakespeare (1994) has pointed out that media depictions of bodily difference reflect a tradition that draws on that of the 18-century freak show.

Building on my previous work on the conceptual history of the hyperactive child in the second half of the twentieth century, I will use the idea of the hyperactive child as an exemplary case study.

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## The "German danger" in southern Brazil: The threat of children of German descent to the Brazilian national character

In the second half of the nineteenth century, the Brazilian government encouraged immigration of Europeans aiming to replace slave labor and to fill a specific demographic niche. But, beyond those aims, Brazilian politicians and intellectuals, influenced by the racist ideas of Gobineau and Lapouge, defended the need for European immigrants to "whiten" the predominantly mestizo and black populations. A large number of Europeans who subsequently immigrated to Brazil were Germans who eventually settled in the less inhabited regions of Southern Brazil. Their geographic isolation resulted in the rise of ethnically homogenous population centers where *Deutschtum*, were encouraged − the customs and values of the German nation. These German "colonies" were soon perceived as "ethnic cysts". The emergence of Germany as a world power, and the subsequent propagation of Pan-Germanism − the so-called "German Danger"− were viewed as a threat to a unified Brazilian national character. Indifferent to the polemics among the dominant classes, the "colonists" and their children were stigmatized and pejoratively labeled as Germans. It was argued that these children required a different form of education, one that would transform them from defenders of German nationalism to loyal Brazilian citizens. For this reason, the German School − a center for the education of future generations and the inculcation of ideology – became the topic of vigorous debate within the Brazilian intelligentsia and the government. This study analyzes the initiatives of the Brazilian government with respect to the education of children of German ancestry, aiming to stamp out so-called "German nationalism" in Brazil. During the nineteenth century, a number of proposals circulated which involved concentrating the daughters of German families in boarding schools in Rio de Janeiro where they would be required to learn the language, customs and values of the Brazilian nation. The children would only be returned to their parents when they were grown and after they had assimilated national values. During World War I xenophobic feelings again surged. The federal and state governments intervened in the policies and pedagogical practices of the "German schools". Directives were issued that were intended to guarantee that the children would learn the Portuguese language and the subjects and values associated with the national education system. During the dictatorial regime of Getulio Vargas (1937-1945), when the expansionist aims of the Nazis and the German government became increasingly apparent, the perception of a "German threat" increased in Brazil. The children continued to be identified as a threat which, if not addressed, would make them future defenders of German interests in Brazil. In 1938 the government acted and decreed the closing of the "German schools" and prohibition of teaching in the German language. The old schools

of the German communities were forced to go through profound changes. They were henceforth to be administered by Brazilians, adopted a curriculum in the national mold, sought to inculcate Brazilian nationality in the children through the teaching of the national language, its habits, values, the national symbols, and the political system.

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**'Home and Away': spatiality and constructions of Australia's 'place' in the world in history curricula: 1850-2000 (SWG Cross-Cultural Influences)**

Australian school history curricula, from the mid-nineteenth century to the present, construct spatiality by describing places and their inhabitants, and the relations among them. Constructions of 'Australia' and 'Australians' in relation to the rest of the world changed, from an isolated outpost of Britain (c. 1860s), through an independent British nation (c. 1900), to a member of an international community of nations (c. 1950) and, currently, as complexly and ambiguously positioned in relation to Britain and Europe, the United States, and Asia, while one recent syllabus registers a significant shift in constructions of Australians from citizens of an Australian nation to members of a global society. It also involves constructions of Australia 'itself' and of the relations of its inhabitants to the 'place'. Constructions of 'the land', as inescapably spatial but saturated with symbolic values, changed from hostile and resistant to colonization, through fertile and productive, to fragile and threatened, over an enduring underlying sense of its vastness. The landscape was initially seen as ugly, barren, and 'different', but came to be appreciated as strange, mysterious and even romantically beautiful. The relation between the land and its colonizing inhabitants changed from a precarious perch on the very edge of the continent, to possession, mastery and transformation of the land. Australians were initially constructed as exiles but came to be seen as civilizers and 'natives', with an identity related intimately and complexly to images and understandings of vastness, the bush, and characteristic landscapes. Descriptions of landscape and Australians' relation to it were both symbolic and related to material transformations of landscape. These constructions of land and people marginalized (and continue to marginalize) Indigenous understandings of landscape, and Indigenous Australians within Australian identity. 'Internally' and 'externally' focused constructions of Australia, Australians and Australian-ness, were mutually constitutive, through the constructions of identity associated with both Australia and other places, and of emotional relations to spatially/geographically located landscapes associated with different parts of the world, that highlighted differences between Australia and other places.

Across each of these dimensions, spatiality is constructed through descriptions of places and people, and the social, political and economic relations among them, through literal accounts of distance and the symbolic values embedded in metaphors of relationships of closeness and inclusion, distance and exclusion, including those of family and un/familiarity, centre and periphery, and East and West. There have been major inter-related changes in understandings of Australia and its place in the world, Australian identity, and the relationship between identity and the (material and symbolic) Australian landscape. Understandings of Australians' place in the world has come to be imagined in terms of distinct but overlapping (spatialised) spheres of belonging, involving complex relations between 'space', 'territory' and 'nation'. Not only have spatialised constructions of Australia changed across successive generations of history curricula; the curricula themselves have contributed to the construction of a

spatialised history of Australia that lies at the heart of understandings of Australia, what it means to be Australian, and Australia's and Australians' place in the world.

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**Child welfare and the science and ethics of risk: some historical-critical considerations**

The use of a risk framework has become ubiquitous in Australian child welfare and protection policy and practice since the 1990s. Its emergence as a heuristic used to explain problems as well as guide interventions needs to be set into a longer history of liberal governmental frameworks. This tradition beginning in the child saving and child studies movements derives the confidence and authority its exponents manifest methodologically from scientism (ie., faith in scientific method) and ethically from a broadly utilitarian tradition which claims altruism as the defining motivation of expert knowledge and professional intervention. Sereny (1995) points to the value of a less edifying interpretive framework reminding us that experts, policy-makers and those professionals and administrators charged with turning policies into administrative practices seek to 'normalise' and legitimise their actions whatever the content or consequences of their activities, using meta-ideas like 'rational' and 'realistic' to do so. An un-edifying history of child welfare and the emergence of the 'risk' category suggests that we have yet to be reflexive (Bourdieu 1999) about the scientific or ethical basis upon which risk based knowledge or practice sits. Worse, the case of 'child welfare' is, by any measure, a significant yet poorly researched part of the ubiquitous history of violence and crimes against humanity committed by many states against their citizens in the twentieth century. While we are compelled to think in terms of the categories generated within the relevant policy communities like the very idea of 'child welfare' or 'risk', the ethical imperative as Arendt (1958) puts it 'to think what we do', also requires that we think against the categories.

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**Who is at risk from whom? Females, science and the nation in late nineteenth and early twentieth century Britain**

Reading some of the reports and debates in Britain at the turn of the nineteenth century it would seem that females were both 'at risk' in and 'a risk' to the nation. Girls and women were seen to be at risk of losing their femininity; children, especially if working-class, were seen to be physically at risk from ill-educated mothers; males of the professional and upper classes were thought to be at risk of 'degeneration' if women shared their educational and professional preserves as was the whole of the British 'race' if the reproductive rates of the upper classes fell in comparison with those of 'lesser stock' because elite women were pursuing goals other than motherhood.

  Yet this was the very period when it appeared that many long-standing iniquities in British education were being rectified. By 1900 compulsory, free elementary education had been established for the working classes, girls' high schools and grammar schools were catering for a growing number of the middle class, London and the new civic universities were offering their degrees to women and women's colleges had been set up at Oxford and Cambridge. New employment opportunities for women, especially in teaching, were both feeding from and feeding back into this educational growth while a number of victories had been gained for women's 'rights', although not yet the suffrage. Developments in medical science had brought greater understanding of

women's role in reproduction while women were gaining a greater, albeit limited, role in medical practice and public health.

At the same time, however, new scientific theory was often interpreted to reinforce gender and class prejudices. Evolutionary and Freudian theories, interrelated with imperialistic notions, neurological and psychological debates and concerns about the health of mothers from eugenicists and feminists alike to underpin arguments about both moral and physical hygiene. These were the ideas which underlay the political, economic and even religious rhetoric about females at risk and women being a risk at the dawn of a new century. Such notions, although complex and contested, in turn influenced differential educational planning for girls. Analysis of these scientific and medical debates and the impact they had on the education and opportunities of girls – putting them, indeed, at risk of a limited, gendered upbringing – forms the basis of this paper.

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**The body at risk: philanthropy's treatment of the child's body, mind and soul**

The advent of modernity is marked by the acceptance of childhood as a period of life. But this new understanding causes uncertainty in education, which finds its expression in a variety of endeavors to civilize the child. This pluralism of pedagogic layers quite often ended in the picture of the "small adult". Contemporary images show children wearing wigs, tailcoats and elegant shoes while being taught. Beyond that, not even "schooling for the masses" was a matter of course. There was neither a successful pedagogy nor a determination of the character of modern life, factors that led to a blurred concept of childhood. As a result of these ambiguities, childhood itself was put at risk during the last part of the eighteenth century.

However, at that very moment in time, several philanthropists (Basedow, Campe, Salzmann, etc.) entered the stage. In order to rescue the children from academic failure, they suggested ordering education according to the laws of nature. This meant that successful pedagogic actions should make use of methodically controlled knowledge. Such knowledge was provided by the then flourishing fields of physics, biology and medicine.

The philanthropists offered the promise of saving children in their philanthropic schools (Dessau, Schepfenthal, Christiansfelt, Sorø). Practically speaking, they demanded room to move in school, a new, looser style of clothing (to prevent carnal lust) as well as fresh air and light in the classroom. In addition, they proposed a new seating plan: rows and columns. Now the teacher was able to see and control the pupils and their hands at any given time: above and below their school desks.

This paper will discuss the hypothesis that a medical discourse on the treatment of the body is hidden behind the pedagogical discourse of the philanthropists. It is a discourse on the child's body at risk. As an analogy to the healing power of medicine, the philanthropical concepts of education make use of an objective treatment of human nature. Therefore, the effective teacher has to make use of the art of medicine in order to correct improper education. In the long run, the philanthropists transformed medical knowledge regarding therapy (Boerhaave, Wezel) into education's special situation of being a "moral art of healing" (Herbart 1832).

This paper will investigate (German & Scandinavian) educational concepts and practices of philanthropic pedagogy (Basedow, Campe) with regard to the question: How were these influenced by concepts of the treatment of the body? In order to resolve this question, one has to ask how far philanthropic pedagogy is a reflection of contemporary medical knowledge. This approach proceeds on the assumption that

education of the Robinson-like child (see Campe 1779; Hermann 1908) – instructed by medical knowledge (nature) – appears as a risky endeavor. Philanthropic education as a mimetic action may then succeed or fail (Austin 1975; Skinner 2002). The paper will elaborate on how far philanthropic pedagogy is constituted as a border-touching or border-crossing endeavor to shape the body as a mold for teaching. Further on, it will be argued that cultural learning is in need of medical knowledge in order to "treat" and repair the child's body. While observing philanthropic performance, the question will be posed if "health" (as a concept of knowledge) was implemented in philanthropic pedagogy to "protect" the child from risk.

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### 'A noticeable new anger': evidence of a recurring urgency to address issues of risk in Indigenous education in Australia

The Garma 2006 Key Forum Report on Indigenous Education and Training in Australia describes the findings of a significant meeting of Indigenous and non-indigenous people and asserts, "A noticeable new anger is emergent in Indigenous education, and critical questions [are] raised with an even greater sense of urgency, after years of fielding incomplete answers. What does equality mean in education? What does 'a right to education' guarantee for Indigenous people?"

In 1949, an edition of New Horizons, the journal of the New Education Fellowship in Australia, addressed the topic "Education and the Colour Bar in Australia". The relevance of this topic in late 1949 was heightened by a report of Aboriginal people being barred from a local swimming pool in Kempsey, northern New South Wales. Issues raised by this action, and educational issues discussed in the edition of New Horizons are complex and necessitate an historical examination of attitudes to 'race relations' in Australia. Evidence of efforts to address attitudes of prejudice in the wider community, not only in relation to Indigenous education but also regarding migration and international relations in the Asian region are relevant here.

This paper will consider issues raised in the 1949 journal through the lens of the 2006 Garma report to investigate risk factors in terms of 'race' and ethnicity faced by Indigenous Australian children since 1949. Attitudes regarding ethnicity and 'race' will be addressed within a wider context of European immigration to Australia and educational policy and economic assumptions evident in 1949.

Notions of 'equality' viewed across this fifty-seven year period are shown to be central, with the editor of the 1949 New Horizons asserting that equality of educational opportunity requires differentiated approaches whatever the background of children, and the 2006 Garma report asking in a contemporary context of failure of educational opportunity, 'What does equality mean in education?'

The assertion that in 2006 education is "Australia's greatest civil rights challenge" will provide the background for investigating evidence of a shifting locus of initiative from concerned and well-intentioned Westerners in 1949 to the 2006 concept of 'both ways schooling' involving co-ordinated action between Indigenous and non-indigenous communities to achieve social transformation and change through education. Inherent in this shift is an on-going process of decolonisation and transformation of relations between Indigenous communities, researchers and non-indigenous Australians.

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**The debates on childrens' rights and child protection: self-government or control?**

The paper present results from a study on what determines the relationships between young and old, focused on the issue childrens' rights and child protection.

Up to now, history of education research has not examined constructions of and discourses on childhood. Instead, the main emphasis has been on the investigation of the changing life circumstances of children or conceptions of childhood. Hardly any research has been conducted on how changing life conditions, via discourses about childhood, influence, institutionalize, and newly define childhood and youth. The research project on what determines relationships between young and old, within the framework of the National Research Programme 52 (Childhood, Youth and Intergenerational Relationships in a Changing Society), was designed to address this gap. Comprehensive and systematic content analysis of readers used in the fourth, fifth, and sixth grades in the German-speaking part of Switzerland, Swiss educational and literary periodicals, and Swiss Federal Assembly debates from 1884 to 2000, revealed stability and transformation in constructions of childhood, adolescence, and intergenerational relationships. Ideas on childhood, youth and on intergenerational relationships are constructed within the context of socio-cultural and economic developments, whereby in any given period, a plurality of ideas can exist concurrently.

The ideas about childrens' rights and child protection became dominant in the particular historical context and influenced the institutionalization of intergenerational relationships. The points in history at which such changes can be identified are shaped by specific constellations of technical, political, and social arrangements.

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**The life adjustment education movement in the USA: a historiographical assessment**

From about 1945 to 1954, the life adjustment education movement in the United States aimed to respond to the 60 percent of the student population who were considered poorly served by either vocational preparation or college preparation programs. According to the report of the first Commission on Life Adjustment Education for Youth (1948), these students were from families "with low incomes," "low cultural environments," and "unskilled and semiskilled occupations," they typically started school later, were not "on grade," scored lower than other students on intelligence and achievement tests, received lower grades, were less mature, and "lacked interest in school work." Despite these characteristics, advocates of life adjustment education insisted that these students in the middle could not be considered "inferior," and argued that the school must "recognize their peculiar capacities and help them to achieve success rather than failure" (p. 50). Later, advocates considered life adjustment education appropriate for all youth. Advocates based life adjustment education on a number of concepts that had emerged in progressive education thought and practice in the US, including the following: education should address "present problems of youth" as well as "preparation for future living"; the significance of past events should be considered with respect to their bearing on the present; basic skills should be taught not as ends in themselves, but as "tools for further achievements." Interestingly, out of a list of 15 characteristics of life adjustment education, only one used the term *adjustment*: "It [life adjustment education] emphasizes active and creative achievements as well as adjustment to existing conditions; it places a high premium on learning to make wise

choices, since the very concept of American democracy demands the appropriate revising of aims and the means of attaining them" (pp. 4-5).

Because life adjustment education curriculum was intended to be developed for specific pupils in specific circumstances, in practice it assumed many forms. According to historical accounts, despite the nod to "creative achievements," in practice life adjustment education programs emphasized the adjustment of the pupil to existing social conditions. This result, coupled with its name, made it an easy target for critics of progressive education. During the 1950s, academic traditionalists, such as John Latimer and Arthur Bestor, attacked life adjustment education as anti-intellectual.

This paper reconstructs the rationale for life adjustment education, recognizes the realities of life adjustment programs in practice, and assesses contemporary criticisms and historical interpretations of the movement. Tenets of the rationale for life adjustment education are traced to the educational philosophy of John Dewey. Contemporary criticisms of life adjustment education deployed a range of rhetorical tactics that contrived a distorted depiction of both the life adjustment movement and progressive education. This paper explores a tendency in historical scholarship to interpret life adjustment education through the perspective of its contemporary critics. The implications of this interpretive trend for understanding the life adjustment movement and progressive education are examined.

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**Elementary school pupils at risk? Evidence from school log books c.1890 - 1918**

The various and overlapping discourses of risk surrounding English schoolchildren in the late nineteenth and early twentieth century – physical, medical, and moral – have often been examined through an analysis of debates or interventions at the national level. Less attention has been paid to how these discourses of risk may have been perceived, drawn on, and acted on in practice at the local level by teachers in schools. Drawing on log books from a sample of fourteen elementary schools in Leicester and Birmingham, this paper will examine teachers' perspectives on the risks to which the pupils in their schools were exposed, and the strategies they adopted to counteract these risks. The focus will be on moral risk. Different dimensions of moral risk to pupils can be identified: risk from bad influences from adults in the home and community; risk from other pupils; risks to pupils from themselves; and risks from teachers. The sample of schools – voluntary (managed by religious bodies) and board/council (state-funded), single-sex and mixed, situated in poorer and wealthier localities – enables an investigation of similarities and differences in the way in which teachers in these different schools perceived and defined risk to their pupils.

After a brief exploration of school log books as a source, this paper will examine how teachers perceived and described moral risks to their pupils, the different dimensions of risk they emphasised, and how they presented their own role in relation to these risks. A final section discusses risks to pupils, not necessarily identified as such in the log books, that the historian reading these sources a century later might recognise – including stereotyping, and harsh treatment from teachers struggling to retain control of a class or a school. This analysis reveals the potential for tensions between the teachers' perceived duty to guide and protect their pupils, and their perceived duty to maintain the reputation and efficient functioning of the school. It also reveals the power

that teachers held through their roles as definers of risk. Yet the power to counteract risk could be limited by the requirements of the bureaucratic regime in which they worked and the day to day exigencies of running an urban elementary school.

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## Risk factors of medieval childhood and youth

Parents who ate their children, a father who killed his sons to use their blood as medication, a child who was murdered by his uncle: the stories told by medieval historians are truly horrible. Recent studies often enough start their description of risk factors of medieval childhood and youth with chapters about infanticide, abortion and abandonment. But this cruel and bloody picture of medieval dangers for children is only half the truth.

Childhood at Risk is a topic that oscillates between nature and culture. Childhood is both a biological fact and a socio-cultural construction. We can see how culture affects nature through the risk factors in the cultural context of the Middle Ages.

Children die of endogenous and exogenous factors. This can be stated for medieval times as well. Children were killed in accidents and contracted illnesses. Malnutrition was often deadly. But medieval dangers in childhood and youth differ by time, geography, class, gender, age, and status within the family. For example, it made a significant difference whether one was a two-year-old or twelve-year-old girl, a legitimate heir or the youngest illegitimate child of sixteen children, of royal descent or a servant, an urban or peasant child. A noble girl of two had nurses to care for her. The same girl at the age of twelve might be married and pregnant. The legitimate heir of a duchy was thoroughly cared for; the illegitimate bastard of a maidservant was at risk of being killed by his own mother as she could not feed him. Children in urban surroundings were exposed to parasites and infections which peasant children did not encounter. From these examples we can see how the cultural construction of medieval childhood and youth defines this risky stage of life.

Medieval writings are full of stories of what parents and neighbours did to *care* for children. They made long journeys to sanctuaries to pray for the healing of their ill children, they spent much time and money going from one physician to another. They endangered their souls by using superstitious practices to heal them. They cared for them because they did not want to lose them.

The legend recounting that Louis the Younger killed his three sons to heal his friend with their blood was told by the medieval writer to his reader as story of friendship. He wanted to show that this father loved his friend more than his own offspring. If medieval parents had not loved and cared for their children, this example would not have worked. That means we have to be wary when reading stories about parents who ate their children, a father who killed his sons to use their blood as medication, about a child who was murdered by his uncle. We have to consider the context of medieval writings, their literary forms and structure. We have to see the history behind the story.

In short: I intend to show in my lecture how the natural and cultural factors such as sex/gender, age, social status, geography and weather determine medieval children's life and how the medieval picture of childhood determines both: nature and culture.

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## La notion de grève démonstrative des enseignants en Allemagne (SWG Reseau)

En Allemagne, l'activité de grève de référence est celle, historique et massive, du syndicat d'industrie. La négociation se fait entre les syndicats comme représentants des travailleurs et les organisations des patrons avec comme argument supplémentaire un nombre souvent important de personnes prêtes à faire grève si les négociations ne sont satisfaisantes, dans la mesure du possible. Cette grève, appelée *Erzwingungsstreik*, paralyse la production, est généralement étendue dans le temps et peut même au moins à la théorie conduire à la faillite d'une usine.

Les enseignants, par la grève, ne peuvent pas freiner une production qui conduirait à la chute de l'institution scolaire. De plus, les enseignants, du moins dans les anciens Länder, sont fonctionnaires et n'ont par là pas le droit de grève. La «grève démonstrative» fait son alors apparition dans les milieux enseignants Allemands. Elle ne consiste pas en une grève de longue durée pour paralyser une industrie, mais en un «débrayage» de quelques heures le plus souvent, afin d'aller se rassembler dans une manifestation. Ce processus, ayant acquis une quasi-légalité, dans les faits comme dans les textes, a pour but d'interpeller la population et de mettre les problèmes des enseignants au centre de l'actualité.

Ce concept de «grève démonstrative» nous permettra d'aborder le statut d'enseignant en Allemagne, celui des fonctionnaires en général par rapport aux employés, et les possibilités de négociation pour ceux-ci.

## Der demonstrative Streik von Lehrpersonen

Industriegewerkschaften sind in Deutschland das historische Modell der gewerkschaftlichen Aktivität. Die Gewerkschaften als Vertreter der Arbeitnehmer führen die Verhandlungen mit den Organisationen der Arbeitgebern, unterstützt von den Arbeitnehmern, die bereit sind, ggf. die Arbeit niederzulegen.. Diese Demonstrationen werden *Erzwingungstreiks* genannt, behindern die Produktion, können zeitlich umfangreich sein (sogar mehrere Wochen) und in der Theorie sogar zum Konkurs eines Unternehmens führen.

Durch den Streik können die Lehrer keine Produktion behindern, die zum Bankrott führen könnte. Außerdem sind, zumindest in den alten Bundesländern, alle Lehrer Beamte und dürfen deswegen nicht streiken. Der demonstrative Streik wurde daher bei Lehrerorganisationen entwickelt. Er ist kein Erzwingungsstreik wie in der Industrie, sondern ein mehrstündiger Ausstand, der in einer Demonstration mündet.

Dieser Prozess, der mit der Zeit quasi legal geworden ist, sowohl in Publizistik und Literatur wie in der Realität, hat als Hauptziel, der Bevölkerung die Probleme der Lehrer aktuell bewusst zu machen.

Der Begriff des «demonstrativen Streiks» ist eine erschließende Fragestellung, die es möglich macht, den Status der Lehrer, der Beamten und deren Verhandlungsmöglichkeiten zu analysieren.

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**"My life at school": Diaries and memories of high school students in the outskirts of the city of São Paulo, Brazil**

The subject of this paper is violence in the day-to-day routine of public school students in the city of São Paulo. We will analyze the discourses and representations in a school diary written by a student of a school in Capão Redondo district, in the southern area of the city, and in memories of students of Diadema, a town in the metropolitan region of São Paulo. Those two regions have high levels of violence and low levels of formal education.

Maria Regina Castro (1998) analyzed children, young people and violence and concluded that in private schools, attended by middle class students, *crime* is the violence representation and they consider themselves victims of such violence. As they do not live very close to violent situations normally, they are able to develop their own projects for their future. In public schools, on the other hand, students are very familiar with violence as it is present in their homes and neighborhoods. *Death* is the idea that violence brings and they do not feel they are victims, for death is banal. Schools have no positive effects on their lives and they have no future prospects.

Differently from those adolescents studied by Maria Regina Castro, in our research we have studied texts by students that demonstrate a certain level of understanding of violence as a social phenomenon. They are open to discussing questions such as social and cultural exclusion of the young people that live in the cities suburbs. Thus, we understand the *diaries and memories* as rhetorical discourses that aim to teach, touch, and move readers to action. Although they are autobiographical texts, there is a very clear idea to whom they write: other young people at risk and government authorities (school and public administrators and the political class).

The texts have been analyzed taking into account aspects such as gender (diaries and memories) and its implications for their mental construction; context configuration and environmental and historical situation; themes, ideas and metaphors that are related to their school life. Classes are the main subject of those texts and references to violence are only implicit (palimpsest). Writers describe teaching situations, types of teachers and students and their relationship with knowledge, reading activities and books.

Violence has different characteristics: physical violence associated with crime and symbolic violence related to social, economic and cultural exclusion.
Finally, those texts show us that authors want to value school as an agent to their cultural and social growth once classical studies and the creators of formal education appear as the path to build and develop their identities.

We have benefited from studies about the concepts of social and cultural capital by Bourdieu, the concept of appropriation by De Certeau and the representation concept and methodology of cultural objects analysis by Chartier. In addition, we have considered autobiographical studies by Philipe Lejeune and Aristotle's rhetorical theory.

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**The development of pupils' moral behaviour through handbooks of "Morality" at the end of the 18th and the beginning of the 19th century in Greece**

Looking into the subject of the development of pupils' moral behaviour through handbooks of "Morality" at the end of the 18th and at the beginning of the 19th century in Greece will give answers to basic questions that are related to our understanding of their education and the way gender identities are formulated in their historical development. One of the subjects that will be under examination is the pedagogic, religious and moral-social perceptions of this period in constructing the identity of a boy or a girl in school. In the first stage, emphasis will be placed on issues that concern the significance of virtue (virtuous, good etc.) and whether there are elements of Christian, philosophical or ancient Greek content in the configuration of the moral value scale. The list of virtues of this period and the question whether virtue and moral behaviours are justified through religious or secular arguments will be studied. A subject that is related to the above is a comparison of imported European ethics (moral values) and traditional Greek ethics (religious). For the period of the Enlightenment the study will be based on handbooks of *Ethics* as well as by *Hristoithia* and *Hiragogia* while for the 19th century we will place some handbooks of *Pedagogia* and *Hristomathia* at the centre of our study alongside handbooks written by known scholars and educators which address the subject of our study.[1]

During the Enlightenment, the issues of an individual's dignity and its place in society dominate the moral discourse in Europe at the end of the 18th century: the problems of survival and self-preservation of the individual, its freedom and its progressive improvement are seen in relation with the institutions of society. Human actions acquire ethical elements depending on the social code, which is shaped both by ethics and by politics. The Greek Enlightenment scholars adopt morals free of metaphysical and theological perceptions that can keep pace with the logic and rejection of fanaticism and superstition which they also include in their wider plan for gendered education.

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[1] The paper titled: "The development of pupils' moral behaviour through handbooks of "Morality" at the end of the 18th and the beginning of the 19th century in Greece" is part of the framework of the program Pythagoras I, titled: "The role of gender in the construction of teachers' identities and the profile of women teachers during the 19th and 20th century" under scientific supervisor Mrs. R. Ziogou – Karastergiou, Professor of Education in the Faculty of Philosophy, Aristotle University of Thessaloniki.

## Panels

### Fin de siècle social crisis: Reconstructing the world and the appeal of Dewey's pragmatism

The three papers included in this panel explore pragmatism in relation to the social crisis of the fin de siècle and consequent reconstructionist efforts. The general thesis is that the dramatic changes in social life in the cities at the end of the nineteenth century led to uncertainties, which were projected onto children and mostly onto youth. This construct of danger – young people being essentially at risk in modern ages – led to specific responses in education and politics, which obviously were highly attractive not only in American cities, but also in different contexts of the world such as Latin America or China. Intellectually of utmost interest is the fact that both, the construct of danger and pragmatism as answer are clearly protestant in origin, but applicable to different religious and cultural contexts. The general thesis to discuss will be whether the "child and youth at risk"-motive is trans-religious and trans-cultural or a consequence of the spread of Protestantism (see the world-polity analysis by John W. Meyer and his associates).

The first paper examines the educational and political responses to asserted dangers to youth in the metropolis, while the others examine from a philosophical and historical perspective the reception and articulation of Dewey's ideas in different historical contexts. These are the American interdenominational discourse in relation to Latin America and Dewey's own conclusions on western engagement in China.

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Bruno-Jofré, Rosa, Queen's University, Canada, brunojor@educ.queensu.ca
Johnston, James Scott, Queen's University, Canada, scott.johnston@queensu.ca

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### Children and Youth at Risk in the German-speaking part of Switzerland around 1800

This panel includes three papers discussing different historical topics in which Children and Youth were seen to be at risk. The topics include the endangerment by early Home Industry (Andrea Schwab), the behavioral problems of students (Norbert Grube, Luca Godenzi), and the perils of onanism (Rebekka Horlacher).

**Participants:**
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**Nineteenth Century Missionary Infant Schools in Three Colonial Settings: Native Children 'at Risk' in India, New Zealand, and Canada**

This session presents three case studies concerning colonies distant and different to each other: India, New Zealand, and Canada. In the context of missionary endeavours of the early nineteenth century there were considerable similarities in the religious and education blueprint for 'saving the heathen,' often with a focus on 'civilising the young savage.' These efforts took place in a context of paternalistic aboriginal policy aimed at protection and assimilation: young native children were classed at risk owing to their aboriginal identity.

The three case studies illustrate a relatively undocumented aspect of missionary work concerning the adaptation of new European ideas of schooling very young children in so-called infant schools. The comparative focus on the shared aspects of their colonial experience is illuminating of both the shared pervasiveness of missionary endeavour and the diversity of contexts to which those ideals were applied.

The presentation will include illustrated case studies of missionary infant schools in the North Island of New Zealand, Canada and in British India, all established in parallel during the first half of the nineteenth century. The characteristic of all infant schools, whether in amongst the poor in Britain or the heathen in its colonies, was to create an ordered environment apart from the perceived disorder of the child's home, and the focus was to produce an educable and orderly child. Each case study, set mainly during the 1830s-40s, will provide a different facet of the missionary quest to save children from their heathen ways through schooling.

**Participants:**
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# Standing Working Groups

## Standing Working Group I – Cross-Cultural Influences in History of Education

**Convenor:**
Fuchs, Eckhardt, Georg-Eckert-Institut für Internationale Schulbuchforschung, Braunschweig, Germany, fuchs@gei.de

**Chair:**
Naumann, Katja, University Leibzig, Germany, knaumann@uni-leipzig.de

### Introduction: Space in the History of Education: Empirical Evidence and Analytical Approach

Drawn from data of twenty journals in the field of the history of education, this papers investigates the way in which space has been defined over the past twenty years. In addition, referring to the most recent debates in historical science it is suggested that historians of education conceptionalize the idea of "space" and seek for new avenues of research beyond a nation-centered approach.

**Participants:**
Buffa, Ester, Universidade Ferderal de São Carlos, São Paulo, Brazil
Caruso, Marcelo, Humboldt University, Berlin, Germany
Almeida Pinto, Gelson de, Universidade de São Paulo, Brazil
Vick, Malcolm/ Halbert, Kelsey, James Cook University, Townsville, Australia

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## Standing Working Group II – History of Teachers´ Unions / RESEAU

**Chair:**
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Tyssens, Jeffrey, Vrije Universiteit Brussels, Belgium, jeffrey.tyssens@scarlet.be

**Participants:**
Lucas, Raoul, Université de la Réunion, France
Mani, Philippe, Université de Lyon 2, France
Many, Guillaume, Université de Lyon 2, France
Mariano Longo, Teresa, Université de Picardie, France
Wunder, Dieter, Gewerkschaft Erziehung und Wissenschaft, Germany

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## Standing Working Group III – Gender

**Chair:**
van Essen, Mineke, University of Groningen, Netherlands, H.W.van.Essen@rug.nl
Watts, Ruth, Univerity of Birmingham, Great Britain, r.e.watts@bham.ac.u

Since 1994 a gender group, first as a Standing Working Group meeting outside of the main ISCHE conference and then, since 1999, meeting as an integral part of the conference, made gender accepted as a significant concept in history of education. Twice, (at Montreal and Oslo respectively), the SWG represented ISCHE at the quinquennial International Congress of Historical Sciences (CISH). The general success of the group was such that at the conference in Sydney in 2005 it was decided that gender has become such a constituent part of ISCHE that the SWG could be disbanded. At the same time it was decided to keep a watchful eye on how gender progressed without the SWG meeting. At the following conference at Umea, a number of participants – including those who had not been in Australia – regretted the fact that the gender group was no longer meeting. It was therefore decided to reconstitute the group under the new criteria for SWGs and notice was given of this intention at the AGM.

The importance of the new Gender SWG is seen in relation to the internationally expanding scholarship on gender in history of education, investigating a range of aspects including how both femininity and masculinity have been organizing concepts in education; how male and female negotiated the social, cultural and economic structures they inhabited; and how new types of sources and approaches can be used in research on gender.

The aims of the Gender SWG would be:
1. To work towards an edited book (possibly in two volumes), demonstrating at an international level the significance of gender as an organizing concept within history of education. Within this aim the publication would consider specifically: How conceptions of gender have affected both the range and types of education open to males and females and their subsequent life prospect, women as active agents and as educators in global networks in educational history, the interrelationship of class and/or ethnicity with gender and education, sources and methodologies for exploring gender and education in history. N.B. Education would be viewed in its widest sense of meaning the development of mental or physical powers, although all forms of institutional education and systematic instruction would be included.
2. All articles in the book would be selected from papers given at ISCHE conferences in the years from 2008−10. A selection panel would be established by the group for this purpose, but the objectives, general plan and progress would be discussed at the annual meetings held at the ISCHE conference. All those speaking on gender could attend these meetings. The final decisions would be taken after the CISH/ISCHE conference in 2010. The meeting in 2011 would wind up this project.
3. Gender panels specifically addressing the themes of the book would be organized for the CISH conference.
4. Generally gender papers would continue to be given within the main conference, not in separate SWG meetings. Gender panels would be organized by the convenor in liaison with the conference organizers for that year as was done successfully 1999-2005. This year at Hamburg, Professors Mineke van Essen, the previous convenor, and Ruth Watts, the temporary convenor, are doing this in conjunction with the conference organizers.

**Standing Working Group IV – Comparative Lexicography in Theory and History of Education**

**Chair:**
Bellatalla, Luciana, Ferrara University, Italy, bll@unife.it

**"Comparative Lexicography in Theory and History of Education"**

SWG Convenor Luciana Bellatalla addresses your attention to these terms which could be discussed using a comparative method:

| | | | | | |
|---|---|---|---|---|---|
| *Scienza dell' educazione* | *Science of education* | *Science de l' éducation* | *Ciencia de l'educación* | *Ciéncia de Educação* | *Erziehungs wissenschaft* |
| *Storia della Scienza dell' educazione* | *History of Science of Education* | *Histoire de la Science de l' Éducation* | *Historia Ciencia de l'educación* | *Historia da Ciéncia de Educação* | *Geschichte der Erziehungs wissenschaft* |
| *Pedagogia* | *Pedagogy* | *Pédagogie* | *Pedagogía* | *Pedagogia* | *Pädagogik* |
| *Scuola* | *School* | *École* | *Escuela* | *Escola* | *Schule* |
| *Educazione* | *Education* | *Éducation* | *Educación* | *Educação* | *Erziehung* |
| *Didattica* | *Didactics* | *Didactique* | *Didáctica* | *Didáctica* | *Didaktik* |

### A. Participants
Italian, French, English, Spanish, German, and Portuguese scholars are invited to participate in the Meeting. Italian, German, Portuguese cultures are represented in SWG up to now. It is recommended that each cultural area is represented by a spokesman or -woman of his or her Group.

### B. Call for papers
The scholars who intend to take part in the SWG meeting may contact Luciana Bellatalla (email: bll@unife.it) within July 1st, 2007.
*Papers length*: no more than 800 words or 6000 characters for each analyzed word.
*Papers languages*: papers should be in speaker's mother language, so to meet the peculiarity of a comparative work and the scientific purpose of this SWG. Each paper should be summarized in English: this abstract (200 words or 1500 characters) is intended as communication at the meeting and as basis for a comparative discussion.

### C. Meeting directions
Each paper must analyze only *one* of the above words, explaining
1. its etymology;
2. its literary and everyday usage;
3. the cultural history of its meaning;
4. the *status quaestionis* in the educational field;
5. an essential and orienting bibliography.

### D. Publication
The Convenor will provide publication of all presented papers, which will appear, in their original version, in the last issue for the year 2007 of "Ricerche Pedagogiche". Deadline for reception of papers: September 1st, 2007.
The papers should be addressed to Luciana Bellatalla – Dipartimento di Scienze Umane – Via Savonarola, 19 – 44100 Ferrara (Italy) in an MS Word version.
email: bll@unife.it.

### E. Sessions of SWG
For the Hamburg meeting two sessions are requested.

# Poster Session

## Poster Session for New Researchers

The Poster Session is a new initiative during ISCHE. Young researchers should be encouraged to participate with current research projects in the field of the History of Education. The Posters will be displayed during the whole time of the Conference. There will be a presentation of the Posters after the General Assembly.

**Participants:**
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