

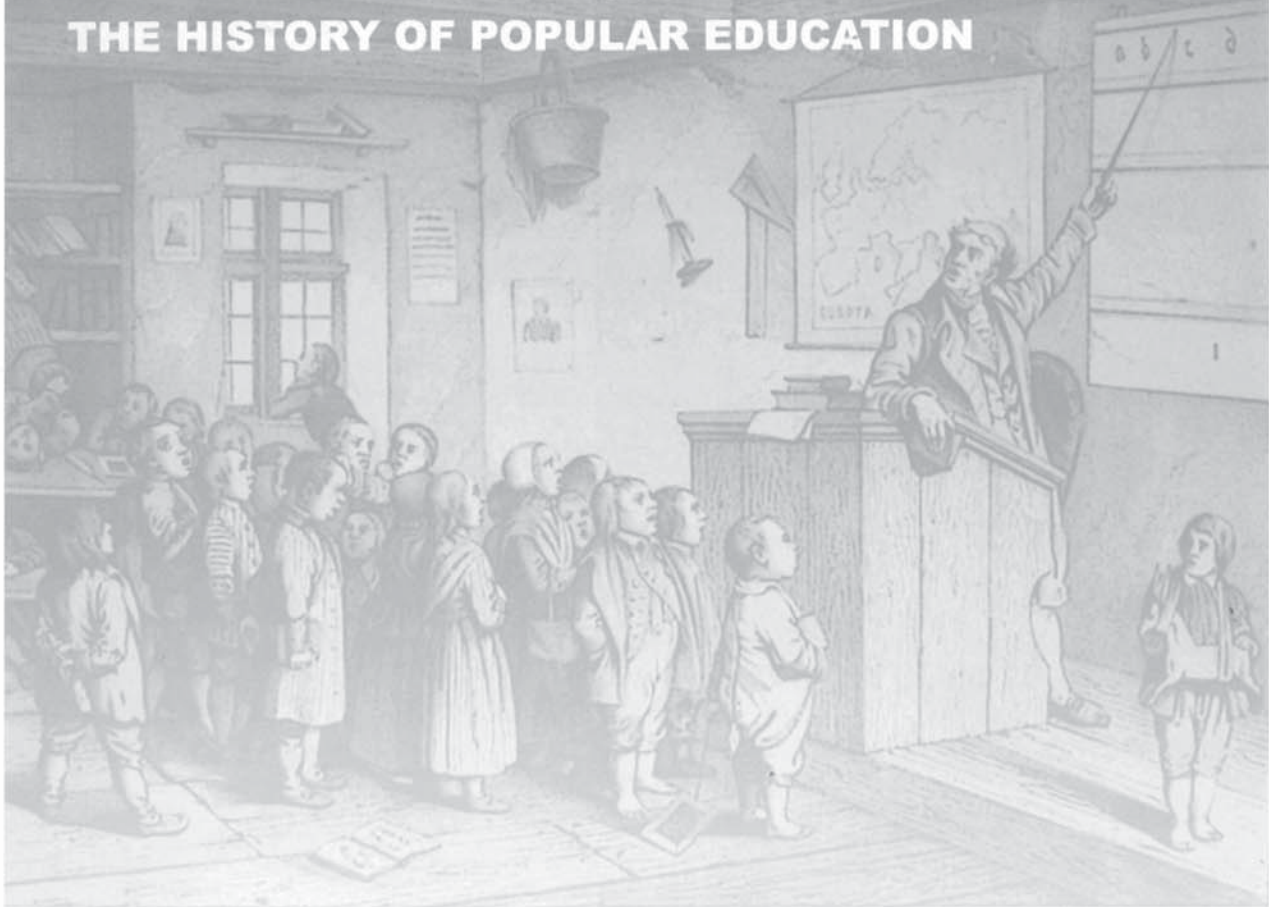
31th session of the International Standing
Conference for the History of Education

ISCHE 2009



Educating the people

THE HISTORY OF POPULAR EDUCATION



An International Conference commemorating the 225th Anniversary of the Maatschappij tot Nut van 't Algemeen

Utrecht University, The Netherlands, August 26-29, 2009

PROGRAMME & ABSTRACT BOOK



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Acknowledgments

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- International Standing Conference for the History of Education
- Belgian-Dutch Society for History of Education
- Maatschappij tot Nut van 't Algemeen, Edam
- Faculty of Social and Behavioural Sciences, Utrecht University
- Dutch National Education Museum, Rotterdam

ISCHE 31 is financially sponsored by:

- Royal Netherlands Academy of Arts and Sciences (KNAW)
- Faculty of Social and Behavioural Sciences, Utrecht University
- K.F. Hein Fonds, Utrecht University
- Maatschappij tot Nut van 't Algemeen, Edam
- Departement Amsterdam, Maatschappij tot Nut van 't Algemeen
- Departement Haarlem, Maatschappij tot Nut van 't Algemeen
- Dutch National Education Museum, Rotterdam

Welcome

Utrecht University (The Netherlands) is the proud host of the 31th session of the International Standing Conference for the History of Education. The theme for the conference is: Educating the people, the history of popular education.

This theme is chosen to commemorate the 225th anniversary of the *Maatschappij tot Nut van 't Algemeen*, a non-political society, fruit of the Enlightenment. Founded in 1784 by Jan van Nieuwenhuysen, this Society for the Common Good took responsibility for solving various social problems particularly the poverty and 'immorality' of the lower classes. The Society sought to combine the diffusion of useful skills and sciences with the promotion of virtues among the general population. It was engaged in promoting education for all citizens, building schools, improving learning methods, training teachers, giving lectures intended to educate people on all sorts of topics, founding libraries, and the establishment of the first savings banks.

In 1984 the Society created a professorship of History of Education at the Faculty of Social and Behavioural Sciences, Utrecht University. ISCHE 31 is organised by the Belgian-Dutch Society for the History of Education and the present holder of this professorship under the supervision of the Executive Committee of ISCHE, an international community of scholars devoted to the study of history of education.

The conference is held in the city of Utrecht. All participants are also invited to an exhibition about popular education that takes place in the Dutch National Education Museum in Rotterdam. This exhibition is also part of the commemoration of the 225th anniversary of the *Maatschappij tot Nut van 't Algemeen*. It was officially opened by Her Royal Highness Princess Laurentien der Nederlanden on April 4, 2009.

In this book you will find a detailed conference programme. Last-minute changes will be announced at the registration and information desk. We have tried to schedule the presentations in a coherent way, but some changes had to be made because of cancellations and other inconveniences. You will also find some general information about the city of Utrecht and the Conference Venue. Most of this book is dedicated to the abstracts of the papers to be presented at the conference. The abstracts are ordered by date and time order of the conferences sessions where they will be presented. In the index, the authors are ordered alphabetically with a reference to the page where the abstract can be found.

We wish you a pleasant and fruitful conference and we hope you will enjoy your stay in the Netherlands.

Sjaak Braster, on behalf of the Conference Committee



Engraving: Ein Schwäbischer Dorfsschulmeister. A village-schoolmaster in Suabia. Een schoolmeester van dorp in Swaben. Un maitre d'école d'un village en Souabe. Original: Jobs als schulmeister, J.P. Hasenclever, 1845 (Source: Private collection M. del Pozo)

Conference Theme

Popular education, or *Education populaire* in French, *Volkserziehung* in German, and *Educación popular* in Spanish, is a concept with many meanings. Its definition has changed over time and place. In the famous Cyclopedia, published by Paul Monroe in 1911-1914, popular education is just a synonym for public education. In the Wikipedia, the free encyclopedia on the Internet, popular education is defined as 'an educational technique designed to raise the consciousness of its participants and allow them to become more aware of how an individual's personal experiences are connected to larger societal problems'. In this sense, popular education is more than education for all. It is about empowerment through awareness. But popular education could also have other aims: the promotion of civic virtues among the general population, or the education of the poor and needy. Popular education is about ideas, plans, and initiatives of individuals, like e.g. Martin Luther, José de Calasanz, Jean-Baptiste de la Salle, Jan van Nieuwenhuyzen, Horace Mann, Joseph Lancaster, Domingo Faustino Sarmiento, Francisco Ferrer Guardia, or Paulo Freire. But it is also about initiatives of cultural, scientific, philanthropic, religious, or political institutions, including the State. From the end of the 18th century onwards, European States introduced national laws to provide schooling for the masses. A Dutch philanthropic association like the *Maatschappij tot Nut van 't Algemeen* published schoolbooks and founded libraries to educate the people. New didactic models, like the Bell-Lancaster system, made it possible to instruct a maximum number of pupils at the same time. Protestant educators and Roman Catholic religious orders focused on educating the poor, while anarchist and socialist groups directed their attention to the education and emancipation of workers. Popular education also includes 'bottom up' approaches, coming from the poorest and the masses themselves, as well as self-education, and challenging dominant norms.

Within the wide spectrum of activities that constitute popular education, we distinguish five sub themes with some related keywords:

- Popular education and the Enlightenment: cultural, scientific, and philanthropic organisations; the role of the state; nation building; mass education; classroom and mutual instruction; teacher training; schooling for citizenship.
- Popular education and religion: reformation and contra reformation initiatives; Christian educators and philanthropists; religious orders and their teaching; basic ecclesial communities; liberation theologies.
- Popular education and politics: anarchist and socialist organisations and schooling; worker movements; industrialisation; urban and rural experiences; compulsory education; peoples universities; adult education centres; literacy campaigns; trans-national associations and conferences.
- Popular education and gender: women's rights; women teachers; feminist pedagogy.
- Popular education and colonies: colonial and postcolonial education; missions and missionaries; indigenous educators; imperialism; empowerment; ethnic identities; multi-cultural education; non-governmental organisations.

Conference Organization

Conference Committee

- Sjaak Braster, Utrecht University, The Netherlands (President)
- Nelleke Bakker, University of Groningen, The Netherlands
- Marjoke Rietveld-van Wingerden, VU University Amsterdam, The Netherlands
- Angelo Van Gorp, KU Leuven, Belgium
- Bruno Vanobbergen, Ghent University, Belgium

Conference Office

- Simche Heringa, FBU Congressbureau, Utrecht University
- Luuk Keijser, FBU Congressbureau, Utrecht University

Website

- Jos Jaspers, Faculty Social and Behavioural Sciences, Utrecht University

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- Marc Depaepe, Former president ISCHE, KU Leuven, Belgium
- Gijs Schilthuis, President Maatschappij tot Nut van 't Algemeen, The Netherlands

Programme Overview

Wednesday, August 26, 2009

TIME	Academiegebouw (University Hall)	Domplein 29, Utrecht
15.00-18.30	Registration	Room 1636
13.00-16.00	ISCHE Executive Committee Meeting	Opzoomer room
17.00-17.30	Opening Session	Aula
17.30-18.30	Plenary Lecture I – Mijnhardt	Aula
18.30-20.30	Welcome Reception	Cloister garden (or Senaatszaal)

Thursday August 27, 2009

TIME	Ruppert Building	Leuvenlaan 21, Utrecht
08.30-09.00	Coffee	Hall
09.00-10.45	Parallel Paper Session 1	B, C, 029, 032, 033, 134, 135, 136
10.45-11.15	Coffee Break	Hall
11.15-12.15	Plenary Lecture II – Tiana	Room Blauw
12.15-14.00	Parallel Paper Session 2	B, C, 029, 032, 033, 134, 135, 136
14.00-15.15	Lunch	Restaurant Educatorium
15.15-17.00	Parallel Paper Session 3	B, C, 029, 032, 033, 134, 135, 136
17.00-18.00	Book Presentation - Baggerman/Dekker	Room Blauw
18.00-18.30	Drinks reception	Hall
	National Education Museum	Nieuwemarkt 1a, Rotterdam
18.30-19.30	Trip to Rotterdam	
19.30-22.00	Visit Exhibition	
20.30-22.00	Drinks reception + popular food	
22.00-23.00	Trip back to Utrecht	

Friday, August 28, 2009

TIME	Ruppert Building	Leuvenlaan 21, Utrecht
08.30-09.00	Coffee	Hall
09.00-10.45	Parallel Paper Session 4	B, C, 029, 032, 033, 134, 135, 136
10.45-11.15	Coffee Break	Hall
11.15-12.15	Plenary Lecture III - Rockwell	Room Blauw
12.15-14.00	Parallel Paper Session 5	B, C, 029, 032, 033, 134, 135, 136
14.00-15.15	Lunch	Restaurant Educatorium
15.15-17.00	Parallel Paper Session 6	B, C, 029, 032, 033, 134, 135, 136
17.00-17.30	Break	Hall
17.30-18.30	ISCHE General Assembly	Room Blauw
18.30-20.00	Break	
	Museum Van Speelklok tot Pierement	Steenweg 6, Utrecht
20.00-22.00	Conference Banquet	

Saturday, August 29, 2009

TIME	Ruppert Building	Leuvenlaan 21, Utrecht
08.30-09.00	Coffee	Hall
09.00-10.45	Parallel Paper Session 7	B, C, 029, 032, 033, 134, 135, 136
10.45-11.15	Coffee Break	Hall
11.15-12.15	Plenary Lecture IV - Hamel	Room Blauw
12.15-12.45	Closing Session	Room Blauw
12.45-14.00	Lunch	Restaurant Educatorium
13.00-14.00	ISCHE Executive Committee Meeting	031
14.00-17.00	Cultural programme	Castle De Haar or City walk

Conference Venue

The pre-conference registration, the opening session, the first plenary lecture and the welcome reception on Wednesday will be in the Academiegebouw (University Hall) in the centre of Utrecht.

The other three plenary lectures and all seven parallel paper sessions will be held in the Ruppert Building on the University Campus ('De Uithof'). See map below for the building's location.

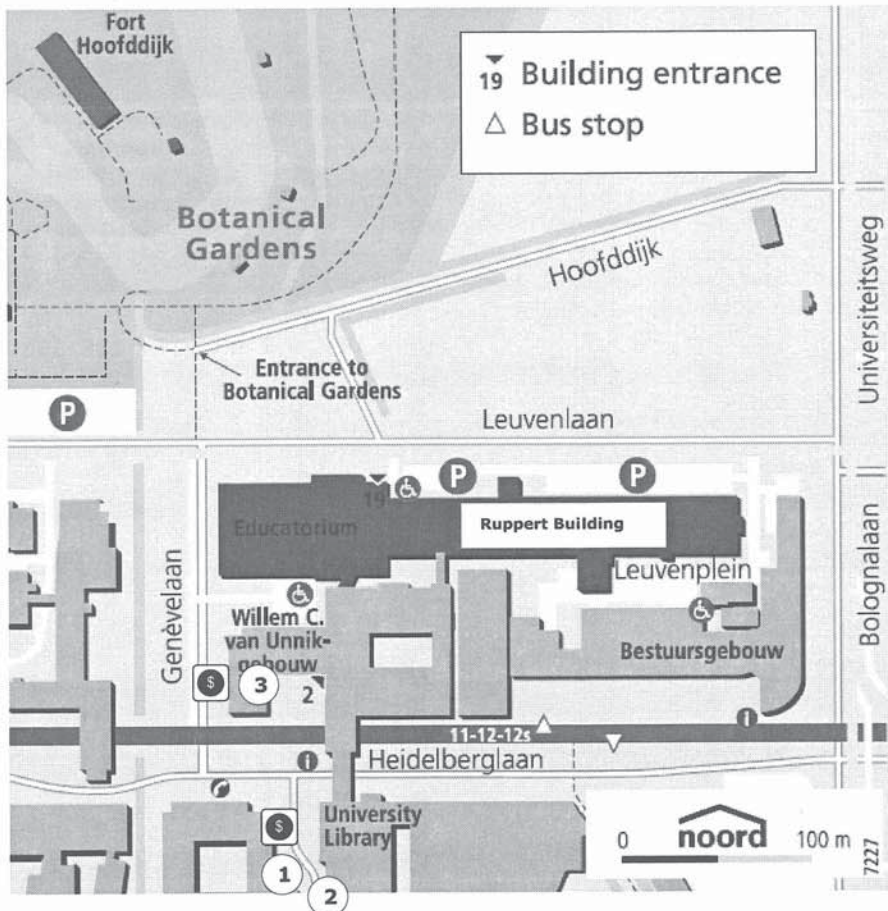
Route descriptions:

Academiegebouw (University Hall), Utrecht City Centre: Domplein 29

The Academiegebouw (University Hall) is situated in the very centre of the city, next to the famous Dom Tower which dominates the skyline of Utrecht. It is within walking distance of the Central Railway Station. Should you prefer to use public transportation, take bus No. 3 or 4 in the direction of Burg. Fockema Andrealaan and get out at the bus stop called 'Neude', or bus No. 11 in the direction of 'De Uithof/WKZ' and get out at the bus stop called 'Janskerkhof'.

Ruppert Building, University Campus 'De Uithof': Leuvenlaan 21

From Utrecht Central Station take bus 11 in the direction of 'De Uithof/WKZ' or bus 12 (or 12s) in the direction of 'De Uithof/AZU'. Get off the bus at bus stop called 'Heidelberglaan'. Cross the street and walk about 100 meters back. On your right you will see the Willem C. van Unnik Building. Go through the main entrance and follow the signs towards the entrance of the Ruppert Building and the conference.



Cash machine / ATM



Shops

For more information on the listed shops, see page 13.

- ① Spar Express
- ② Primera
- ③ Selexyz

Opening hours registration desk

Wednesday August 26:	15.00 - 19.00 hrs	Academiegebouw (University Hall)
Thursday August 27:	08.00 - 19.00 hrs	Ruppert Building
Friday August 28:	08.00 - 19.00 hrs	Ruppert Building
Saturday August 29:	08.00 - 17.30 hrs	Ruppert Building

Registration fee includes:

- Attendance at plenary sessions, including receptions
- Participation in parallel paper sessions
- Participation in Standing Working Group sessions
- Conference documentation, including the book of abstracts
- The special issue of *Paedagogica Historica*
- Lunches, morning and afternoon tea or coffee
- Visit to the exhibition at the Education Museum Rotterdam, including reception
- ISCHE membership fee

Badges

For security and regulation reasons, please wear your name badges at all times. It is your admission to all sessions, lunches, and receptions.

Lost and Found

Found items should be returned to the registration desk.

Internet Access

Wireless internet will be available in the Ruppert Building throughout the entire conference. A few computer terminals with Internet access are located in the Ruppert Building.

Printing and copying

Printing is only possible using a university student or employee account. Please make sure you have printouts of all documents and papers you need for your presentation.

There are several copiers at the conference venues. These can only be used using a chip card. These cards can be bought at the University Library across the road. Only cards for € 10 are available. Costs are € 0,05 per copy. Chip cards can also be used for vending machines, public phones, and at the university cafeterias.

No Smoking Policy

Please remember that smoking is **not** permitted in the conference venue or any of the university buildings.

Insurance

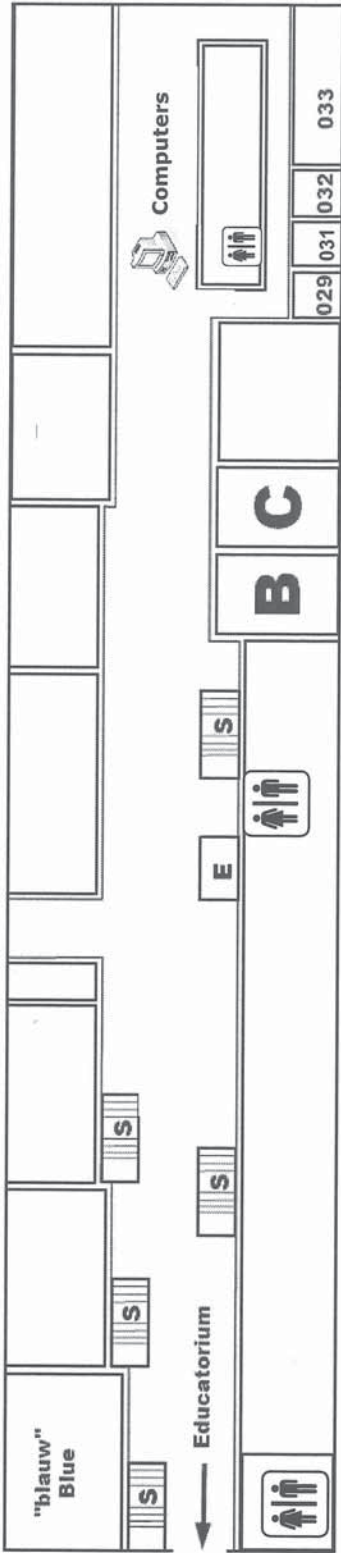
The Organising Committee does not accept responsibility for individual medical, travel or personal insurance. Participants are strongly advised to take out personal insurance on their own.

Conference Languages

The official languages of ISCHE are English, French, German, and Spanish. Abstracts are written in English. Most presentations will be held in English, some presentations will be held in other languages. Please consult the overview of sessions and the abstracts for language of presentation.

Floor Plan Conference Venue The Ruppert Building

First Floor



Second Floor



General Information

Shops

There are a few shops on the university campus which may cover your immediate needs. For most shopping you will have to go into the city.

Near the conference venue

For locations see the map on page 9.

Spar Express (Heidelberglaan 1B)

At this supermarket you can buy most groceries. You can also buy some common drugs such as painkillers, vitamins and cough drops.

Open Monday to Friday from 8 AM – 9 PM

Saturday from 8.30 AM – 8 PM

Sunday from 4 PM – 8 PM

Primera (Coimbrapad 6-8)

This handy little shop sells, among other things, office supplies, bus cards, phone cards, gift cards, concert tickets and batteries. You can also drop off your mail here.

Open Monday to Friday from 8 AM – 6 PM

Selexyz (Heidelberglaan 2)

For (academic) books and office supplies.

Open Monday to Friday from 9 AM – 6 PM

Shops in town

Most shops are open from Tuesday to Friday between 9 AM and 6 PM. On Thursday the shops are open till 9 PM. On Saturdays, business hours differ between 8:30/9 AM - 4/5 PM. On Mondays most shops open between 11 AM and 1 PM and close at 6 PM.

Banking and money

The local currency is the Euro (€). There are two cash machines/ATMs near the conference venue. For locations see the map on page 9.

There is no bank on the university campus. In the city, there are many different banks. Business hours differ between banks. Most branches are open from Tuesday to Friday between 9 AM and 4 PM. On Mondays, business hours usually start at 1 PM. On Saturdays and Sundays most banks are closed.

There is a money exchange office (GWK) at the central railway station. This is open from Monday to Saturday from 8 AM and 9 PM, and Sunday's from 10 AM and 6 PM.

Postal service

You can drop off your mail at the Primera (see above). Regular post offices are open from Monday to Friday, between 9 AM and 5 PM. Larger ones are also open on Saturdays between 9 AM and 12 noon/12:30 PM.

Taxi

Utrechtse Taxi Centrale

Telephone: 0031 30 230 04 00

Tourist Information

Tourist Office Utrecht

Vinkenburgstraat 19

3512 AA Utrecht

T 0031 30 236 00 20

Map of Utrecht and the University Campus ('De Uithof')

The conference venues are highlighted. The **Academiegebouw (University Hall)** in the City Centre and the **Ruppert Building** on the University Campus. Included on the map are the routes for bus lines 11 and 12, and the location of several hotels.



Map of the City Centre of Utrecht

On this map we have marked the location of the **Academiegebouw (University Hall)** and the **Museum Van Speelklok tot Pierement (Museum From Musical Clock to Street Organ)**, where the conference banquet will take place (Address: Steenweg 6).



Keynote Speakers

Wijnand Mijnhardt

Utrecht University, The Netherlands

Wijnand W. Mijnhardt has been full Professor of Cultural History at Utrecht University (1991-2007) and visiting Professor of Dutch History at the University of California in Los Angeles (2001-2005). Presently he is Chair of Comparative History of the Sciences and the Humanities, and Director of the Descartes Centre for the History and Philosophy of the Sciences at Utrecht University. Mijnhardt has held fellowships from the William Andrews Clark Memorial Library in Los Angeles and from the Netherlands Institute for Advanced Studies in Wassenaar. In 2005 he was a member of the Institute for Advanced Studies in Princeton and in 2006/07 he was a Senior Research Fellow at the Getty Research Institute in Los Angeles. In 2004 he was elected as a member of the Royal Dutch Academy of the Sciences. He published widely on Dutch intellectual history, on the Dutch Republic in the eighteenth century and on the Enlightenment. With Margaret Jacob, he edited *The Dutch Republic in the Eighteenth Century: Decline, Enlightenment and Revolution* (Cornell UP, 1992). He edited special issues of the *Rivista Storica Italiana* and of *Eighteenth-Century Studies*. With Joost Kloek, he authored *1800, Blueprints for a National Community*, Vol. 2 in the series 'Dutch Culture in a European Perspective' (Palgrave MacMillan, 2005). In 2009 two books will appear which he edited and authored together with Lynn Hunt and Margaret Jacob: *The First Global Vision of Religion: Bernard Picart's Religious Ceremonies and Customs of All the Peoples of the World* (Los Angeles: Getty Publications) and *Toleration or Unbelief? How One Book Changed Attitudes Toward Religion in the West* (Cambridge Mass., Harvard University Press). In preparation is *An Urban Enlightenment: the Dutch Republic 1640-1815*, to be published by Amsterdam UP/Chicago UP.

Sociability, the decline of the Republic and the discovery of the people: the foundation of the Dutch Society for the Common Good

Date 26/08/2009
Time 17:30 - 18:30
Location Aula, Academiegebouw (University Hall)

Abstract

In the Netherlands the idea of popular education found its first varied articulations in the eighteenth century and its first, university based institutional settings in the twentieth. Central to both developments has been the *Maatschappij tot Nut van 't Algemeen* (Society for the Common Good). Its foundation in 1784 in an age that could boast the establishment of literally hundreds of public spirited societies was hardly surprising, but its instant success even astounded contemporary public opinion. Within a few years the *Maatschappij* had departments all over the Dutch Republic and until World War I it would remain the most influential Dutch reform oriented private think tank. In my lecture I will address three issues: first of all I want to show the close relationship of the Society's reformist ideology to eighteenth century notions of civil society, sociability and citizenship. Secondly, I will try to explain its long lasting popularity and success, turning to the severe economic and social problems of the Dutch Republic at the time. Finally, I want to address the issue if the present day crisis of citizenship does not require new initiatives comparable to those of the 18th century *Maatschappij*.

Alejandro Tiana Ferrer

Universidad Nacional de Educación a Distancia (UNED), Spain

Alejandro Tiana Ferrer is Professor of Theory and History of Education at Spain's National Distance Teaching University (UNED). He is currently Director General of the Centre of Higher Studies of the Ibero-American States Organization for Education, Science and Culture (OEI). He served as Secretary General of Education for the Ministry of Education and Science of Spain from 2004-2008. He received his Ph.D. in Pedagogy from Complutense University of Madrid in 1985. Among other positions, he has been Vice-Rector for Innovation and Evaluation at UNED (1999-2003), Director of the National Institute for Quality and Evaluation of Spain (1994-1996) and Director of the Spanish Centre for Research, Documentation and Evaluation (1989-1994). Dr. Tiana is the author or co-author of 17 books and more than 100 chapters and articles about the history of contemporary education systems, comparative education, and evaluation of education systems. He also serves on the editorial committees of *Revista de Educación*, *Studies in Educational Evaluation*, *Prospects*, *Administration et Education*, and *European Journal of Education*.

The concept of popular education revisited – or what do we talk about when we speak of popular education

Date Thursday August 27
Time 11:15 - 12:15
Location Room Blauw, Ruppert Building

Abstract

Twenty years ago, as a result of a French-Spanish colloquium held in 1987, Jean-Louis Guereña and Alejandro Tiana edited a book on the contemporary history of popular education and culture in both countries. In it, a first attempt was made to clearly delineate the kind of initiatives that should be included under such a heading. Some years later, in 1994, in a specific chapter of a book analysing the research produced on the contemporary history of Spanish education in the eighties and early nineties, a more explicit definition was proposed. A number of seminars and meetings on the issue have been held since then. Moreover, some monographies and journals have been published including various papers about popular education. Even if significant discrepancies concerning the kind of initiatives covered cannot be found in such endeavours, there are some specific fields of research implicitly or explicitly included or excluded in them. On the occasion of an international conference devoted to this subject as ISCHE 2009, a conceptual reflection about what should or should not be considered *popular education* seems to be relevant. The lecture aims at discussing the most common concepts used for defining the field of popular education, analysing it from two complementary perspectives: the social categories of their promoters and publics and the situation of the initiatives on the formal-non formal axis. Its purpose is to analyse how the concept has evolved, incorporating or excluding some specific fields. For undertaking such a task, special emphasis will be made on the recent evolution of Social History, on the one hand, and the new lines of research on the history of education, on the other hand. In fact, the impact of phenomena such as the *linguistic turn* or the upraising of Cultural History has affected the way social historians address their subjects and consequently other fields closely related, including education. Moreover, the inclusion of new fields in the historical study of education, specifically the importance given to non formal and alternative ways of learning and the attention attracted by other dimensions of analysis than class – namely gender – has obliged to re-think the kind of initiatives included under the heading of *popular education*. For developing these reflections, an extensive use will be made of Spanish sources and historiography, but a number of other European and Ibero-American examples will also be referred to. The lecture will end by suggesting a conceptual framework which could be used for setting the research agenda on the history of popular education.

Elsie Rockwell

Centro de Investigación y Estudios Avanzados, Mexico

Elsie Rockwell (Mexican citizen) is full professor at the Department of Educational Research of the Centro de Investigación y Estudios Avanzados del IPN in Mexico where she has conducted research combining Anthropology and History of Education. Her research topics have included the study of school cultures, teachers' work, literacy in schools and communities, rural and indigenous education in Mexico, state formation and educational reforms. She has engaged in academic exchange with researchers in Latin America, particularly Brazil and Argentina, and in France. Her publications appear in several international journals, including *Paedagogica Historica*, *EERJ*, *Cultura Escrita y Sociedad*, *Education et Societé*, *Anthropology and Education Quarterly*, *Revista de Antropología Social*, *Human Development*, and in books edited by I. Grosvenor and M. Lawn, G. Joseph, M. Vaughan, D. Olson, L.E. Galván, A. Franzé and B. Levinson, among others. In 2007 she was awarded the Premio Heberto Castillo by the City of Mexico for scholarship in the Social Sciences, and in 2008 her most recent book (*Hacer Escuela, Hacer Estado* 2007) won the annual National Institute of Anthropology and History's Clavijero Award for historical research.

Popular education and the logics of schooling

Date Friday August 28
Time 11:15 - 12:15
Location Room Blauw, Ruppert Building

Abstract

At different historical moments, during XIXth and XXth century, the term 'Popular Education' meant completely different things in Latin America, as elsewhere. Drawing on my research on the history of elementary education in Mexico, I will analyse various projects, stressing contrasts in the social configurations within which they were generated. The relationship of these projects to changing State formations, or, alternatively, to movements and organizations of civil society, marks fundamental distinctions among these programs. The concept of 'Logics of schooling' hopes to articulate what fundamental processes were pursued in each case: religious evangelization, civilizing process, nation-building, state-formation, social reproduction, political organization, differential education, and *concientización*, are among the logics to be considered. In the light of this history, I will address some issues of contemporary educational policies and their logics.

Thérèse Hamel

Université Laval, Quebec, Canada

Thérèse Hamel joined, upon completion of her Ph.D. from the University of Paris V, Quebec's INRS-Éducation in 1981, where she subsequently developed a large research program on the *History of Teachers Training in Quebec*. She moved to Laval University in 1991 where she has been Full Professor since 1998. From 2000 to 2002, Thérèse Hamel chaired the *Canadian History of Education Association* (CHEA), and organized its 12th biannual conference in 2002. She has been a member of the board of the *Canadian Society of the History of the Catholic Church* (SCHEC) and is a member of the executive committee of ISCHE. Thérèse Hamel has been visiting professor at the Paris Institut national de recherche pédagogique (INRP) and at the Doctoral school of the University of Geneva. She has been a guest speaker and lecturer at several foreign universities, in particular in Sweden and Brazil. In November 2005, she was the keynote speaker of *II colóquio sobre pesquisa de instituições escolares* at Uninove (São Paulo). Thérèse Hamel has published three books : *Un siècle de formation des maîtres au Québec : 1835-1939* (1995); *Le déracinement des écoles normales* (1991); *De la terre à l'école* (with J. Tondreau and M. Morisset, 2000); and edited *Les Cégeps : Une grande aventure collective* (with L. Héon and D. Savard, 2006). She has received CHEA's best book award for her first three books. Thérèse Hamel's research interests are three-fold. First, she is active in a research program on *Traditions and Transitions in Teacher Education: The Experiences of Professors in Ontario, Quebec, and Saskatchewan 1945-2002*. Second, as a member of the *Socio-historical Laboratory on Childhood in Quebec 1850-1950*, she is responsible for issues related to education and work. Finally, Thérèse Hamel is co-directing with Brigitte Caulier, the development of *A Historical Atlas of School, Identities, and Cultures* at Laval University's Inter-University Centre for Quebec Studies.

The Voyage Out or La traversée des apparences: Unveiling and Mapping the Paradoxes of Gender and Religion in the History of Education

Date Saturday August 29
Time 11:15 - 12:15
Location Room Blauw, Ruppert Building

Abstract

Women have always played an important role in education, be it within the family, as rural teachers, within religious orders, or in colleges and universities, not to mention their involvement in women's associations or in the feminist movement. This educational work, long overlooked by historiography but now enjoying the attention it deserves, is the product of long and often painful struggles in the face of opposition from political and ecclesiastical authorities — and even from parents — to their educational project or to social demands for education. The case of Quebec questions numerous received ideas regarding the role of teaching orders in the construction of a coherent, modern, and liberating school system for women. This historical evolution includes a string of initiatives, prolonged battles, and even wars of attrition, in the face of determined opposition and a mollifying discourse on the role of women in society. How can we approach this apparent paradox between, on the one hand, the social conservatism that Roman catholic orders seem to have represented in a society that emphasized women's traditional roles and, on the other hand, the activities of teaching orders as pioneers of women's rights and access to education, through their own history or through their legacy? To mark out this evolution and identify the larger questions it raises, this presentation relies on cartographic tools, used both in a customary and in an allegorical sense. These tools help to map the road travelled so far and to draw lessons from it, as well as to identify interpretations and ideas for future research.

Book Presentation

Child of the Enlightenment: Revolutionary Europe Reflected in a Boyhood Diary (Brill, Leiden, 2009)

Arianne Baggerman & Rudolf Dekker
Erasmus University Rotterdam, The Netherlands

Date Friday August 28
Time 17:00 - 18:00
Location Room Blauw, Ruppert Building

Abstract

A diary kept by a boy in the 1790s sheds new light on the rise of autobiographical writing in the 19th century and sketches a panoramic view of Europe in the Age of Enlightenment. The French Revolution and the Batavian Revolution in the Netherlands provide the backdrop to this study, which ranges from changing perceptions of time, space and nature to the thought of Jean-Jacques Rousseau and its influence on such far-flung fields as education, landscape gardening and politics. The book describes the high expectations people had of science and medicine, and their disappointment at the failure of these new branches of learning to cure the world of its ills.

Biographical notes

Arianne Baggerman directs a research program on 18th- and 19th-century autobiographical writing at Erasmus University Rotterdam. She has published books and articles on the history of writing, publishing and reading. Her dissertation on book publishing in the Netherlands in the 18th and 19th centuries will be published in English by Brill.

Rudolf Dekker teaches history at Erasmus University Rotterdam. He is the author of *Humour in Dutch Culture of the Golden Age* (Palgrave 2001) and the editor of *Egodocuments and History: Autobiographical Writing in its Social Context since the Middle Ages* (Verloren 2002). Together with Arianne Baggerman, he directs the Institute for Egodocuments and History (www.egodocument.net).

Paper Sessions

Below is a list with all sessions, including presentations. They are ordered by date and time. All presentations are in English, except where noted otherwise (French, German or Spanish). At the end of each session 15 minutes is reserved for discussion.

Thursday August 27

1.1 - Politics 1	09:00 - 10:45	Room B
Aubry, C.	09:00 - 09:30	The Financing of People Education
Gallego, R.C. & Vicentini, P.P. (French)	09:30 - 10:00	Reducing Class Time In Order To Increase the Number Of Vacancies: Strategies To the Spread Of Primary School (Brazil, 1908-1932)
Kahn, P., D'Enfert, R., Dorison, C. & Bishop, M.F. (French)	10:00 - 10:30	The Reform of the French Education System and Pedagogical renovation in the 1960s: the Case of 'Classes de Transition'
1.2 - Cities	09:00 - 10:45	Room C
Caruso, A.	09:00 - 09:30	Changing meanings of the 'popular': Popular education in the city of Buenos Aires (1852-1870)
Del Pozo Andrés, M.M. & Rabazas Romero, T.	09:30 - 10:00	Exploring New Concepts of Popular Education: Politics, Religion and Citizenship in the Suburb Schools of Madrid (Spain), 1950-1970
Davidson, T.B.	10:00 - 10:30	Decentralization of the NYC Public School System in the 20th Century: Reflections on Control & Power in Popular Education
1.3 - Educating the public	09:00 - 10:45	Room 029
Willemsen, J.M.F.	09:00 - 09:30	Educating the Public in the 14th, 15th and 16th Century
Milewski, P.	09:30 - 10:00	Disavowal and Contradiction: Post World War One School Reform in Ontario
Wang, P.W. (German)	10:00 - 10:30	From Culture to Life: The Search for Educational Aims in China from 1901 to 1923
1.4 - Educators 1	09:00 - 10:45	Room 032
Christen, R.S.	09:00 - 09:30	John Jenkins and the Democratization of American Handwriting
Pauli Bettega, M.O. de & Dudeque Pianovski Vieira, A.M. (Spanish)	09:30 - 10:00	An Experience With Popular Education Based On Christian Principles Of Madalena Sofia and Paulo Freire Freedom Pedagogy
Chatzistefanidou, S. (German)	10:00 - 10:30	Ekaterini Laskaridou: the pedagogical views of a Greek pioneer educator
1.5 - Colonies 1	09:00 - 10:45	Room 033
Myers, K.P.F. & Grosvenor, I.	09:00 - 09:30	Exploring supplementary education: margins, theories and methods.
Morris Matthews, K.	09:30 - 10:00	In a Good Light? Portraying the Colonial Schoolgirl
Osokoya, I. & Ahmed, C.	10:00 - 10:30	Renovation and Renewal of Popular Education in Nigeria Since the Colonial Era

1.6 - Educating the poor	09:00 - 10:45	Room 134
Gijlswijk, T.W.M. van	09:00 - 09:30	The policy of Dutch towns in the 18th century concerning education of the poor.
Mayer, C.	09:30 - 10:00	Poverty, education and gender: Pedagogical transformations in the schools for the poor (Armenschulwesen) in Hamburg (1788-1871).
Chamon, C.S.	10:00 - 10:30	Professional Education and Disfavored Boys
1.7 - Popularisation of teaching	09:00 - 10:45	Room 135
Ghizoni Teive, G.M. (Spanish)	09:00 - 09:30	Suggestions about the popular education in Brazil: a proposal by Professor Orestes Guimarães
Greive Veiga, C. (Spanish)	09:30 - 10:00	The popularization of teaching in Brazil in the 19th century
Pelanda, M. (Spanish)	10:00 - 10:30	Nobility of the origins of the normalismo in Argentina.
1.8 - War and peace	09:00 - 10:45	Room 136
Hens, T.	09:00 - 09:30	Peaceful weapons of mass instruction: campaigning for the League of Nations in Belgian primary schools, 1919-1940.
Zamir, S.	09:30 - 10:00	Differences between Pupils of General Public Education and Religious Public Education
Jiménez Trujillo, J.F. (Spanish)	10:00 - 10:30	Regarding Peace-Education Issues in Israel To Educate on the Home Front: A Newspaper for the Liberation of the Woman in the Spanish Civil War
2.1 - Politics 2	12:15 - 14:00	Room B
Jarning, H.A.	12:15 - 12:45	'Populist basics' - the rise and fall of Scandinavian educational populism
Sadovnik, A.R. & Davidson, T.B.	12:45 - 13:15	Mayoral control and the politics of popular education
Woodin, T. & McCulloch, G.	13:15 - 13:45	Raising the school leaving age in historical and international perspective - proposal for strand on 'popular education and politics'
2.2 - Rural education 1	12:15 - 14:00	Room C
Lyons, T.	12:15 - 12:45	Popular Education in Ireland, 1700-1850
Loughran, G.	12:45 - 13:15	'Education and Event in the Irish Hedgeschools'
Hopfner, J. & Gerdenitsch, C.	13:15 - 13:45	Popular education in rough terrain. For example in Austria at the turn of the 20th century
2.3 - Adult education	12:15 - 14:00	Room 029
Sanchidrián, C. & Martín, F. (Spanish)	12:15 - 12:45	Women's oblivion related to adult education policies in Spain (1857-1923)
Gallego García, M.M. & Sanchidrián, C. (Spanish)	12:45 - 13:15	The Education of Adults in Andalusia in the Knowledge Society: 25 years of history.
Marescotti, E. (French)	13:15 - 13:45	Popular Education and Adult education: problems and perspectives from Aldo Capitini's experience in Centri di orientamento sociale (1944-1948)

2.4 - Educators 2	12:15 - 14:00	Room 032
Genovesi, G. (French)	12:15 - 12:45	Edmondo De Amicis (1846-1908) and his utopia of a popular school
Bandini, G. (French)	12:45 - 13:15	Don Zeno Saltini and education of the people at Nomadelfia: revolution and tradition in a model of community life (1948-2008)
Keri Ambrus, K. (French)	13:15 - 13:45	Elementary level schooling reforms of János Apáczai Csere in the 17th century

2.5 - Colonies 2	12:15 - 14:00	Room 033
Okoli, J.N.	12:15 - 12:45	Colonial and Post Colonial Education in Africa 1900-2000: An Analysis
Adekanmbi, G. & Nfila, B.B.	12:45 - 13:15	Community Education in Botswana: Targets, Themes and Thrusts
Imaah, N.O.	13:15 - 13:45	Monuments in Education

2.6 - Women teachers	12:15 - 14:00	Room 134
Roberts, S.	12:15 - 12:45	'I promised them that I would tell England about them': a woman teacher activist's life in popular humanitarian education.
Delaki, M.	12:45 - 13:15	The Contribution Of the Cretan Female Teacher (Christian and Muslim) During the Period Of the Cretan State (1899-1913)
Timmerman, M.C.	13:15 - 13:45	Education-in-crisis: too many female teachers?

2.7 - Teacher training	12:15 - 14:00	Room 135
Johnson, N.C.	12:15 - 12:45	Representations of teachers and schools in British films from 1930 to the present day.
Ferreira, M.B.	12:45 - 13:15	Philosophy Of Education As an Illuminating Power In the Process Of Teacher Training: a Critical Comparative Perspective
Németh, A. (German)	13:15 - 13:45	The historical development of the Hungarian elementary school teacher's profession and professional knowledge

2.8 - Army	12:15 - 14:00	Room 136
Genovesi, P.	12:15 - 12:45	The Army as 'the true school of the Nation'. The 'martial aspect' of popular education in the Italian post-unitary period
Tadmor Shimony, T.	12:45 - 13:15	Soldier-Teachers As Socializing Agents Of a New State
Alves, C. (French)	13:15 - 13:45	The Brazilian Army and Popular Education in the 19th Century

3.1 - Politics 3	15:15 - 17:00	Room B
Sawaya, S.M. (Spanish)	15:15 - 15:45	Psychology and Public Education: Education Regulations revisited
González Pérez, T. (Spanish)	15:45 - 16:15	Popular education in Spain in the last period of the Franco dictatorship
Roith, C.	16:15 - 16:45	High culture for the underprivileged: The Educational Missions in the Spanish Second Republic 1931 - 1936

3.2 - Rural education 2	15:15 - 17:00	Room C
Casas, L. & Luengo, R. (Spanish)	15:15 - 15:45	Antolina Duran: first woman teacher of a small village in Extremadura in the first third of XX century. Life History.
Civera, A.C. (Spanish)	15:45 - 16:15	Women, schools and life options: rural teachers in México since the 1940's.
Otero Urtaza, E. (Spanish)	16:15 - 16:45	The Pedagogic Missions of the Second Spanish Republic (1931-1936). Some Notes on his Protagonists.
3.3 - Galilee seminar	15:15 - 17:00	Room 029
Reichel, N.	15:15 - 15:45	Rural Education as a Vehicle for Achieving Social and National Goals: Kaduri Agricultural Academy (Israel), 1934-2008
Seltenreich, Y.	15:45 - 16:15	Between 'Otherness' and 'Sameness': One Hundred Years of Arab Representation by Jewish Educators in Northern Galilee
Dror, Y.	16:15 - 16:45	Serving the changing national needs: Zionist education in the rural Upper Galilee during the pre-State and the Israel State periods
3.4 - Educators 3	15:15 - 17:00	Room 032
Bellatalla, L.	15:15 - 15:45	Mazzini: politics and education
Horlacher, R.	15:45 - 16:15	Schooling as Medium of Popular Education
Herman, F., Van Gorp, A., Simon, F. & Depaepe, M.	16:15 - 16:45	A New Faith Requires Another Temple: Laying New Foundations for Popular Education
3.5 - Monitorial system	15:15 - 17:00	Room 033
Caruso, A.	15:15 - 15:45	Pedagogical traditions and the diversification of popular schooling: The emergence of the mutual school arrangement in Schleswig-Holstein (1819-1830)
Ressler, P.S.	15:45 - 16:15	Marketing Pedagogy. Missionaries, Non-profit Marketing and the Global Spread of the Monitorial System of Teaching in the Early 19th Century
Tschurennev, J.	16:15 - 16:45	Monitorial Pedagogy, Popular Schooling and the Standardisation of Vernacular Languages in the Nineteenth Century
3.6 - Women and writing	15:15 - 17:00	Room 134
Bagchi, B.	15:15 - 15:45	Popular Female Education, Nationalism, and Bengali Women's Writing: India 1900 to 1955
Avanzini, A.	15:45 - 16:15	The education of women: fighting for women's rights in the post-unitary Italy
Dalakoura, K.	16:15 - 16:45	Debates on Education in the Ottoman Greek Women's Print Culture (19th c. - 1908)

3.7 - Language	15:15 - 17:00	Room 135
Bar-El, A.	15:15 - 15:45	Political, Social and Cultural Messages conveyed by means of a Specific Language and Literature in Schools: Jewish Minority in Poland
Brass, J.	15:45 - 16:15	The Emergence of 'English' in the US: Reconstructing 'The Cure of Souls' as Popular Education
Correia, R.P.R.F.	16:15 - 16:45	The teaching of English in the Portuguese Lyceums

3.8 - Religious orders	15:15 - 17:00	Room 136
Dudeque Pianovski Vieira, A.M. (Spanish)	15:15 - 15:45	Marist Pedagogy at Higher Education
Davila, P. & Naya, L.M. (Spanish)	15:45 - 16:15	Popular Education in the Province of Gipuzkoa: The Case of the De La Salle Brothers (1904-2004)
Leonardi, P. (Spanish)	16:15 - 16:45	Education and recruitment in French Catholic Congregations in Brazil: gender subjects

Friday August 28

4.1 - Museums (SWG Media)	09:00 - 10:45	Room B
Yanes, C.	09:00 - 09:30	New scenarios and representations of popular culture and ethnic minorities: The museums and their educational function from the beginnings of the 20th century onwards
Tutela, J.	09:30 - 10:00	The History of the Lower East Side Tenement Museum: The politics of historical memory
Axelsson, C.	10:00 - 10:30	Teaching and Learning in the Museum - 'A Meaningful History'?

4.2 - Nation building 1	09:00 - 10:45	Room C
Yankelevitch, E.	09:00 - 09:30	Agricultural education in Palestine as a step towards the Jewish Nation building
Stephenson, M.	09:30 - 10:00	From Provincialism to Nationalism: Education and Political Development in Colonial New Zealand
Hofstetter, R.	10:00 - 10:30	Switzerland and public education in the 19th and 20th centuries: a 'Federation of Teacher States'. A prototype in Europe?

4.3 - Vocational education 1	09:00 - 10:45	Room 029
Dittrich, K.	09:00 - 09:30	Industrial Education at World Exhibitions, 1867-1904
Oelsner, V. & Schulte, B.	09:30 - 10:00	Steering the People: Vocational Education in Argentina and China at the Beginning of the 20th Century
Albisetti, J.C.	10:00 - 10:30	Educating Other People's Daughters: Vocation Education for Middle-Class Girls in mid-Victorian Europe

*5 pm - Room C
PH editorial
meeting.*

4.4 - Education & separation seminar	09:00 - 10:45	Room 032
Schuch, J.	09:00 - 09:30	Cultivating 'the reliable and industrious German' - separation and re-education as a special form of national socialist education
Vanobbergen, B.E.J.G & Vermandere, M.	09:30 - 10:00	Belgian summer camps: from medical intervention for the poor to 'sun, sea, and discipline' for the middle class?
Thyssen, G.	10:00 - 10:30	Pont-Rouge, Roubaix: open-air school, holiday camp and popular sports centre within a politics of hygiene, education and leisure (1931-...)
4.5 - NGO's	09:00 - 10:45	Room 033
McLean, L.R.	09:00 - 09:30	Popular Education, Non-governmental and Faith-based Youth Organizations in Canada, 1940s-1960s
McCulloch, G.	09:30 - 10:00	Non-Governmental Organisations and Popular Education: The Case of the Nuffield Foundation
Osokoya, I. & Ahmed, C.	10:00 - 10:30	The renewed influence of the Phelps-Stokes Commission Report on the Nigeria Education
4.6 - Education mothers / mothers as educators	09:00 - 10:45	Room 134
Semel, S.F.	09:00 - 09:30	Founding Mothers and Urban Public Education: A History of the Discovery Charter School in Newark, N.J.
Akanbi, G.R., Jekayinfa, A. & Akanbi, A.	09:30 - 10:00	From Sincerity to Deception: First Ladies' 'Pet Project' of Empowering Rural Women and Children Through Education in Nigeria, 1983-2008
Altenbaugh, R.J.	10:00 - 10:30	The 'Wee Beasties': Informal Education and the Medicalization of Early Twentieth-Century America
4.7 - Textbooks	09:00 - 10:45	Room 135
Inokuchi, J.	09:00 - 09:30	On the Role of the Textbook in Popular Education. Mainly 'Orbis pictus' in the 18th and 19th Century
Los, W.F.	09:30 - 10:00	The Legacy of the Enlightenment: citizenship education and nation building in Dutch national history textbooks in the early nineteenth century
Viñao, A. & Velázquez, P.	10:00 - 10:30	A programme of popular education: Ferrer y Guardia's 'Modern School' publishing house (1901-1936)
4.8 - Religion 1	09:00 - 10:45	Room 136
Freathy, R.J.K. & Parker, S.	09:00 - 09:30	The Birmingham Agreed Syllabus for Religious Instruction (1975): Learning 'to live and work together in a pluralist situation'.
Spencer, S.	09:30 - 10:00	A 'culture of care' or a 'Christian community'? The role of a Church College in England 1955-2000
Gonçalves Neto, W. (Spanish)	10:00 - 10:30	The public and the private in Brazilian education in the Republic (1889-1895)

5.1 - Societies	12:15 - 14:00	Room B
Anderson-Faithful, S.	12:15 - 12:45	A 'mission to civilise': The popular educational vision of the Anglican Mothers' Union and Girls' Friendly Society 1886-1921
Mathias, Y.	12:45 - 13:15	Enlightenment, progressive education and Jewish nationalism at the turn of the 20th century in Russia and Palestine
Tosse, S.	13:15 - 13:45	Philanthropy, hegemonic control and people's enlightenment: The Society for the Promotion of People's Enlightenment in Norway 1850-1870s
5.2 - Nation building 2	12:15 - 14:00	Room C
Meseci Giorgetti, F.	12:15 - 12:45	A unique way to create a nation: The Turkish Nation Schools
Arredondo, A.	12:45 - 13:15	From Evangelization of the Indians to Instruction of the People: Missions and Schools in North of Mexico
Rocha, H.H.P. & Magalhães, M.C. (Spanish)	13:15 - 13:45	Educate the people and regenerate the Brazilian nation
5.3 - Vocational education 2	12:15 - 14:00	Room 029
Gurrera-Lluch, M.	12:15 - 12:45	Popular education in industrial Catalan cities in the 19th Century: the actions of first ateneos
Diniz, A.A.	12:45 - 13:15	Coimbra between Popular and Professional Education
Okunnuga, B. & Olaosebikan, Z.	13:15 - 13:45	Evaluation of the Activities of the Christian Missions in the promotion of vocational education in Nigeria
5.4 - Nursery schools seminar	12:15 - 14:00	Room 032
Brehony, K J	12:15 - 12:45	'This abominable State intervention.' The nursery school in the debates around the 1918 Education Act.
Palmer, A.M.	12:45 - 13:15	Nursery schools for the few or the many: Childhood, Education and the State in mid-twentieth century England
Nawrotzki, D.	13:15 - 13:45	Erziehung as Social Work: J.H. Wichern (1808-1881) and his contemporaries
5.5 - International organisations	12:15 - 14:00	Room 033
Watras, J.	12:15 - 12:45	UNESCO's Fundamental Education, 1945 to 1958
Tröhler, D.	12:45 - 13:15	Educating the people for the Cold War Educational policy and politics in the Post-Sputnik Era of the US
Smaller, J.	13:15 - 13:45	International teachers' union organizations and the Cold War.

5.6 - Gender and representations**12:15 - 14:00****Room 134**

Thanailaki, P.

12:15 - 12:45

Unpopular education and gendered prejudices in science and technology as seen in the Greek girls' schools (1880-1930)

Cook, S.A.

12:45 - 13:15

Feminism, Popular Education, and Smoking

Vasconcelos, M.C.C. & Faria,
L.C.M. de (Spanish)

13:15 - 13:45

Portrait Of Female Education In Nineteenth-Century Brazil: A Contribution To the Study Of Gender

5.7 - Books**12:15 - 14:00****Room 135**

Wils, K. & Onghena, S.

12:15 - 12:45

A science canon for the people. The position and function of the natural sciences in popular libraries in Belgium, 1860-1920

Rafste, E.T.

12:45 - 13:15

Establishing libraries for the promotion of popular education in Norway in the 19th century. A case study

Mogarro, M.J.

13:15 - 13:45

Books and Readings of Popular Education

5.8 - Religion 2**12:15 - 14:00****Room 136**

Rushbrook, P.W.J.

12:15 - 12:45

'It will be corrected for the future': a German Lutheran teacher reinvents himself in colonial Victoria's secularising school system 1858-1866

Wright, S.L.

12:45 - 13:15

Religion, secularism and morality in English elementary schools at the turn of the twentieth century

6.1 - Concepts**15:15 - 17:00****Room B**

Sohma, S.

15:15 - 15:45

The Concepts of 'Popular' and 'Education' in Seventeenth-Century Europe ---- Through Analyzing the Hartlib Papers ----

Aldrich, E.

15:45 - 16:15

Education and Enlightenment in Historical Perspective

Mendonça, A.W. &
Vasconcelos, M.C. (French)

16:15 - 16:45

Gênese of the Concept of Public Education in Portugal and Brazil

6.2 - Creating citizens 1**15:15 - 17:00****Room C**

Pruneri, F.

15:15 - 15:45

How, in the first half of 19th century, 'beneficial' virus of popular education 'contaminated' Sardinia island

Bianchini, P.

15:45 - 16:15

The popular education between right and duty. The case of the Sardinian Kingdom

Roldan Vera, E.

16:15 - 16:45

'Instrucción pública' and the concept of merit in early-independent Mexico

6.3 - Secondary education**15:15 - 17:00****Room 029**

Iram, Y.

15:15 - 15:45

Ideology, Pedagogy and Curriculum Theory in Practice: The Case of Secondary School Curriculum in Israel (1948-2008)

Urban, W.J.

15:45 - 16:15

James B. Conant and the High School

Kestere, I. & Rubene, Z.

16:15 - 16:45

Compulsory Secondary Education in the Soviet Union: Expectations and Reality (Soviet Latvia, 1970 - 1990)

6.4 - Early childhood	15:15 - 17:00	Room 032
Prochner, L.W.	15:15 - 15:45	Education for the masses and mass marketing: The material culture of kindergarten in the United States
Westberg, J.	15:45 - 16:15	The Funding of Early Care and Education Programs in Sweden, 1845-1945
May, H.	16:15 - 16:45	Down under' but no backwater: Innovation and advocacy in infant classroom practice in colonial New Zealand
6.5 - International influence	15:15 - 17:00	Room 033
Pöldvee, A.	15:15 - 15:45	Forselius meets Ickelsamer, Zesen & Zeidler. Language, popular school and the transfer of ideas in the early modern Europe
Garrison, J.B.	15:45 - 16:15	Colonizing Childhood: The Influence of European Colonial Discourse on American Educational Thought, 1890-1910
Ment, D.	16:15 - 16:45	An American Role in Popular Education in the Middle East: Ideology and Experiment, 1920-1940
6.6 - Inequality	15:15 - 17:00	Room 134
Dallabrida, N. (French)	15:15 - 15:45	High School Education For Lower Class Individuals In an Upper Class School (1955-1964)
Bakker, P.C.M. & Amsing, H.	15:45 - 16:15	Discovering (ine)quality: educational research in the Netherlands in the 1950s
Woodin, T.	16:15 - 16:45	Brian Simon and comprehensive education
6.7 - Subjects 1	15:15 - 17:00	Room 135
Halvorsen, A.F.	15:15 - 15:45	The Origins and Rise of Elementary Social Studies Education: Case Studies in Chicago, Cleveland, and Detroit, 1900 to 1950
Barbosa, R.L.	15:45 - 16:15	Title: The teaching of environmental concepts in (popular) public schools
Meirlaen, M.	16:15 - 16:45	History education from the parliament towards the classroom: the past in service of Willem I's unifying policy in the Netherlands?
6.8 - Religion 3	15:15 - 17:00	Room 136
Catani, D.B. & Vicentini, P.P. (French)	15:15 - 15:45	Religion, Patriotism and Spread of the 'Shiny String of a Primitive Literacy': The Trajectory of the Popular Schools Association (Brazil/1910-1946)
Hernández Díaz, J.M., Hernández Huerta, J.L. & González Gómez, S. (Spanish)	15:45 - 16:15	The diocesan seminaries in Spain and Portugal: Ciudad-Rodrigo and Guarda (1962-1983). A model of popular education in bankruptcy
Carvalho, C.H. (Spanish)	16:15 - 16:45	Public Education in Brazil and Portugal Aiming Catholic Church-Government Relationship (1931-1961)

CHAIR

Saturday August 29

7.1 - Democratisation	09:00 - 10:45	Room B
Geiss, M. & Grube, N.	09:00 - 09:30	Educational Visions and Structural Demands. Baden after 1860 and the University of Constance in the 1960s
Carvalho, C.H. & Carvalho, L. (Spanish)	09:30 - 10:00	Proposal for 'Public' University as from Max Scheler (re) reading
Santos Ferreira, M. dos	10:00 - 10:30	The Educational Research In the Process Of Democratization Of the Brazilian Public Schools In the 50's
7.2 - Creating citizens 2	09:00 - 10:45	Room C
Mirel, J.E.	09:00 - 09:30	'They have never been - they are not now - half-hearted Americans': Americanization Education, 1930-45
Kusters, W. & Depaepe, M.	09:30 - 10:00	The French Third Republic: Popular Education, Conceptions of Citizenship and the Flemish Immigrants
Menindez Martínez, R. (Spanish)	10:00 - 10:30	Public education: A space for the citizens' formation in the primary schools of the city of Mexico, 1890 - 1921
7.3 - Popular universities	09:00 - 10:45	Room 029
Pintassilgo, J.A.S.	09:00 - 09:30	The Popular Universities And The Popular Education In Portugal In The Beginning Of The 20th Century
Moreno Martínez, P.L. & Sebastián Vicente, A.	09:30 - 10:00	Birth and growth of the Popular Universities in Spain (1903-2008)
Caiceo Escudero, J. (Spanish)	10:00 - 10:30	DUOC as an expression of Popular Education in the 60s in Chile
7.6 - Disabilities	09:00 - 10:45	Room 134
Verstraete, P.	09:00 - 09:30	The Rehabilitation of Disabled Soldiers in Belgium, 1914-1940
Rietveld-van Wingerden, M.	09:30 - 10:00	The Amsterdam School for the blind (1808)
7.7 - Subjects 2	09:00 - 10:45	Room 135
Froissart, T., Attali, M. & Saint-Martin, J. (French)	09:00 - 09:30	Institutional competition between physical education, sport, popular education
D'Enfert, R. (French)	09:30 - 10:00	A preparation for life: mathematics education in the 'classes de fin d'études', France, 1936-1960
Tiosso, L.H.	10:00 - 10:30	Evaluation of an elementary teacher's knowledge of basic oral health education
7.8 - Missions	09:00 - 10:45	Room 136
Raftery, M.	09:00 - 09:30	From Kerry to Katong: the mission imperative at Drishane convent school, 1910-1950.
Madeira, A.I.	09:30 - 10:00	Popular Education and Republican Ideals: The Portuguese laic missions in colonial Africa
Omoyeni, J.	10:00 - 10:30	The British Colonial Administration involvement in Missionary Education in Nigeria 1872-1926.

Abstracts

On the following pages you will find all abstracts grouped by session, and ordered by date and time (just like in the session overview on the preceding pages).

The presenting author is underlined.

All presentations are in English except where noted otherwise (French, German or Spanish).

Paper Publication

A selection of papers presented at ISCHE 31 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 Conference Committee to be considered for inclusion. A deadline for submission of papers is September 7, 2009.

An electronic version of the paper should be sent as e-mail attachment to the Conference Bureau: ische31@uu.nl.

Four hard copies should be sent to:

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1.1 - Politics 1

The Financing of People Education

Carla Aubry

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Session Politics 1
Session Date Thursday August 27
Time 09:00 - 09:30
Location Room B

Abstract text

In the 19th Century the creed to educate the whole population of a state or a city was widespread. Different motives ranging from economic efficiency, the advancement of self-determination, and the ability to participate in political decision making were part of political and pedagogical debates in Switzerland. In order to put into practice all these 'noble' intentions one had to provide resources in form of space, time, manpower and facilities.

My research interest currently focuses on the financial side of popular education. There are two reasons for this. Firstly, the financing of education as a research project is - at least in the German-speaking historiography - a desideratum. Secondly, from a theoretical point of view I try to analyse the relationship between the normative intentions and the tangible assets. I presume that resources are always limited and each financial decision in education is predefined by normative values. Popular education had to be seen as valuable and worthy of support.

In the first part of my paper I present this relationship in the form of a concrete historical example, while in the second part I attempt an analysis of the connection under a more general and theoretical perspective.

My example for case study is Winterthur in Switzerland in the 19th century. Winterthur at this time was an upcoming industrial town which competed in economical and cultural respects with Zurich. With the raising of a school fund the citizens of Winterthur wanted to lay the financial basis for developing and reforming the educational system. The school fund was a mixture of private contributions and community taxes. As costs grew additional resources were required. With the appeal to the 'civic spirit' the town council decided in 1819 to double for ten years the 'Bürgersteuer' (civil tax). Furthermore the craftsmen's guilds and private individuals were invited to support the schools financially. Winterthur needed - so the arguments - on the one hand well educated citizens who were able to represent the specific concerns of the town in the government of the Canton, on the other hand people with specific skills and abilities as well as merchants to serve the growing industry. Last but not least, the school guaranteed the maintenance of the civic order. Through the financial engagement for the schools the collective 'civic spirit' had a practical impact, namely, the civic virtues were transformed into social practice.

This example demonstrates the relevance of normative values. The expectations and convictions as to how and for whom schools should be organised are accompanied by material resources. The questions: who provides resources for whom, to what extent and under which conditions, are meaningful. I call the attempt to confer ethical and moral principles through financial resources to the next generation 'moral transaction', and part of every transaction is the 'quid pro quo' principle. I think, that economic perspective in the historiography of education is productive because it allows discussion of the relationship between 'moral and money'.

1.1 - Politics 1

Reducing Class Time In Order To Increase the Number Of Vacancies: Strategies To the Spread Of Primary School (Brazil, 1908-1932)

Rita de Cassia Gallego, Paula Perin Vicentini
Universidade de São Paulo, São Paulo, Brazil

Presentation in French

Session Politics 1
Session Date Thursday August 27
Time 09:30 - 10:00
Location Room B

Abstract text

The present work aims to analyze the discussions in São Paulo state educational field about the reduction of daily class time in primary teaching in order to increase the number of students, from the creation of two periods in the graduated schools, in 1908, to the renovation that reorganized the public instruction, in 1932, which maintained three periods, that had already been in operation for two years. Until the middle of the 1890s, the legislation that directed the school operation in São Paulo state used to attribute to the principals the duty of defining the children's arrival and departure time. Gradually, common time had been established which must had been rigidly followed. With the increase of the search for the public instruction, the recommendations referent to the organization became more precise in order to fulfil the new demands. Due to the deficiency of available vacancies and the high cost of the construction of more buildings, mechanisms were created in order to urgently attend a higher number of students in the existent buildings. Among those mechanisms we stand out the time development (two periods) - put into effect in 1908 in the schools and, in 1918, in the isolated schools (of only one teacher) - and the triple development (three periods), legally put into effect at the end of the 1920s. Thus, the programs of each subject were redefined and the teacher board was altered in order to attend one more period. Although such measures had been presented as temporary, they were maintained in the following decades, because they proved to be the most economic way of promoting the expansion of the primary school.

Besides identifying alterations in the legal texts related to this issue, we examined how the debates related to this issue happened in the educational journals - *Revista de Ensino* (1902-1919), *Revista Escolar* (1925-1927) and *Educação* (1927-1961) -, in the inspection reports published in the *Anuários de Ensino do Estado de São Paulo* (1907-1937) and in the newspapers *Folha da Manhã* and *Estado de S. Paulo*. Such discussions should be understood at the extent of the process of constitution of the educational field in the state of São Paulo (according to Bourdieu's conception) in the first decades of the 20th century. As the public teaching had been structuring itself, in São Paulo, different agents tried to interfere in the educational policies adopted in the state and a confrontation was developed among the distinct positions related to the guidelines that should direct the organization of the primary school and the most adequate ways of developing it to the entire population. Considering the school time a nuclear issue, the measures adopted to assure the spread of the primary school to all the children became the object of a discussion that balanced between the pedagogic principles and economic reasons and they authorized the ways of interpretation of the school purposes and the definition of norms that regulated the school operation.

1.1 - Politics 1

The Reform of the French Education System and Pedagogical renovation in the 1960s: the Case of 'Classes de Transition'

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Presentation in French

Session Politics 1
Session Date Thursday August 27
Time 10:00 - 10:30
Location Room B

Abstract text

The extension of compulsory education to the age of 16 in 1959 was the first manifestation of the French Fifth Republic's commitment to democratizing education. The main difficulty created by this measure concerned those pupils who, until then, had been attending the classes de fin d'études primaires before 'starting their lives'. These children, often the 'least gifted' children from the popular classes, were sent to transitional grades (classes de transition, equivalent to 6th and 5th grade), which in 1963 became the filière 4 of the collèges d'enseignement secondaire and were later completed by 4th and 3rd grades called terminales pratiques.

This raises two questions.

1 Were these transitional grades only for the 'least gifted' pupils, who were destined to a shorter education, or were they also a means - in accordance with the aim of democratization - to rescue 'gifted' pupils with unrealized potential?

2 The second question echoes the first one but deals more directly with pedagogy. For the transitional grades a new pedagogy known as pédagogie d'éveil was recommended. This pedagogy focused on the pupils' interests and aimed at promoting learning outside school. What were the underlying assumptions of such pedagogy? Did it address only the needs of pupils with structural difficulties or also those of pupils with unrealized potential? Or was it in fact an experiment which could lead to a general educational reform for all pupils?

This paper will offer some keys to understanding these issues by showing that from a structural as well as pedagogical point of view, discussions about transitional grades have been characterized by a multi-faceted and changing discourse.

1.2 - Cities

Changing meanings of the 'popular': Popular education in the city of Buenos Aires (1852-1870)

Marcelo Caruso

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Session Cities
Session Date Thursday August 27
Time 09:00 - 09:30
Location Room C

Abstract text

During the civil wars after Independence, many intellectuals pictured the reality of the Argentine provinces in terms of a struggle between 'civilization' and 'barbarism'. After the end of the authoritarian régime under Juan Manuel de Rosas (1852), the city and province of Buenos Aires emerged as strong centres of cultural modernization and educational progress. Former political émigrés and other intellectuals from the provinces took high-rank positions in the state administration and shaped remarkable policies of school expansion and modernization for the 'people'. Yet the very notion of the 'people' and the 'popular' had to be revisited in the light of the new political situation. For the case of the city of Buenos Aires, this was particularly important because of the specific mix of local population and new immigrants. The first attempts to consolidate an educational bureaucracy in the city of Buenos Aires and in the local normal school for teachers will be the focus of this contribution. In this setting, different representations of the 'popular' attached to the wide accepted slogan of 'popular education' circulated. Particularly, the concept of self-government of school districts, a school-government shaped by the 'people', posed the question about the possibilities and limits of the 'people' as an agent of 'popular education'. This contribution relies on published archive sources and educational journals of the time as well as on official documents of the city of Buenos Aires.

1.2 - Cities

Exploring New Concepts of Popular Education: Politics, Religion and Citizenship in the Suburb Schools of Madrid (Spain), 1950-1970

María del Mar Del Pozo Andrés, Teresa Rabazas Romero
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Session Cities
Session Date Thursday August 27
Time 09:30 - 10:00
Location Room C

Abstract text

The new economical developments and the industrial expansion in Spain in the fifties and the sixties of the twentieth century have produced a new model of city, a city that have grown around several outskirts, very far away and bad connected with the centre, and also between them. Madrid was one of the examples of a city which population increased enormously along two decades and has improvised housing plans for facing the needs of immigrant families that came from the villages and rural areas of the South and West of Spain. Many of these families were the remaining losers of the Spanish Civil War, the ones that did not go/or already returned from the exile, they were still not accepted in their birthplaces, and had to hide themselves in a new, unknown living space. This was the origin of the suburbs that were surrounding the city like concentric rings, expanding every time more. Many of these suburbs were built around an old village that was losing its own identity but the suburbs were building a new identity, the one of the city suburb in which the initial village was integrated.

After the 1949 urbanisation plan of Madrid, many of the surrounding villages were incorporated as a part of the city and were growing very fast. All the living facilities had to be organised, and one of them were the educational institutions: kindergarten, primary schools, adult education, illiteracy programmes, gender vocational education and so on. Many agencies have collaborated in the building of the suburban educational nets, being the most important ones the Catholic Church - religious orders, parish priests, Christian associations and groups of Catholic youngsters -; the politic institutions that were in the basis of the Francoist regime, mainly the male and women fascist organisations of the so called Falange and Sección Femenina; and the State schools, paid with public funds and ruled by official schoolteachers.

Our paper had two main objectives. In one hand, we study the educational expansion in the city suburbs of Madrid that can be defined as the application of the traditional concept of popular education to the new urban developments. This kind of education was seen as popular because it was addressed to the most deprived population, the children of poor immigrants. But it has a dark side, because these children were coming from 'silenced' families, the old left wing people that were invisible after the Spanish War. So, the educational practices developed for indoctrinating them in accordance with the Franco regime ideas is of the utmost importance. But, on the other hand, it was in these suburbs were the opposition to the Franco regime was organised in the sixties, sometimes ruled or supported by the priests and educators sent by the Catholic Church and impelled by the Catholic youth associations. The main goal of our paper is (1) to discover if the educational institutions of the Madrid suburbs, designed initially as sites of domination, have become sites of emancipation and liberation, in a process that remembers us of the Freirian pedagogy, and (2) if the public or private teachers have transformed themselves into key players in the political and social changes that occurred in the city.

1.2 - Cities

Decentralization of the NYC Public School System in the 20th Century: Reflections on Control & Power in Popular Education

Tara Davidson

Rutgers University-Newark, Newark, United States of America

Session Cities
Session Date Thursday August 27
Time 10:00 - 10:30
Location Room C

Abstract text

The 31st International Standing Conference for the History of Education seeks to focus on the history of popular education. As the ISCHE 31 website notes, there are several definitions of popular education. 'Educating the masses' in New York City has been something that politicians, philanthropists, religious leaders, and other community members have sought to define and do since the early 1800s. It started as an aim to 'educate the poor and needy' in the nineteenth century and evolved to educating all students equally in the second half of the twentieth century.

This paper will quickly explain the factors that contributed to the centralization of the New York City public school system in the late 19th/early 20th centuries in attempt to explain and evaluate the process of decentralization of the New York City public school system during the late 1960s/early 1970s. After the Brown v. Board of Education, Topeka, KS U.S. Supreme Court Ruling in 1954, school districts struggled with initiating integration and establishing equal opportunity when de facto segregation reigned throughout the United States. Minority achievement scores in New York City were extremely low and district sponsored programs and resources were not effective in improving educational achievement. The system became 'overcentralized' and as a result, decisions were being made about curriculum, staffing, budgeting, supplies, construction, and maintenance that were unrelated to the needs of the school. Decentralization of authority and desegregation were suggested solutions to increase the poor achievement levels of minority groups in New York City.

Eventually community members and parents in New York City sought to exert their own level of influence in educating the 'local masses' within their community school districts. A power struggle erupted across the hierarchy of school governance between the State of New York, the Board of Education, the experimental local governing board, the United Federation of Teachers (the union), and other community members and politicians, regarding the nature and control of popular education in New York City.

This paper will highlight the labor strikes and protests that occurred as part of this power struggle; the outcome of this controversy; critiques of the crisis; as well as implications for other policy changes and reform efforts regarding race, public education, and community participation in popular education. The period of decentralization is crucial in understanding current and future power struggles for control over the New York City public school system. In June of 2009, the political powers of the State of New York will vote to determine whether or not New York City will return control to local community districts as established under the 1969 decentralization law or continue to maintain a centralized form of school governance with little input from the 'masses.'

1.3 - Educating the public

Educating the Public in the 14th, 15th and 16th Century

Annemarieke Willemsen

National Museum of Antiquities, Leiden, Nederland

Session Educating the public
Session Date Thursday August 27
Time 09:00 - 09:30
Location Room 029

Abstract text

New research into the daily practice of medieval and Renaissance education, based on neglected sources like archaeological school finds, depictions in art and literary texts, has reshaped the picture of the organization and accessibility of basic education in Western Europe in the Later Middle Ages and the Early Modern Era. Between the changes around 1300, when schools came more and more under public rule, and those around 1600, when schools became increasingly specialized, there was a significant heyday for education. Especially in the Netherlands this meant possibilities at schooling for poor boys, orphans, working class children and girls as well, resulting in a degree of literacy that was unparalleled before - and after. It caused an Italian visitor in 1568 to state, with awe, that 'in the Netherlands, everybody is able to read and write, even the peasants'.

[This paper presents to the ISCHE-community the book 'Back to the Schoolyard, The Daily Practice of Medieval and Renaissance Education', published in 2008 by Brepols Publishers, Turnhout].

1.3 - Educating the public

Disavowal and Contradiction: Post World War One School Reform in Ontario

Patrice Milewski

Laurentian University, Sudbury, Canada

Session Educating the public
Session Date Thursday August 27
Time 09:30 - 10:00
Location Room 029

Abstract text

This paper will focus on the educational reconstruction in Ontario that began in 1918 after World War One. It was initiated during H.J. Cody's brief tenure as Minister of Education in the Conservative government led by premier William Hearst. A prominent Anglican 'churchman' and education mandarin, Cody had been brought into the government for the purpose of reforming education. According to Cody, one of the lessons to be learned from the war had to do with the place and role of theory in matters related to schooling; he argued that education 'sorely needed deliverance from the sway of abstraction and theory'.

The reconstruction of schooling in Ontario occurred in a variety of ways and contradictory directions, and this paper aims to analyze these contradictions and to discuss their importance for popular education. For one example, reform included a revision to the courses of studies for elementary schools. These were made in light of the understanding that the previous course of studies was 'too burdensome' for both pupils and teachers. While reforms that sought to lighten the 'burden' for students and teachers may have been made against the 'tyranny of abstraction', actual revisions to the courses of study can be linked to a scientific theory and materialism of nineteenth century science that problematized the 'overwork' and fatigue associated with schooling.

As part of the general reform, the Ontario Legislature passed The Adolescent School Attendance Act in 1919. This act sought to compel children between the ages of eight and fourteen to attend school, and prohibited the employment of these children during school hours. Furthermore, the act appointed a provincial as well as local attendance officer (truant officer). It also made women eligible to hold the position of truant officer and made parents and guardians legally liable for the non-attendance of their children or children under their care. These measures were accompanied by the expansion of technical or vocational schools so that an ever-greater number of young people in Ontario began to be included in some form of schooling. However, increased inclusiveness was accompanied by sorting and segregating students into streams such as auxiliary classes.

Educational reconstruction after first World War One was also aimed at the (re)formation of the population and the practices of community. For example, The Consolidated School Act (1919) sought to consolidate smaller school districts into larger administrative units. This Act incurred forms of community resistance and the state enlisted the assistance of the highly influential Ontario Educational Association and network of Women's Institutes to promote its aims in this direction. Resistance to this Act can be read as an attempt to counter the discontinuity in community practices resulting from school consolidation. The contradictions that may have resulted from the reforms after World War One will be examined in relation to Cody's disavowal of the 'tyranny of abstraction' in the context of a struggle between 'material and spiritual philosophies' that he believed were at 'death grips.'

1.3 - Educating the public

From Culture to Life: The Search for Educational Aims in China from 1901 to 1923

Po-Wei Wang
Berlin, Germany

Presentation in German

Session Educating the public
Session Date Thursday August 27
Time 10:00 - 10:30
Location Room 029

Abstract text

In 1905, the emperor of Qing Dynasty commanded the abrogation of imperial examination and the popularization of the educational system. The system of imperial examination, which lasted for 1200 years, ended in the history and was followed by a new era in which schools were popularized to support the national project of cultivating intellectuals. Seen from the sociological aspect, the shift of the educational system exactly paralleled the shift of the social structure from a stratified society to a functionally differentiated society. Correspondingly, the object of education also shifted from the gentry in the upper classes to the general public. In this context, the question of why is education necessary therefore became inevitable and extremely urgent. From 1901 to 1923, along with the top-down popularization of the school education propelled by the force of the nation, the scholarly community also unfolded the 'East-West Cultural Debate' and the 'Debate of Science and Metaphysics', which had a great influence on the future educational development. However, although these two debates are primarily involved with the priority question of whether science as the representative of Western Learning is better than traditional Chinese Confucianism, both of them actually symbolized the search of the Chinese educational system at that time for the aim of popularizing education, if one carefully traced the development of Chinese educational history. The current paper is therefore to explore the shift route of the educational aims in the transitional process of Chinese society and demonstrate the interdependence between 'public education' and 'functionally differentiated society' by analyzing the interrelationship between the up-and-downs of different scholarly communities and the shifts of educational aims.

1.4 - Educators 1

John Jenkins and the Democratization of American Handwriting

Richard Christen

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Session Educators 1
Session Date Thursday August 27
Time 09:00 - 09:30
Location Room 032

Abstract text

The Art of Writing, Reduced to a Plain and Easy System (1791) by John Jenkins, a rural New England schoolmaster, was the first penmanship manual completely written and published in the United States. This paper will examine the ways in which Jenkins's handwriting pedagogy promoted and shaped popular education in the early American Republic.

Specialized writing masters handled most of the handwriting instruction in Europe and the American colonies during the seventeenth and early eighteenth centuries. This system could not keep up with the growing demand for penmanship that accompanied the expansion of literacy, schooling, and commerce, however, and by the late eighteenth century, general schoolmasters like John Jenkins had become the primary handwriting teachers. A mediocre writer himself, Jenkins described in The Art of Writing his classroom frustrations using what had been the standard penmanship pedagogy for generations' compelling students to repeatedly copy samples created by masters. Jenkins found that his most dexterous students could accurately imitate these models. But the less talented floundered, and without any special handwriting skill or knowledge, he was unable to help them.

In response to these difficulties, Jenkins introduced a new approach to handwriting instruction in The Art of Writing' a 'plain and easy system' that would, he insisted, enable all students to become skilled writers. At the heart of the new pedagogy was Jenkins's contention that six principle strokes comprised all writing and that the letters, rather than twenty-six discrete units, were combinations constructed from a few common building blocks. According to Jenkins, even the clumsiest individual could write beautifully after thoroughly learning the nature of letters.

Forged in the context of the new American republic of the late eighteenth century, Jenkins handwriting system helped infuse popular education with several core values of the infant nation and its founders. For example, writing at the same time that Thomas Jefferson, Benjamin Rush, and others were promoting free, universal public education as essential to the survival of America's democratic experiment, Jenkins sought to make penmanship skill attainable for 'all the masters and misses in the United States. 'Jenkins also introduced Enlightenment rationality to handwriting instruction. Emphasizing the 'first and fixed principles' that served as a foundation for handwriting, he turned penmanship into an intellectual exercise as much as a physical one. In a Jenkins-inspired classroom, where understanding preceded doing, students went through rigorous question and answer sessions on letterforms before ever putting a pen to paper. Finally, Jenkins's mind-body conception of handwriting mirrored the Jeffersonian premise that manual activity 'farming in Jefferson's case' can stimulate the intellect, shape character, and ultimately form citizens. By linking republican elements to penmanship, a skill often associated with business and commerce, Jenkins's The Art of Writing provided a rationale for viewing the nineteenth-century's growing cadre of pen-wielding scribes, clerks, and merchants in the same way that Jefferson imagined the yeoman farmer as cornerstones of a vigorous democratic republic.

1.4 - Educators 1

An Experience With Popular Education Based On Christian Principles Of Madalena Sofia and Paulo Freire Freedom Pedagogy

Maria Odette de Pauli Bettega¹, Alboni Marisa Dudeque Pianovski Vieira²

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Presentation in Spanish

Session Educators 1
Session Date Thursday August 27
Time 09:30 - 10:00
Location Room 032

Abstract text

This study has as its purpose to discuss the compatibility between Madalena Sofia christian principles and Paulo Freire freedom pedagogy, contextualized at Cônego Camargo School, in Curitiba, Brazil. Madalena Sofia, founder of Sacred Heart of Jesus Congregation, was a premature baby born in Joigny, Burgundy, France, December 13rd, 1779. Although being born physically weak, she showed a greater inner force since childhood. In 1800, in the attempt of rebuilding a destroyed church from French Revolution, she founded, together with Varin priest, the famous, at that time, the Sacred Heart of Jesus Congregation, aimed to offer free teaching to poor girls. The sacrament of ordination started to have more and more followers enabling the possibility of sending missionaries to 16 countries, where it was founded 122 schools. Madalena died in 1865, Paris, and having her work continued and spread by her followers. In 1914, the congregation, which currently is in 44 countries, arrived in Brazil, founding schools with principles such as the value of human being, no discrimination, the living in a community, the seek for justice, peace and solidarity, intercultural respect, the vision to change and continuous learning; the defence and practice of an education driven to transformation and shared management. Paulo Freire, Brazilian educator, was born in Recife, Brazil, 1921, and died in 1997. His conception of education is problematic driven to practice of freedom. During his exile in Brazil, emerged from military dictatorship in 1964, he helped many popular manifestations all around the world. The analysis of both purposes from these two educators, together with a serious pedagogical practice, is explained as having the need to study related topics about popular education in Brazil. Its main purpose is to identify how this philosophy is executed in school practice, considered as an experience of collective production, based on social and political issues and actions for local social reality. The focus of the research is Cônego Camargo School, founded and maintained by nuns from Sacred Heart of Jesus, in 1966, Curitiba, Brazil. This school, based on Madalena principles and Freire educational purpose, is the only school maintained by the congregation and which is driven to popular education and acts seriously to a changeable education, aiming the formation of leaders, people and groups with ethical criteria, ability to management, solidarity and responsibility. From the methodological point of view, it is a case study, based on document research and participants enabling in a better way to capture the school educational spirit. It is highlighted the role performed by teachers, students and school employees, as well as the participants of the educational process. It is theoretically founded on Paulo Freire and Madalena Sofia studies. From the results obtained, it is possible to realize the existence of a deep dialogue between teacher/student, in which both learn mutually and build a contextualized knowledge.

1.4 - Educators 1

Ekaterini Laskaridou: the pedagogical views of a Greek pioneer educator

Sofia Chatzistefanidou

University of Crete, Rethymno, Greece

Presentation in German

Session Educators 1
Session Date Thursday August 27
Time 10:00 - 10:30
Location Room 032

Abstract text

The topic of this presentation is the examination of the pedagogical views of a major Greek pioneer female educator, Ekaterini Christomanou-Laskaridou (1842-1916), found in her published work. Laskaridou worked both in the field of women's education and of early childhood education. Today she is considered as the founder of systematic preschool education in Greece. A milestone in the formation of her pedagogical views as well as of the direction of her educational activity was her acquaintance with Friedrich Froebel's famous student and ardent advocate of the Institution of Kindergarten German Baroness Bertha von Marenholtz-Buelow. Laskaridou studied near Buelow for almost a year and a half during her family's stay in Dresden between 1879-1880. Upon her return to Greece, she introduced the Froebelian system for whose dissemination she spend a large proportion of her personal property. By training in the Froebelian system students of the Girls school in Athens, which she led, Laskaridou contributed to shaping a specialized women's profession, that of the 'kindergarten teacher' or 'early childhood teacher' in Greece as well, a profession for which only women were trained until 1982. Her concern and efforts to improve kindergarten teacher training and education contributed to the establishment of a Kindergarten Teacher Training School in Athens in 1897. Her work was complimented by her writing articles and books on education as well as story books for young children through which she promoted the 'progressive' and innovative at the time educational system she attempted to introduce. Laskaridou's pedagogical views are interpreted on the basis of her personal education - studies and reading - which shaped her thinking as well as on the basis of the historical, political and intellectual context in which her theoretical and applied work is placed.

1.5 - Colonies 1

Exploring supplementary education: margins, theories and methods.

Kevin Myers, Ian Grosvenor
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Session Colonies 1
Session Date Thursday August 27
Time 09:00 - 09:30
Location Room 033

Abstract text

Existing knowledge of supplementary education, that is education organised and run by political, faith or ethnic groups outside of formal schooling, is patchy. This paper is an exploration of the histories of supplementary education in the twentieth century. It is organised into three sections.

The paper begins by reviewing some existing literature and argues that supplementary education has been a topic of marginal concern for social historians, sociologists and historians of education. This marginal status has often been reflected in the way in which static concepts are uncritically employed in historical narratives; supplementary education has often been seen as a tool for the preservation of faith, heritage or identity; as a reaction to assimilation or inequalities in schools; and as a tool for promoting achievement and social mobility. We argue that whilst such arguments are not wrong, they do serve to limit our understanding of the importance of supplementary education.

The second section of the paper argues that an expansive definition of education and a sustained engagement with theory will bring greater understanding of the activities and significance of supplementary education. In particular, we draw on recent work on memory and identity in cultural history, on diaspora and identity in sociology and cultural studies and on transnational networks and technology in the history of education, to try and draw out the ways in which supplementary education can be more meaningfully interpreted. In particular it is argued that dissatisfaction with formal education - the very unpopularity of popular state education - has helped to ensure the vitality of supplementary education which, in turn, has impacted on the processes of identification that are the subject of so much contemporary educational discourse.

In a final method section, the paper attempts to demonstrate the benefits of the approach we outline. It presents selected material on the supplementary education of the Irish and African Caribbean communities and argues that these activities help us to a critical understanding of contemporary educational discourse, and the emergence of postcolonial states.

1.5 - Colonies 1

In a Good Light? Portraying the Colonial Schoolgirl

Kay Morris Matthews

EIT-Hawke's Bay, Napier, New Zealand

Session Colonies 1
Session Date Thursday August 27
Time 09:30 - 10:00
Location Room 033

Abstract text

The juxtaposition of photographic images selected for publication within colonial education government reports and the images independently gathered by colonial girls' secondary schools in the period 1899-to 1914 provide the focus for this paper.

The promotion of civic virtues and anxieties about the effects of higher education on young women were alive and well in colonial New Zealand. After all, increasing numbers were attending a range of secondary schools, graduating from the University of New Zealand from 1878 and after a strenuous campaign, New Zealand women won the right to vote in 1893. Conservatives worried about the lure of independence and careers at the expense of marriage and motherhood and such concerns were exacerbated in times of war, when questions of a healthy birth rate and national fitness were to the fore.

The period of the Boer War coincided with a renewal of government education policies arising from notions of social efficiency and associated theories of gender and racial differentiation. For example, in 1899, a two-pronged campaign was launched to bring the Māori denominational schools and the district high schools into line. Secondary schooling for Māori and lower-class Pākehā (European) pupils was to prepare them to stay in their own communities, not to compete with middle class Pākehā in the labour market. In promoting the dignity of manual labour, it was argued that it was right and proper for every Māori pupil to want to return to their local district where Maori girls were destined to become 'good farmers' wives'. The photographs accompanying the annual report of the Native Inspector of Schools reflected this ideology.

The endowed secondary schools and private girls' schools, however, remained aloof. These schools generally believed that a technical type of education would detract from the amount of time able to be devoted to the academic subjects required for examination purposes and that the introduction of practical subjects would downgrade the academic image of their institutions. Hence, the photographs taken by these schools and published at the time or later, promote intellectual, dramatic, music, sporting and social activities of the 'well-rounded' girl.

In the end the state got its way. Under the 1903 Secondary Schools Act those schools that accepted free place pupils, or agreed to provide scholarships of their own, traded government funding for certain conditions. Among these was an opening up of schools to Department of Education inspection and examination and by implication, state influence over curriculum content. The introduction of technical high schools finally ensured that a range of practical subjects was taught to a new school population.

1.5 - Colonies 1

Renovation and Renewal of Popular Education in Nigeria Since the Colonial Era

Israel Osokoya¹, Chiroma Ahmed²

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²Federal College of Education, Yola, Nigeria

Session Colonies 1
Session Date Thursday August 27
Time 10:00 - 10:30
Location Room 033

Abstract text

Western formal education in Nigeria dates back to 24 September 1842 with the arrival of the Rev. Thomas Birch Freeman and Mr. and Mrs William de Graft at Badagry. They represented the Wesleyan Missionary Society. The Church Missionary Society (CMS) which later played a more prominent role in the development of education in the country arrived barely three months after the arrival of the Wesleyan Missionary Society. The CMS represented by Rev. Henry Townsend landed in Badagry on 19th December, 1842. Rev. Townsend was later accompanied by Rev. C.A. Gollmer and Rev. Ajayi Crowther and their wives. The Presbyterian mission followed with the establishment of a station at Calabar in 1846. The Southern Baptist Convention also landed at Ijaiye Orile in 1853 and established a mission primary school. The Roman Catholic joined the race when Padre Anthonio arrived in Lagos in 1868. These early missions and missionaries founded elementary schools and built churches at their different locations on arrival in Nigeria. The British colonial administration with some other private education stakeholders joined hands with the missions and missionaries to establish primary schools for Nigerians.

The period of self-determination in education in Nigeria in 1950's however gave rise to popular education. This was the period of the introduction of Universal Primary Education at the regional levels. The Western Regional Government under the leadership of late Chief Obafemi Awolowo embraced the implementation of UPE as from January 17, 1955. This was quickly followed by the Lagos Town Council in January 1957. For political reasons, the Eastern Regional Government started the implementation of UPE in February 1957. The northern regional government failed to embark on the UPE project until it was launched nationwide by the Federal Government in January 1976. Popular education in Nigeria was later reinforced with the implementation of the Universal Basic Education launched by the Federal Government on September 30, 1999. The Universal Education was no longer limited to a 6-year primary education but included another 3-year junior secondary schooling. The compulsory UBE bill which was signed into law on May 28, 2004 made it compulsory for all Nigerians irrespective of state, religion and sex to stay at school till the age of 15 years. This paper analyzed renovations and renewal of primary education in Nigeria. Renovation and renewal are two different yet closely related educational processes. To renovate means to bring back to a normal condition. It also means to rebuild, revamp, or restore to normal condition. To renew on the other hand means to revive, revitalize or rekindle. It also means to give new strength or energy to something. Renovation and renewal in the context of this presentation refer to revitalization and review of popular education in Nigeria. The two terms should be seen as the process of overhauling universal primary education since the era of British colonial administration in Nigeria. The aspects of renewal and renovations in the study included academic, physical, personnel and social. The study also identified the attendant problems and suggested solutions.

1.6 - Educating the poor

The policy of Dutch towns in the 18th century concerning education of the poor.

Dick van Gijlswijk

Ministry Education, Culture and Science, Haarlem, Nederland

Session Educating the poor
Session Date Thursday August 27
Time 09:00 - 09:30
Location Room 134

Abstract text

Local administrations in the Republic of the United Netherlands determined in the 17th and 18th century the conditions of the local educational provisions. Most regulations were based on older ones, but changed and adapted to new conditions. Some towns offered also the opportunity to learn basics as reading, writing and sometimes arithmetic's for children whose parents could not afford the school fees they had to pay because they lived on charity.

Several towns published in the 18th century separate regulations for educating poor children. These children got education on separate schools and were obligated to attend these schools. Parents got punishments if their children did not attend the school. Parents were not free to choose one of the schools for poor children in the town. In some cases there was an obligation to attend the school in a specified part of the town where the children lived. In other cases they attended the school of the committee of the poor that supported their parents.

The paper tries to give an answer on the question why certain towns made a separate regulation, others ones only restricted ones or some towns made even not at all a provision for poor children.

The different decrees of Dutch cities have points in common; they are different in the case of responsibilities for the educational provisions and the finances, especially the role and the contributions of the local committees of charity, the arrangement of the inspectorate and the conditions for the schoolmasters.

This paper has as goal to analyse these differences in these educational decrees and to explain them.

But other goals in the decrees are also nearly the same, the importance of a certain education for poor children, the maintaining of codes and values and the role of religious education.

The second part of the paper will show how the governing body of the city of Haarlem dealt with questions of educational arrangements and the problems the inspectorate perceived by their visits at the schools. In fact the governing body made choices in favour of the local declining industry, but not in favor for the education of poor children.

By an important initiative of the inspectorate the scope changed after 1785. The results of the initiative were laid down in a new decree. This decree was different from those of other towns in Holland. The position of the teachers became better, new schoolhouses were bought and the amount of pupils raised. These changes occurred because citizens of the town were prepared to invest tremendously in the local provisions for the education of poor children. Private finances were very important for the development of public educational provisions.

It will be demonstrated that local governing bodies and their relationship with and influence on the committees of charity played an important role, just as the local economic conditions.

1.6 - Educating the poor

Poverty, education and gender: Pedagogical transformations in the schools for the poor (Armenschulwesen) in Hamburg (1788-1871).

Christine Mayer

University of Hamburg, Hamburg, Germany

Session Educating the poor
Session Date Thursday August 27
Time 09:30 - 10:00
Location Room 134

Abstract text

In the second half of the 18th century, an enlightened reformist spirit spread among Hamburg's bourgeois middle and upper classes. This was exemplified by the activities of the Gesellschaft zur Beförderung der Künste und nützlichen Gewerbe (Society for the Promotion of the Arts and Useful Trades) founded in 1765 as well as by a poor law policy guided by Enlightenment ideas. One cornerstone of the city's reform of its pauperism policy was the foundation of an Industrieschule (industrial school). Better educational opportunities - aiming, according to the beliefs of the time, to instil the virtue of Industrie (industriousness or diligence) - were intended to change traditional mentalities and ultimately to improve the attitude and work ethic of large parts of the population. Beginning with this first stage of the Hamburg charity school system (from 1788 to 1811), this study looks at how its aims and structures changed over the course of its reorganisations. The key factors driving these transformations were a changing concept of pauperism, a shift in pedagogical thought and, in connection with this, an increased importance of gender as a category in contemporary pedagogical discourse. In the second stage of reform up to the final third of the 19th century (from 1815 to 1871), the schools of the Allgemeine Armenanstalt (poor relief authority) developed into a substitute for as yet nonexistent public elementary schools in Hamburg and ultimately came to form the basis on which a comprehensive compulsory public school system was built.

1.6 - Educating the poor

Professional Education and Disfavored Boys

Carla Chamon

Centro Federal de Educação Tecnológica de Minas Gerais, Belo Horizonte, Brazil

Session Educating the poor
Session Date Thursday August 27
Time 10:00 - 10:30
Location Room 134

Abstract text

This paper presents the results of an investigation on the students of the professional school Escola de Aprendizizes Artífices de Minas Gerais in the 1930's. This kind of school was created in Brazil, in 1909 by a decree by President Nilo Peçanha's. The decree declared that a school was to be initiated in every state, with the aim of providing free professional technical education at elementary level to children aged from 10 to 13 years old. As the first initiative of the Brazilian Republic, the regulations target pupils for such schools were the 'unfortunate'. According to the decree which had established them, their objective was to prevent the tendency to idleness that loomed over 'those who lacked the means to fight for their living' and raise 'the love for work' in them, rendering them useful to society. This kind of school was valued as a means of incorporating the poor segments of society into the Republican Order through work. At its core, this project aimed to alter the attitude of the common person towards mechanical work, which until shortly before, used to be done by slaves. If, on the one side, there was a discourse of economic progress and workforce qualification, on the other side, there was an argument that professional training would be a tool to discipline the poor and working classes in Brazil. This concern was associated to the growth of cities and the poor population, which was seen as 'idle' and thus potentially prone to crime and marginalization. These are the reasons why the professional education proposals and initiatives were aimed at the poor, who were called 'unfortunate' or 'disfavored'. The targeting of poor boys and teenagers in certain moments of the Brazilian history by the political elite resulted from the tendency to naturalize and make a direct association of technical professional education and poverty. However, who were the students of such schools? What share of the population sent their children to Escola de Aprendizizes Artífices for education? Were they those appointed by the regulations of the time? Did other segments of society take advantage of this kind of school? Studies on educational institutions suggest that the construction of the historical identity of an institution is mediated mainly by the actions of the subjects that constitute it. Understanding the social spaces aimed at the professional education in depth requires investigating the subjects involved in the educational process. Our objective here is to understand who the students of Escola de Aprendizizes Artífices Minas Gerais, generally referred to by regulations as 'unfortunate', were. The main documents used in this work were the records of the students of Escola de Aprendizizes Artífices Minas Gerais in the 1930's. Such documents have allowed us to profile these students through age bracket, ethnic group, course choice, schooling time, parents' occupation and place of residence. The analysis of the data accrued affords an understanding of the subject/student of this school unbiased by the 'unfortunate' view.

1.7 - Popularisation of teaching

Suggestions about the popular education in Brazil: a proposal by Professor Orestes Guimarães

Gladys Mary Ghizoni Teive
UDESC, Florianópolis, Brazil

Presentation in Spanish

Session	Popularisation of teaching
Session Date	Thursday August 27
Time	09:00 - 09:30
Location	Room 135

Abstract text

In 1911, Professor Orestes Guimarães was hired by the State Government of Santa Catarina to modernize Catarinense public literacy according to Paulista Reform at that time considered vanguard on the educational field. His promise was to transform the people in nation, becoming them disciplined, healthy and, mainly, productive. To civilize the Catarinenses through literacy, moral and civic education and access to basic scientific knowledge as well as integrating the foreign immigrant and their children to the nation, or rather, nationalize, hygienize, adjust the people to new values and customs of the capitalist society. His work entitled 'Suggestions about the popular education in Brazil', here analyzed, takes part of the first set of works of the educational movement arisen on the First Republic in Brazil, called 'Enthusiasm for Education' composed for works linked to nationalist preaching and the belief on the decisive role of people's education in solving Brazilian society problems. His ideas about consubstantiate popular education in this work are a positivism synthesis re-interpreted by his masters of Normal Teacher's College of São Paulo, from the scientific of Spenserian evolutionist character, from the liberalism and ideas of Comenius, Rousseau and Pestalozzi, re-interpreted by Norman Calkins and translated/adapted by Rui Barbosa. He believed in the power of public school education, dissemination of a new ethics, a civil ethics, practical and scientific attitude on the world. In this perspective, the way that glimpsed to bury all the delay and darkness that the past monarchy represented and to advance to 'lightning and regenerated' future of order and progress, it was a renewed and secularized teaching, based on scientific knowledge and cultivating the character and civism. Using the pictures preferred by the reformers of the first republican period - darkness/light; traditional/modern; ignorance/literacy; delay/progress - Orestes Guimarães would sow in Santa Catarina the educative utopia of lights, the belief that the Republic would be only effective with the implementation of a new school able to make possible the access of people to the scientific knowledge and to cultivate the character through civic education. It was about a scholar that had a secure conviction that he had a great responsibility on people's transformation in nation, belief that marked Brazilian scholar generation of the First Republic, who believed to be carriers of the national project and people's consciousness. Therefore, the State chose them giving powers, desiring to appropriate their representations about the political phenomenon. Orestes Guimarães synthesized his generation expectations, translating ably the references considered important for the national generation and, consequently, for the order and progress, the main flags of positivism that inspired the educators of the First Republic in Brazil.

1.7 - Popularisation of teaching

The popularization of teaching in Brazil in the 19th century

Cynthia Greive Veiga

Universidade Federal de Minas Gerais, Belo Horizonte, Brazil

Presentation in Spanish

Session Popularisation of teaching
Session Date Thursday August 27
Time 09:30 - 10:00
Location Room 135

Abstract text

This work aims to discuss the social-historical process of production of teaching considering the interdependence between teachers, students, families, and state representatives, in the context of the structuring of free public elementary education in Brazil during the 19th century. We do this based on the hypothesis that the extension of schooling to all classes required the popularization of teaching. Such a fact was characterized by the attribution of the function of a redeemer of the ethnic cultural condition of popular class children to the teacher aiming at promoting habitus homogenization. As a result, the tradition of the families and political administrators setting high expectations for the result of the teachers' action in the education of the new generations became part of the educational culture. However, during the development of this study, we detected that the process of popularization of teaching in Brazil during the 19th century was characterized by different tensions, mainly at the level of poverty of school children, the level of miscegenation of the population, the absence of effective materials and methods for child learning, and the teachers' poor education. This resulted in the questioning of and doubts about the educability of the Brazilian people, given the association of the families' ethnic-racial origin and poverty, making the fulfilment of the teachers' role of culturally homogenizing the children even more difficult. Documents such as government reports, laws, official letters and assorted correspondence, and pedagogical printed documents specific to the Minas Gerais Province, were investigated from the main theoretical reference of Norbert Elias' sociology in the perspective of discussion of the history of teaching popularization as a component of the civilizing process. We also point out the investigation of the interdependence relation between teachers, families, and political administrators in the conception of teaching and the understanding of teaching as a figuration. In the formulation of his theory, Elias analyzes the constitution of the power relations implied in the change of human behavior towards a specific direction - civilization. As a figuration, the school historically presents a network of human interdependence, where power and hierarchy relations, thus tensions, conflicts, and disputes, develop. The study discusses the interdependence of gender, social class, and ethnicity in generation relations. For the historical investigation of the conception of teaching - in the context of the popularization of teaching - it was necessary to analyze the relations between children and adults, the feminization of teaching, the students' and teachers' ethnic and racial origins, and the poverty condition. As a partial conclusion, we point out that the formation of high expectations for teaching in the education of the generations imparted a rather tense dynamics to school education. In the Brazilian case, the stigmatization of the population as rude and ignorant because of its miscegenation and laziness was reinforced.

1.7 - Popularisation of teaching

Nobility of the origins of the normalismo in Argentina.

Marcela Pelanda

Escuela Normal N 1 Bs. As, Ciudad Autónoma de Buenos Aires, Argentina

Presentation in Spanish

Session Popularisation of teaching
Session Date Thursday August 27
Time 10:00 - 10:30
Location Room 135

Abstract text

The concept of popular education in Domingo Faustino Sarmiento refers to a universal education homogenous civilizadora that was implemented in the generation of the 80's. The creation of the Normal Schools was the organizing axis in order to implement the origins of the Argentine teaching. The reading of letters of Mary Man and Sarmiento, the documents of daily living on the first Normal School of the Province of Buenos Aires allows us to recognize the objectives and first developed actions to design the preludes of the biography of the Argentine Normalismo. The educative innovation promoted by the teachers, especially teachers of the United States and other countries abroad, the didactic resources bought in the international exhibitions from the National Council of Education, and an economic investment unprecedented in the educational history of our country, makes this time an interesting period that has left solid tracks of pedagogical identity in all the times of the Argentine normalismo. This investigation interprets and means the moving bodies, strategies, projects, actions that are developed in the preludes to collaborate in projecting the routes journeyed by the pedagogical policies of the formation of teachers in the Argentine Republic.

1.8 - War and peace

Peaceful weapons of mass instruction: campaigning for the League of Nations in Belgian primary schools, 1919-1940.

Tine Hens

Catholic University of Louvain, Leuven, Belgium

Session War and peace
Session Date Thursday August 27
Time 09:00 - 09:30
Location Room 136

Abstract text

The shock of the First World War was a boost for the popularity of peace education. If this war had to be the one that'd end all wars, a radical change of mind was necessary. Education would be the first step in the right direction.

Although the covenant of the League of Nations did not mention education, mainly because education was seen as the new plus ultra of sovereignty of the nation, the League would soon take over control and coordination of peace education from the original promoters of the idea (feminists, pacifists, progressive pedagogues).

If the League wanted to succeed, people had to believe in him and therefore they had to be aware of his existence, his aims and his importance. Peace education became under influence of the League of Nations the almost equivalence of League education. This translation not only countered a more radical, purely pacifist view on peace education which was not supported by most of the states, but made of the League of Nations also the ultimate condition for peace.

In 1923, the fourth Assembly urged the member states to make education about the League a compelled subject on all levels of education. The following years this resolution was repeated and broadened. The International Committee on Intellectual Cooperation (CICI) installed in 1925 a subcommittee of experts that had to study the best ways of promoting the League of Nations in the schools. The president of this subcommittee, the Belgian politician and literary man Jules Destrée compiled in 1927 a booklet with an extended list of 24 recommendations on how teaching about the League of Nations could be introduced in the schools, without disturbing the state's independence in education. (How to make the League of Nations known and develop the spirit of international co-operation, Geneva, 1927.) The brochure emphasized the importance of the primary school, 'not only because of the intensity of the impressions of the younger age, but also because the primary school is the school of the masses' (Ibid, 26.). To be successful, lessons on League of Nations had to make use of the most modern techniques (images, movies, radio) and pedagogical theories (self governance, own experience of the child, active lessons).

While the theoretical background of the League of Nations education has been pointed out by amongst others Eckhardt Fuchs (2007), Jean-Jaques Renoliet (1999), W.F. Kuehl and L.K. Dunn (1997) and Elly Hermon (1987), I want to focus on the practical implementation of propaganda for the League of Nations in the Belgian primary schools. What was the concrete translation of the recommendations in Belgian schools? Were the teachers enthusiastic advocates or rather reluctant observers? Was there an effect or was it no more than ripples on the surface?

Main sources for my lecture are textbooks, periodicals for teachers (Bulletin van den Algemeenen Belgischen Onderwijzersbond, L'instituteur belge, Moderne school, Moniteur des Instituteurs primaires, Het schoolblad voor Vlaanderen), the periodicals of the Union Belge pour la Société des Nations and the CICI-archives in Paris.

1.8 - War and peace

Differences between Pupils of General Public Education and Religious Public Education Regarding Peace-Education Issues in Israel

Sara Zamir

Ben-Gurion University at Eilat and Achva Academic College of Education, Ness Ziona, Israel

Session War and peace
Session Date Thursday August 27
Time 09:30 - 10:00
Location Room 136

Abstract text

The Israeli educational system, in its approach to peace education, wrestles with many issues. The source of these issues is, apparently, embedded in the core need regarding the inherited value of putting theory into practice; in contrast to the past, the educational system took upon itself to transform peace from a 'vision' to 'a way of life' and to translate the value into educational practice

The purpose of this study was to identify possible differences between middle school pupils of public general education (PGE) and public religious education (PRE) regarding peace-education issues. To this end, five cardinal issues, which could pose as obstacles in the process of peace-education, have been defined as follows: 1. Mistrust towards peace accords. 2. Stereotypes and expressions of demonization and dehumanization towards the Arab. 3. The myth of war as a unifying factor. 4. War as a culture. 5. Conflict between values. (Peace as a universal value versus Zionist and Jewish values). The research findings revealed that all issues held greater weight among pupils in the religious sector than among the general sector. One can view these findings as strengthening the standing of the school as a socializing political agent. Educational sectors wield great influence to bequeath to the young generation its cultural heritage; it serves as an efficient tool, not only for the purpose of acquiring knowledge and skills, but also for the purpose of shaping the preferred ideological orientation. Additional explanations are found in the nature of religion. It is conservative, and essentially less pragmatic regarding the sum total of life subjects, including the subject of peace.

1.8 - War and peace

To Educate on the Home Front: A Newspaper for the Liberation of the Woman in the Spanish Civil War

José Francisco Jiménez Trujillo

I.E.S. Ntra. Sra. de la Victoria of Málaga, Málaga, Spain

Presentation in Spanish

Session War and peace
Session Date Thursday August 27
Time 10:00 - 10:30
Location Room 136

Abstract text

The Spanish Civil War was not only a military conflict, but also a 'social war'. Several popular sectors considered the military conflict as a true 'revolutionary fight' that would end with the implementation of a more just social order. An order, in fact, that had to empower the working class.

Within that fratricidal and revolutionary fight, some feminine groups wanted to transmit a third message: the war should result in the liberation of women and with the definitive equality of sexes as well. Starting from ideological different viewpoints, both socialists, communists, and anarchists as well, spread a message in which women had to reach their social emancipation and their dignity as workers equal to men. The home front, like it had happened in the First World War, opened up new possibilities for the incorporation of the women to the world of work, but also it raised questions about certain subjects that historically had placed women in a disadvantaged position. Matters like education and professional qualification, sexuality and maternity, marriage, political participation, and the fight against the prostitution, were raised as matters of discussion between the left parties and the revolutionary organizations, especially the ones on the anarchist-syndicalist side.

There was a press with a feminist character, but also a revolutionary one. A press that helped the diffusion of ideas about topics related with a radical opposition to another feminism that was considered bourgeois and that only made up the woman's condition. Titles like *Mujeres (Women)*, 1936, *Emancipación (Emancipation)*, 1937, or *Trabajadoras (Workers)*, 1938, assumed an educational role for a new woman who lived in parity with men and who collaborated in the victory of an antifascist fight. There are some other titles like *Mujeres Libres (Free Women)*, 1936, that were of an anarchistic ideology that went further and understood that the fight of women was double sided and that women had to be educated for that as well: a victory against the reactionary forces was not enough. There was another fight going on against the patriarchy that continued to contaminate the main leftist parties, even the most revolutionary ones, on the side of anarcho-syndicalism.

The victory in 1939 of the Francoist troops stopped the development of these demands. The social transformation that was preached had to wait for many years. But the work and the fight of thousands of women in the most dramatic years of the history of Spain were not in vain. Today we can recognize in them the forefront of a movement still moving on towards equality of men and women.

2.1 - Politics 2

'Populist basics' - the rise and fall of Scandinavian educational populism

Harald Jarning

Oslo University College, Oslo, Norway

Session Politics 2
Session Date Thursday August 27
Time 12:15 - 12:45
Location Room B

Abstract text

From the 1850s one finds a growing concern with popular schooling and education in Scandinavia, with the establishment of Folk High Schools and educational activities of the new social movements of the time as key alternative initiatives. With their non-meritocratic concepts of education as well as civil sector ownership, these initiatives were outsiders in relation to the system of education. At the same time popular education, and in particular the Folk High Schools, represented alternatives to the dominant secondary schooling, influencing the development and profile not least of the folk schools, and thus the more general system of schooling. The aim of the paper is to present the gradual rise of these populist educational initiatives and their broader influence on the development of schooling in the century between 1850 and 1950.

While early Danish initiatives were of key importance to the rise of the folk high schools and populist pedagogies, from the 1880s influences of popular educational initiatives on policy formation and educational reforms were marked in Norway. The paper will use relevant comparative differences to analyze the relations of state schooling and civil sector based educational initiatives. With the expansion of mass education from about 1950, populist conceptions of education and schooling were to a high degree considered outdated, and have a declining influence on the more general development of education policies. In this respect the paper will try to analyze why populist pedagogic approaches did not meet the agenda of educational expansion in this period.

The paper will be based on earlier works by the author on modern schooling in Norway, including:

Jarning, H. 'The Populist Argument: Cultural Populism and the Development of Educational Theory in Norway.' In *Paedagogica historica*. Supplementary series Vol. III. Gent: C.S.H.P, 1998.

Jarning, H. 'The Folk High School and General Education'. In *Skolen 2002-2003*. Notodden, 2003.

2.1 - Politics 2

Mayoral control and the politics of popular education

Alan Sadovnik, Tara Davidson
Rutgers University, Newark, United States of America

Session Politics 2
Session Date Thursday August 27
Time 12:45 - 13:15
Location Room B

Abstract text

Since the 1980s, numerous cities in the United States have changed their form of school governance from elected school boards to direct mayoral control of the schools. Advocates of mayoral control argue that elected school boards have been historically ineffective, inefficient and often corrupt. They further argue that these school boards have been unable to improve failing schools and to reduce the achievement gap between urban and suburban children. Critics argue that mayoral control is undemocratic and concentrates power in the hands of one person, which undermines the democratic foundation of popular education.

This paper examines the history of mayoral control in four cities: Boston, Chicago, New York and Washington D.C. from the 1980s to the present. Based on quantitative analysis of city demographic and student achievement data, archival and content analysis of newspaper accounts, and interviews with school superintendents, administrators, teachers and parent groups, the paper provides an assessment of the strengths and weaknesses of mayoral control. Finally, it posits lessons for other cities considering mayoral control. Framed within a history of political battles over centralized versus decentralized governance, the paper provides a historical analysis of how these recent debates are related to school governance in the 20th century in U.S. cities.

2.1 - Politics 2

Raising the school leaving age in historical and international perspective - proposal for strand on 'popular education and politics'

Tom Woodin, Gary McCulloch
Institute of Education, London, United Kingdom

Session Politics 2
Session Date Thursday August 27
Time 13:15 - 13:45
Location Room B

Abstract text

In 2008 the current UK government legislated to raise the compulsory 'participation' age in education and training from 16 to 17 by 2013 and 18 by 2015. Historical arguments have been at the forefront of government justifications for the reform. The measure is presented as a fulfilment of pledges which date back to the 1918 Education Act. Claims about the failure to make adequate preparations when the leaving age was raised from 15 to 16 in 1972 have also been utilised to justify contemporary developments in the 14-19 curriculum.

This provides a timely opportunity to reflect historically and internationally on the progressive raising of the leaving age as well as the implications for compulsory popular schooling more generally. Raising the leaving age is clearly a fundamental issue in the history of popular education and has had significant political implications, although it is not an area that has attracted a great deal of research interest. While there is a considerable literature on access to education as well as the entry points to education, there has been less concentration on the leaving age and the rights and duties that are implicit in making education compulsory for progressively older age groups. This paper will focus on the UK and assess the shifting arguments that have been deployed in favour of, and in opposition to, the raising of the leaving age. We will consider the role of key constituencies over time including employers, government, international organisations such as the OECD, educationalists, voluntary associations, parents and children themselves. These arguments and discourses will be compared to the international situation in other developed countries. We will reflect upon the central issues which emerge from this study including the nature of childhood and youth, the nature of the family and the labour market in relation to education as well as the financial implications involved in raising the leaving age. In turn this will provide a basis for a historically informed engagement with the justifications and explanations of compulsory schooling, for instance theories of human capital, social control, equality and state formation.

This paper will be based on a research project funded by the Economic and Social Research Council (ESRC) in the UK. The sources for this study include an international comparison of writing on compulsory education, national and local government archives in England as well as policy documents, reports and other publications relevant to this issue, such as the Crowther Report, 15 To 18 (1959).

2.2 - Rural education 1

Popular Education in Ireland, 1700-1850

Tony Lyons

Mary Immaculate College University of Limerick, Limerick, Ireland

Session Rural education 1
Session Date Thursday August 27
Time 12:15 - 12:45
Location Room C

Abstract text

A most unusual type of Popular Education emerged in Ireland in the early part of the eighteenth century. It was unusual, chiefly because some schools were held outdoors. These popular schools were held near hedges, hence the name Hedge Schools. Some were held near rivers, under over-hanging rocks, in mud huts, in barns, in chapels, in the homes of people within a locality, or in rare instances, in the teacher's own house.

Until the end of the eighteenth century, these schools were illegal. They had emerged as a Catholic response to the Penal laws, which deprived that dissenting group of the right to education. Presbyterians had popular schools also as some of their rights were also curtailed. By the middle of the eighteenth century these laws were not enforced to any great extent, and the authorities, more often than turned a blind eye to these schools. In the early part of the eighteenth century, however, some teachers fell foul of the law and were hanged, imprisoned, or deported. The tradition of this type of education continued well into the nineteenth century until the Famine years of the 1840s dealt this popular movement a very serious blow. Up to this point, the teacher still continued to be involved in local political organisations, many of them underground.

By 1825 there were 9,000 popular schools in Ireland. This figure is based on an official estimate, and is probably conservative. They never received any government support. In fact, the political status quo frowned upon these schools. It was felt that the teachers were embroiled in sedition, and in some instances this was true. They were frowned upon by their own bishops- yet they survived for 150 years. This bears testimony to the strength of the people, who were willing to pay a scanty amount of money to a teacher who was merely eking out a livelihood in rather difficult circumstances. It was not until 1870 that a government report chaired by Lord Powis that the government reacted positively to these schools. By then it was too late.

This paper examines the attitude of officialdom towards these schools. The two principal government reports come from 1825 and 1835. These are invaluable sources. There are also many contemporary writers' accounts from the period, such as William Carleton and Arthur Young. A very interesting source of information on the popular education tradition stems from the Schools' Folklore Collection 1937/8- this is often overlooked as fruitful repository within the folk tradition. Some teachers' manuscripts are still extant in the National Library of Ireland. As significant numbers of these teachers became involved with local politics, the main point of this paper is the relationship between teacher and officialdom.

2.2 - Rural education 1

'Education and Event in the Irish Hedgeschools'

Glenn Loughran

National School Of Art And Design., Dublin, Ireland

Session Rural education 1
Session Date Thursday August 27
Time 12:45 - 13:15
Location Room C

Abstract text

'There are 4,600 such Hedge Schools in Ireland, and that years report of the Commissioner says that such education the people are gaining for themselves and cannot be impeded'. 'The Irish Question' (1881)

Marx and Engels' 1881 text 'The Irish Question' draws attention to the radical nature and enormous significance of the Irish Hedge Schools in the history and development of 'popular education'.

Hedge-schools were an illegal and organic education system that first emerged in Ireland during the Cromwellian regime (1649-1653), and then as a response to the Penal laws from 1723 to 1782 which were laws prohibiting Irish Catholics from taking part in the commercial or intellectual life of the country. Often described as 'peoples schools' (Ellis, 1985) Hedge Schools were organised by priests and rural peasantry in barns and behind hedges throughout Ireland. Although they were nomadic and temporary out of necessity, the Hedge Schools were nevertheless sophisticated in the delivery of a wide-ranging education from the humanities to classical studies and business studies to Irish history. A Commission of Inquiry report in 1826 showed that of the 550,000 pupils enrolled in all schools in Ireland, 403,000 were in Hedge Schools and recent research has shown that Hedge Schools were in operation until 1892. This is a significant development given that it was originally reported that these nomadic schools died out when the Penal laws were legally abolished in 1782, and with the introduction of a nationalised State school system in 1831.

Although they eventually did disappear the Irish Hedge-schools were a unique moment in history when 'the people' resisted oppression through education. As a model of education it was both epicurean in its diversity and anarchistic in its relationship to the State. This paper addresses the pedagogical significance of the Hedge Schools within Irish education history. Further, in an attempt to preserve the radical and emancipatory potential of the Irish Hedge School as a unique example of self-determination, this paper offers an 'evental' reading of the historical movement, as a 'name' for future thinking, rather than an 'object' of historiography. Evental philosophy engages with the logic of 'happenings' in major 'events' (Ranciere, Badiou), to re-think 'emancipation' for our contemporary situation.

The ideas surrounding the Historical Hedge School Movement have recently been re-signified as a Contemporary Art Project 'Hedgeschoolproject'.

The 'Hedgeschoolproject' is a series of 'Context Schools' that have been performed and constructed in various 'Evental Sites', as a radical pedagogical experiment. (Carlow 2006, Dublin 2008, Lithuania 2010).

2.2 - Rural education 1

Popular education in rough terrain. For example in Austria at the turn of the 20th century

Johanna Hopfner, Claudia Gerdenitsch
University of Graz, Graz, Austria

Session Rural education 1
Session Date Thursday August 27
Time 13:15 - 13:45
Location Room C

Abstract text

Popular education in the rural landscape of Austria faced all involved persons with a great challenge. It was (and is in some regions till our days) not enough to produce the motivation for learning and teaching. Everyone has to summon up the strength covering long, stony and steep ways getting to school. In our lecture we intend to examine the interrelation between popular education and specific local conditions at the turn of the 20th century on the example of remote rural and mountainous areas in Austria. In what way do these local conditions oppose to concerns of popular education? Especially girls and women have to bare the disadvantages of sequestered life and therefore often are excluded from educational opportunities.

The lecture will throw light on

- the hurdles of popular education in rural landscape
- the level of literacy in the country
- the institutions of popular education - village schools, churches, pubs
- the real and mostly hard conditions of working, learning and living
- the gender aspects of the access to information and knowledge
- the consequences for school attendance

Official reports in teachers' journals and memoirs of women and men, who had been affected by these difficulties are the sources for the reconstruction and for coming to a particular opinion about the situation. On the basis of selected articles we will outline, how teachers and pedagogues discuss the related problems in pedagogical journals and which solutions they suggest.

2.3 - Adult education

Women's oblivion related to adult education policies in Spain (1857-1923)

Carmen Sanchidrián, Francisco Martín
University of Málaga, Málaga, Spain

Presentation in Spanish

Session Adult education
Session Date Thursday August 27
Time 12:15 - 12:45
Location Room 029

Abstract text

In this research we have analysed adult education development in Spain, from the first law which regulates the educational system in Spain (September 9th, 1857) until the end of the first third of the 20th century. We have emphasized the different approaches according to the different addressees (men and women). It must be taken into account that in Spain boys and girls and men and women studied always separately at school, until the year 1970.

The law dated 1857 stated that 'those adults who did not receive an appropriate education or those who want to learn more will be provided with lessons at night or on Sunday'(article 106). This aim was in force throughout the period which we are researching, as it was repeatedly stated in the first Reglamento de las clases de adultos (regulations for adult teaching) (R.D. (Royal Decree) dated October 4th, 1906). In theory, the main objective was not mitigating the problem related to the illiteracy of the country which was about 70% in the case of women and 47% in the case of men in 1900. However, from the Estatuto General del Magisterio (general statute related to teacher training) dated 1923 onwards, illiterate men benefited from the priority to enrol adult lessons.

Another important fact related to educational policies in those years is the progressive elimination of adult schools (there were 6,623 male schools and 107 female schools in 1903) and their transformation into classes for adults. That was the aim of the R.D. dated October 26th, 1902 which specified that 'all the schools with a teacher will have lessons at night for adults'(article 15). Therefore, legislation favoured the creation of those schools for men and by the end of the first decades of the 20th century there were lessons of that kind at each public school which was governed by a male teacher, but not at those governed by female teachers.

It was never in force a law which stated that it was compulsory to establish a class for female adults on each school for girls. However, in Madrid was carried out a project to try lessons for women (R.D. dated April 4th, 1913) and also in Barcelona (R.O. dated June 7th, 1917). Nevertheless, the other provinces which had those schools were supported by female teacher's charity or by the local government. The curriculum was different as well.

As a conclusion, we would like to state that at that time, the government was not interested at all on female adult teaching, which explains why the scarce legislation related to this in the 20th century mentions the recommendation rather than the necessity of female adult classes. All this justifies why female adult classes were quite scarce if compared to male adult classes. By means of example, in 1908 there were just 222 female adult classes but there were 11,578 male adult classes.

2.3 - Adult education

The Education of Adults in Andalusia in the Knowledge Society: 25 years of history.

María del Mar Gallego García, María del Carmen Sanchidrián Blanco
Malaga University (UMA), MÁLAGA, Spain

Presentation in Spanish

Session Adult education
Session Date Thursday August 27
Time 12:45 - 13:15
Location Room 029

Abstract text

'Only the people who have received education are free'

(Epícteto)

At the present time, Europe faces demographic changes without precedents that will affect in a very notable way the society and the economy, and consequently, the offers and the needs of education and training. In this sense, the permanent educational offer for adults has experienced an increase in the last decades, having integrated different activities in formation, both regulated and not regulated, and teachings focused on carrying out specific or extraordinary tests to obtain academic and professional certificates or an access to further education. So, the main idea is to offer the possibility of acquiring, updating, completing or increasing the knowledge and aptitudes of people older than 18 years and their personal and professional development.

With the present paper, we try to make an historical route through the memory of adult education in Andalusia (from 1982), as well as to give a general vision of the present scene (in the light of the Knowledge Society). Whereas the education of the past used to consider itself as a limited, specialized and short term activity that took place together with the evolutionary periods of the childhood and youth, nowadays education tends to consider itself like a universal, all-purpose social service, where the educational procedures are contemplated as a much more open reality and are becoming a permanent process. Historically, adult education has not always been given the attention that it deserved with respect to resources, rules, priorities or visibility, in spite of the political importance that permanent teaching and learning has received on a national and international level in the last years. For this reason, we think it is appropriate to analyze and to investigate its origins to understand the process of development of adult education, in particular in the autonomous region of Andalusia (from norms and educational policy to the process of literacy teaching and a typology of Adult or Teacher Training Centres).

Since 1982 when competences in education were transferred from the central government to the autonomous government of Andalusia, one of the main aims of the autonomous government was to reduce the rate of illiteracy that reached a percentage of 11.8% of the population. This new situation directly affected adult education. In order to support the Long Life Learning Policy, a literacy program for the adult population (those older than 16) was created and it evolved until it reached a coherent didactic proposal, including an integrated curriculum. It was based on basic competences, that is to say, one must be able to act in the information and communication society, and it must facilitate a responsible attitude in an active citizenship

2.3 - Adult education

Popular Education and Adult education: problems and perspectives from Aldo Capitini's experience in Centri di orientamento sociale (1944-1948)

Elena Marescotti

University of Ferrara, Ferrara, Italy

Presentation in French

Session Adult education
Session Date Thursday August 27
Time 13:15 - 13:45
Location Room 029

Abstract text

The so-called popular education is, on one side, a complex and even contradictory phenomenon and, on the other, an ambiguous concept, able to embody progressive and emancipating demands and, at the same time, strategies of social conservatism, which strengthen class stratifications. It is no accident that popular classes have called for education as an instrument of emancipation and of an active participation in social life, while upper classes considered it as an instrument of social control. In other words, upper classes have employed popular education to conform people to those values and social habits, which leading class assumed for national welfare. Nevertheless, from an educational point of view, positive results cannot be denied thanks to a progressive inclusion of individuals (traditionally marginalized) into processes of literacy and learning.

My paper is inspired by this general perspective so to analyse criteria, structures, resources and procedures - but also obstacles, hesitations and lacks - of popular education in Italy after the Second World War. Firstly, I want to pay attention to a limited, but paradigmatic experience: the so-called COS (Centri di orientamento sociale), established by Aldo Capitini. Specifically, this experience allows to stress the (necessary even if problematical) relation between education and politics, as those Centres (COS) were organized as occasions to acquire social habits and to apply on rights of citizenship. Secondly, on the ground of a critical examination of documents and of essays on this problem and on COS organization and activities, my paper aims at deepening reasons of partiality and of short live of this educational experiment devoted to popular classes. Activities like Capitini's COS are rooted in social actual conditions so that they are not ruled by a scientific approach to education and are not able to overcome political influence.

It is evidently a vicious circle and, at the same time, it is such to stress as only the scientific approach, which claims not only for an education for all, but also an high quality education for all - can allow to get over the contraposition of popular and elitist education toward education tout court.

2.4 - Educators 2

Edmondo De Amicis (1846-1908) and his utopia of a popular school

Giovanni Genovesi
Ferrara, Italy

Presentation in French

Session Educators 2
Session Date Thursday August 27
Time 12:15 - 12:45
Location Room 032

Abstract text

De Amicis is one of the most demeaned writers by the Italian intelligentsia. Such an opinion has to be blamed, because it takes into account neither De Amicis social engagement nor his literary value. Moreover, his pages, dealing with school, today deserve the same attention, which involved the Author in writing them. De Amicis was a prominent intellectual in fields in which he applied himself and particularly in school questions. His proposal of a popular school is to be considered completely innovative and even utopia, with respect to political and social trends of new Italian kingdom. Our writer supported in his masterpiece, *Cuore*, a school for all children, secular, free and guaranteed by the public. This ideal always caused disputes and contrasts in united Italy and not only in our Country.

To judge the utopian value of De Amicis school project, let us consider the actual condition of primary school in the second half of 19th Century in Italy, when we may identify a public course, destined to proletariat and ill-attended, and a private course, addressed to bourgeoisie, managed by Church and interpreted by the role of Precettore (tutor). Therefore, De Amicis is to be judged not the bard of the school of the time of King Umberto I. On the contrary, he exposes the degeneration of that school and describes it ironically, planning his utopia: a school for all and of all, secular, allied to army; able to overcome social differences and marginalization thanks to its secular habits and attention to teachers; in interrelation with families and able to affect social circumstances and to break vicious circles of poverty and moral degradation. De Amicis pages, seemingly addressed to pupils, actually propose a brand new conception of school and a conception of education which is rooted on sentimental aspects, but does not neglect the dimension of literacy and learning.

My paper stresses the main points of De Amicis utopian school, i.e. the elements peculiar of a paradigm, which, as an ideal, can never be reached. Such a paradigm has been misunderstood and De Amicis masterpiece has been considered only a story for children: this is a crucial piece of evidence that De Amicis was not an organic intellectual to social and political system of his times. Summing up, De Amicis exposes his idea of popular school in two novels: *Cuore* represents pars construens of his thought and *Il romanzo d'un maestro* is pars destruens of actual school. He is able to pay attention to Italian school conditions because he deeply knows the level of popular culture, school curricula and the results of ministerial inquiries. Thanks to his knowledge, he describes with narrative mastery his project of school as a fundamental structure in the process of construction of national identity. This project is not submissive to official social and political ideas, as it has been superficially judged. Moreover: it was refused by Liberal and Fascist Italy and, in Republican period, it has been placed in the trash of memory, though honourably.

2.4 - Educators 2

Don Zeno Saltini and education of the people at Nomadelfia: revolution and tradition in a model of community life (1948-2008)

Presentation in French

Gianfranco Bandini

University of Florence, Faculty of Education, Firenze, Italy

Session Educators 2
Session Date Thursday August 27
Time 12:45 - 13:15
Location Room 032

Abstract text

After the Second World War, Italian culture was in a great new state of turmoil: in the climate of the Cold War, laypeople, communists and Catholics disputed education and schooling methods still dictated by the regulations and cultural climate of the two decades under Fascist rule. Debates took place during the sixties and seventies arguing various crucial questions on real access to education by the more disadvantaged and marginalized people in society. All the institutions - including the family institution - were contested, the school system and its class discrimination in particular.

During this time of ardent political and cultural debate, the work of don Milani - a fierce critic of contemporary society and its inability to promote real equality - was to spread far and wide. Other 'dissenting' priests also promoted many educational and scholastic events of special interest, often definitively emarginating themselves from priesthood or enduring periods of great tension and misunderstanding. The work of Don Zeno Saltini (1900-1981) is unique and fascinating and has endured the test of time.

Unfairly dismissed by historians, he was in fact a great (albeit solitary) innovator who, during the time of conflict, strongly contested the idea that orphaned children should be sent to institutions and colleges. He helped develop the concept of forming a community of families prepared to take on single children, offering them a whole 'educating community' (Nomadelfia, founded in 1948). Popular education is intended as a special, original form of acceptance: the people in question are those who choose a communal way of life involving no consumerism and no need for money or private property, and essentially based on fraternity.

In 1968 the community obtained special permission from the Ministry of Public Education to create an experimental school run entirely by parents who had wished to do so for some time (the ambitious project for a popular university did not however take off). The underlying principle is that each parent can educate within his own family but also teach others and share his or her knowledge and skills.

This school, based on 'integral humanism', has no electoral or registration systems, shuns text books, refutes television and mass media and attempts to combine culture with life by promoting long educational travels integral to the school curriculum (involving much experience of inter-cultural teaching methods). The teaching methods are clearly very basic and not like those (even to this day) of common teaching practices or ministerial education. The question is to determine whether this highly original model of teaching is to be simply considered a legacy of the past or as an innovative forward-looking proposal, however difficult to implement (see for example the similarities to Home Schooling in the United States).

2.4 - Educators 2

Elementary level schooling reforms of János Apáczai Csere in the 17th century

Presentation in French

Katalin Keri Ambrus

University of Pecs (PTE), Pecs, Hungary

Session Educators 2
Session Date Thursday August 27
Time 13:15 - 13:45
Location Room 032

Abstract text

János Apáczai Csere (1625-1659), one of the prominent figures of the Hungarian history of education, was born and later lived in Transylvania. He was an important pedagogical thinker, school-organizer, textbook-writer of his era. His walk of life is a good example of the carrier typical of a contemporary protestant intellectual thinker: the knowledge that he gained in his homeland could only be unfolded in western-European peregrination. He carried from the West to Transylvania various ideas regarding the reform of the content and structure of contemporary school system, the formation of elementary level education. He drew up his critique and recommendations concerning the whole Transylvanian society based on his experiences in the Low Countries. After secondary school he learned theology in Franeker, Leyden, Utrecht and Harderwijk, and later was awarded the Doctor of Theology. During his university years he studied Descartes, other prominent scientists, and the puritan ideas. He wrote the Hungarian Encyclopaedia which was his greatest achievement in Utrecht. It was the first book in Hungarian that contained all information about threads of science in the students' mother tongue. Apáczai returned to Transylvania in 1653, and continued teaching and writing books until his death in 1659.

My paper focuses on the theoretical and practical works of János Apáczai Csere that aimed to create a comprehensive elementary level educational system. Apáczai, like his contemporary pedagogical thinkers laid special emphasis on the broadening of the network of elementary schools and the reform of secondary schooling. My paper is based mostly on his inaugural lecture 'De summa scholarum necessitate' from 1656. This work consists of five main parts, and from a rhetorical and logical sense can be regarded as a masterpiece, in which Apáczai criticized his contemporary pedagogical thinkers and the society. He thought that the nobles, the teachers, and the monarchy all altogether were responsible for the cultural backwardness of Transylvania. He thought that there was a great need for puritan ethics regarding religion and science. To achieve this aim he ordered the reformation of elementary level schooling, and the formal education of people. His dream was the education of virtuous and learned citizens. Like Comenius, Vives and Erasmus he believed in the pedagogy of love, which ultimate aim was a happy and contented world. Though his ideas did not have an impact during his lifetime, Apáczai could be regarded as one of the major pioneers of elementary level schooling of his time. It was only later, in the 19th century that his ideas were rediscovered and used extensively.

2.5 - Colonies 2

Colonial and Post Colonial Education in Africa 1900-2000: An Analysis

Jessie Nkechi Okoli

University of Port Harcourt, Nigeria, Nigeria

Session Colonies 2
Session Date Thursday August 27
Time 12:15 - 12:45
Location Room 033

Abstract text

The study focuses on the general characteristics, aim, quantity, quality, attitude, and policies of colonial education 1900-60s and the post colonial education from 1960s -2000. It posits that colonial education was initiated by the missionaries and dominated by cultural superiority. Colonial governments' aim was to alienate the African from his immediate culture, prepare him for semi-skilled job and make him low level technician and clerk, who craved for 'white collar' job, despising education that emphasized the dignity of labour. The narrowness, shallowness and the bookish and examination-oriented nature of school curriculum had no impact on the society. The policies of assimilation, later association, decentralisation, flexibility, racial segregation and apartheid produced poor and disgruntled people who resorted to armed struggle for independence. All colonial education was fee paying; this made mass and any other type of education impossible. The result was mass illiteracy, which bred poverty. This situation left a negative legacy for the post-colonial education by African states at independence in the 60s. Africa has witnessed unsatisfied demand in educational provisions. The 1961 Addis Ababa conference which recommended short (1961-65) and long (1961-1980) term plans for manpower production and mass education for all African children was a giant step in the post-colonial effort at establishing mass education at various levels. Each nation went away and a number of them evolved policies. However, they met with myriads of problems (inadequate funding, political instability, corrupt practices, ethnic and religious rivalries). Africa's enrolment is the lowest world wide. Other problems of access, marginalization of the female in relation to African culture, human flight, African nations' dependency on the West and forces of globalisation, inadequate information technology support and training and the digital divide, militated against the establishment of quality and effective practical and professional education in Africa. The study calls for a revolution of the system in three dimensions. Firstly, scientific and technological revolution in technical knowledge, skills and practical experience that believes in the dignity of labour. Secondly, a revolution in values that promote merit and brilliance and that will root out ethnicity, corruption and mediocrity and thirdly, a revolution in the empowerment of females in science and the need for substantive efforts and strong commitments to make science and technology a shared asset to benefit all people without discrimination.

2.5 - Colonies 2

Community Education in Botswana: Targets, Themes and Thrusts

Gbolagade Adekanmbi, Badziyili Baathuli Nfila
University of Botswana, GABORONE, Botswana

Session Colonies 2
Session Date Thursday August 27
Time 12:45 - 13:15
Location Room 033

Abstract text

Over the years, community education has been a major way by which members of various communities, especially in the developing countries, address issues of development. Among others, economic realities, developments in globalization and its attendant problems, the growth of new divides across the globe, and a growing penchant for utilizing local initiatives and indigenous knowledge, among others, have led to the growing demand for community education initiatives. Botswana, like, many African countries, and in spite of its medium economic status, has not been left out of the use of community initiatives. The establishment of its premier University in 1982 attests to the ultimate use of community initiatives to spur a people to development.

In the context of this study, preliminary investigations show that community education in Botswana has taken various forms. For example, many organizations in the country, in collaboration with local communities have used direct and non-direct approaches to address community needs. The foci of intervention have included educational projects, health-related issues, social activities, recreational thrusts, youth related projects, agricultural outreach, physical construction projects, and non-formal educational initiatives. They have also included education about equality/equity in the production of goods and services, and community environment appreciation and improvement projects. Methods of intervention have varied while local and international organizations have been actively involved. Depending on the mode of communication, the targets of community education have been many. At the University of Botswana and other institutions, attempts have been made to pursue an inclusive community agenda, with often, ideological considerations given to the nature of such interventions. The Government of Botswana has no doubt promoted and continues to promote community education in a number of ways. Among others, it has set up structures that encourage local involvement.

Some writers have examined the subject of community education in the context of human economic relations. In this respect, they have criticized some existing practices and requested a more egalitarian approach to community education provisions. They have also suggested that the thrust of community education should be about challenging the ubiquitous individualist form of education. Thus, this paper notes, among others, that a proper recognition of, and utilization of community thinking, would lead to more community-owned initiatives and a more humane community.

Using a trends analysis, this paper explores the nature of community education in the Botswana context. What is this concept about in Botswana and how has it evolved over the years? What is the nature of its evolution in terms of dates, major events and role players? What kinds of community education programmes have been promoted, by which agencies and in what ways? What has been the nature of the content of community education? Who have been the beneficiaries? Which programmes have been pursued over the years? Which age-groups have been targeted the most? What new programmes might we expect to have? What has been the role of Government and non-governmental agencies in this respect? What has been the role of international organizations? How can present community education practices be improved upon? This paper will attempt to answer these questions in its exploration of the topic, Community Education in Botswana.

2.5 - Colonies 2

Monuments in Education

Napoleon Imaah

Rivers State University of Science and Technology, Port Harcourt, Nigeria

Session Colonies 2
Session Date Thursday August 27
Time 13:15 - 13:45
Location Room 033

Abstract text

The paper presents monuments as a means of mass education, especially in developing countries constrained by a high percentage of illiteracy; on the premise that monuments provide easy to see and ready to read open motivational books. Thus, the paper proceeds from the premise that for posterity, people's deeds need deep appreciation, particularly, posthumously. The paper examines histories of peoples and monumental architecture in time and space, globally, apropos how Nigeria honours her heroes in monuments. The paper opines that the absence of monuments to numerous patriots in the Nigerian landscape tantamount to gross ingratitude to patriotic heroism. The paper hypothesizes that such neglect limits citizens' strive to serve patriotically. The paper asserts that Nigeria is a country rich in ancient and modern cultural heritage in history, politics and religion, which are enough materials to communicate and educate the masses on gratitude in honour '...of Our Heroes Past...' for their valour and heroism in monumental proportions. The paper muses and mourns over the monumental absence of monuments as open books that communicate visual information about the memorable '...Labour of Our Heroes Past...' openly and concludes that such ingratitude to patriots negates the spirit enshrined in the lines of the Nigerian National anthem:

Arise, O compatriots, Nigeria's call obey
To serve our fatherland
With love and strength and faith
The labour of our heroes past
Shall never be in vain
To serve with heart and might
One nation bound in freedom, peace and unity.

2.6 - Women teachers

'I promised them that I would tell England about them': a woman teacher activist's life in popular humanitarian education

Sian Roberts

University of Birmingham, Birmingham, United Kingdom

Session Women teachers
Session Date Thursday August 27
Time 12:15 - 12:45
Location Room 134

Abstract text

Arguments for popular education in the 20th century were articulated through a variety of media - exhibitions, the press, radio broadcasts etc. Such arguments were also often directly linked to ideas about change and social justice. This paper will address both of these elements - the media and social justice. Throughout her life the British teacher, author and humanitarian activist Francesca Mary Wilson (1888-1981) used a variety of strategies to raise public awareness for humanitarian aid with refugees and displaced persons affected by war and famine in Europe. Through auto-biographical and historical accounts, the press, radio broadcasts, exhibitions, public meetings and educational organisations, she sought to change popular perceptions of the displaced, and to influence the educational and organisational policies and practices of relief agencies. This paper will explore how she adapted a wide variety of media tools to convey her message to a range of different audiences, and how her own social and cultural capital contributed to this process. It will also seek to locate her in a wider network of comparable female popular educator-activists engaged in humanitarian activism in an attempt to assess her effectiveness in using popular education to bring about change.

2.6 - Women teachers

The Contribution Of the Cretan Female Teacher (Christian and Muslim) During the Period Of the Cretan State (1899-1913)

Maria Delaki
Chania, Greece

Session Women teachers
Session Date Thursday August 27
Time 12:45 - 13:15
Location Room 134

Abstract text

The aim of this announcement is the presentation of a global picture of the profession of the Cretan female teacher (Christian and Muslim) during the time mentioned above, in order to demonstrate, her contribution, in the educational proceedings in Crete as well as in the official Greek state and at the same time the examination of how the teaching profession which is included in the theoretical frame of the woman's 'get away' to the public sphere, as a social contribution is totally consistent with the female nature and disassociated from an essential social role.

As far as the method that is being followed during the writing of this announcement it is entirely based on a detailed review of the material survived and is conducted through both the two levels of the historical method, historical-systematic and the analytical interpretational. More particularly archives and primaries resources are being used.

Firstly, the theoretical frame of the announcement undergoes a general presentation of the education and career of the Cretan female teacher of the examined period in the public and private schools (Christians and Muslims) of Crete but also of the official Greek state depending on the education, the religion, the citizenship and her socio-political origin. This geographic interconnection of Crete with the official Greek state, that is attempted with motive the presence of Cretan females teachers a) points out the lack of the educational system for the set-out of teachers that is observed in Crete up to the end of the period of Autonomy, b) it enlightens the course that they followed in order to be established so much professionally as well as socially, either through their activation in school teaching associations and in charity associations, or through their authorial and artistic activity, influencing at the same time the configuration of feminine identity and culture of their period and c) it points out the innovations that were imported in women's education of Crete (import of mutual instructive method, the Froebel system) limiting in this way the anachronistic teaching methods that were dictated up to then by the Church and the conservative circles of that period. Moreover, the quantitative and qualitative differentiations that are observed in regard to the pedagogic profession of the Christian female teacher and the Muslim female teacher are examined and it is clarified how much these differentiations influenced respectively the (quantitative and qualitative) parameters of education of woman's school potential of the two heterodox demographic elements. In the last part of the statement it is examined, how, objecting and refuted legislative and pedagogic commands and perceptions which are included in the frame of politico-ideological conditions and social transformations, influenced the education, the professional career and evolution, the educational work as well as the social action of Cretan teachers, dictating in this way the interconnection of their profession with their feminine 'nature' and delimiting it as the result of maternal, religious and sentimental operation of the woman.

2.6 - Women teachers

Education-in-crisis: too many female teachers?

M.C. Timmerman

University of Groningen, Groningen, Nederland

Session Women teachers
Session Date Thursday August 27
Time 13:15 - 13:45
Location Room 134

Abstract text

Every now and then the feminization of the teaching force is put forth as a barrier to reduce educational equality between the sexes. The feminization of education is supposed to have a negative impact on boys' achievement, causing educational as well as behavioural problems. It is not just boys who allegedly suffer; over the years, the feminization of education has been held responsible for countless other education-related problems and social crises. And although there is no evidence from historical nor empirical research to support these assumptions, opinions remain to have more impact than facts. As such, ideas about the impact of the feminization of the teaching force display the power of myths.

In the latest parliamentary and public discussions in the Netherlands, the failure of educational reforms in the second half of the twenty-first century is attributed to the feminization of education. This time it is not too many female teachers, but a so-called 'female pedagogy' that is to blame. It is assumed that women teachers have a different approach to methodology, didactics and pedagogy than their male counterparts. We have sought historical evidence for this assumption by examining the rise and development of pedagogy within the teaching profession. What role did female teachers play in shaping thinking about the pedagogical dimension of teaching? To this end, we have conducted an international review of the literature on the feminisation of the teaching profession and exploratory historical research into the years 1950-1990, the period when the pedagogical development of teachers in secondary education became a key issue in educational circles. Using a content analysis of the professional association journal for the (teaching of) modern languages *Levende Talen* (volumes 1950-1990), we charted the changing views on the pedagogical developments in the teaching profession - and the role of women here - for the modern languages (including mother tongue). Secondly, we compared the changing ideas about the pedagogy of teaching with teachers' experiences in class. We explored these experiences in life history interviews with twenty modern language teachers (ten male and ten female), from three different generations. Results from content-analysis show that pedagogy was an exclusively male domain during this period, including subjects like French which had a relatively high level of feminization. The life history interviews did not reveal the existence of a so-called 'female pedagogy'.

2.7 - Teacher training

Representations of teachers and schools in British films from 1930 to the present day.

Nicholas Johnson

Brasshouse Language Centre, Birmingham, United Kingdom

Session Teacher training
Session Date Thursday August 27
Time 12:15 - 12:45
Location Room 135

Abstract text

My research is into the representations of teachers and schools in British films from 1930 to the present day. My contention is that perceptions of 'teacher' and 'school' are formed in the culture we imbibe every day, and popular films, through their need to encapsulate a story, provide both a powerful contribution to that culture, and a reflection of contemporary attitudes to education. In them, we can look for evidence of continuity and change. We can read films as historical texts, and I have discovered that there is a history of British education written in these texts, from the 'people's theatre'.

There is such a wealth of material available that I have had to be highly selective in my choice of movie, but I have focussed on five particular periods in British history: pre-World War 2, where teachers in film are comic and schools disreputable; post-war, with the changes brought in by the 1944 Education Act reflected in films such as *The Guinea Pig*, *Mr Perrin and Mr Traill* and *The Browning Version*; the late fifties and early sixties, where 'social problem' films included the dilemma of liberal-minded teachers coming up hard against the reality of a straitened education system and unruly teenagers (here we also find the return of the comedy film, as society addresses the problems with a wry smile); the disillusionment of the late sixties, with films such as *if....*, *Kes* and *The Prime of Miss Jean Brodie*; and the end of consensus, when neo-conservative governments sought to redress what they regarded as a laxity in teaching through an onslaught of assessment and inspection- teachers in film are now seen as dangerous, and they are portrayed as defensive, or cynical.

There have been other studies of teachers in films, but none that I know of that have tried to link the representations to the ongoing changes in education. The problem of looking back at old movies with '21st century eyes' and trying to interpret their reception will be addressed by looking at not only contemporary reviews but also subsequent reaction and response in academic books and journals over the intervening years. Nonetheless, despite hermeneutical pitfalls, I think this is a new and exciting way of using film. Attitudes and norms are trapped on celluloid as surely as insects are trapped in amber, giving us the opportunity to pore over these historical resources and discover what society thought acceptable, and unacceptable, in their teachers and schools. By dint of the need for a film to be popular, we can assume a degree of consensus between filmmaker and audience. And we as historians can use these resources to understand how teachers and schools are seen by the very people who use the education system- and perhaps learn from earlier mistakes; and even fight back in defence of what Andrew Crocker-Harris calls, in *The Browning Version*, 'the noblest calling that a man can follow- the care and moulding of the young.'

2.7 - Teacher training

Philosophy Of Education As an Illuminating Power In the Process Of Teacher Training: a Critical Comparative Perspective

Margarida Borges Ferreira

Escola Superior de Saúde Jean Piaget - Algarve, Armacao de Pera, Portugal

Session	Teacher training
Session Date	Thursday August 27
Time	12:45 - 13:15
Location	Room 135

Abstract text

The occidental world entered the 20th century embracing the ideals of Modernity encouraged by a Modern Pedagogy which, based on the strength of reason and the hope deposited in science, conditioned the posture of the philosophical movements in the field of education.

The new educational style proposed by the movement of the New School and by Positivism, proclaimed by a group of authors, including John Dewey, aroused interest in an original reflection on Education by Philosophy.

The area of cultural production of the Philosophy of Education was formed in the epicentre of the epistemological tension created between the scientific treatment of education and philosophical thought initiated by the controversy caused by the appearance of Herbart's 'General Pedagogics'(1809), having as precedents modern thinkers as Locke and Rousseau.

Institutionally associated to the process of pedagogic training for teachers, the Philosophy of Education in the period between the two world wars, dedicated itself to the clarification of the epistemological statute and the consolidation of its thematic presence in the curriculum of educational studies produced in the academic context of some universities in the United States of America, highlighted by its presence in the Universities of Columbia, where Dewey was professor, and Chicago.

In any case, the extrapolation of its presence and curricular relevance at the level of institutions of higher education in North America and Europe was only seen in the second half of the 20th century, with the foundation of Educational Sciences, and assumed different characteristics in different countries in different historical periods.

Believing in the contribution of the presence of Philosophy to educational debate this article intends to trace the historical discursive position of Philosophy of Education in the occidental educational scenario of the 20th century, and to question the context and the repercussions of this position through a critical and comparative analysis including consideration of the hesitations, contradictions, resistances, paradoxes, marginalities, discontinuities, conflicts of interest and tensions which accompanied the history of this area of educational knowledge.

2.7 - Teacher training

The historical development of the Hungarian elementary school teacher's profession and professional knowledge

András Németh

Loránd Eötvös University Budapest, Budapest, Hungary

Presentation in German

Session	Teacher training
Session Date	Thursday August 27
Time	13:15 - 13:45
Location	Room 135

Abstract text

The reform of teacher's training as a part of the Bologna process of the higher education is one of the key questions of the educational reforms in the European Union today. One of the most important elements of the Hungarian reform, that started to become faster and faster from 2003 is that the two main branches (kindergarten - elementary school teachers and secondary school teachers) should become a part of the Bologna process in a way that none of them should be redundant or arrive at a dead-end street. This reform however aims to transform the historically shaped pattern of teachers' training model, that followed the patterns of the European trends that were formed in between the beginning of 19th century and the middle of 20th century - with some time-lag of course in the different regions. My lecture focuses on this very complex process and analyses the events of the late 19th and early 20th century. The research aims to follow the process of the institutionalization of Hungarian teachers' training which was characterized by the above mentioned 'dual system'. 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. This process passed off under the influence of the national traditions as well as the central European tendencies. The institutionalization of the different types of schools happened in a similar manner in the 19th and the 20th century. This was characterized by the separation of the management and the organization of state schools, elite and mass education. The professionalization of the teaching professions and the dual system of teacher training showed similar traits. Theoretical and practical knowledge was, and still is, a part of a strict hierarchy (theoreticians and in-practice teachers). Professional socialization of teachers of different types of schools has also been differentiated on the basis of the same sort of logics. 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'.

2.8 - Army

The Army as 'the true school of the Nation'. The 'martial aspect' of popular education in the Italian post-unitary period

Piergiovanni Genovesi

Università di Parma, Parma, Italy

Session Army
Session Date Thursday August 27
Time 12:15 - 12:45
Location Room 136

Abstract text

Italy became a Nation only in the second half of the XIX century and this fact made the question of the 'nation-building' - together with the problem of popular education- urgent: after making Italy, one of the 'political obsession' of the ruling class in post-unitary Italy was that of 'making Italian people'.

On one hand, this opened to a stronger popular involvement, on the other it was necessary to progressively face the deep fears generated by any context that could, anyway, legitimate a mass dimension of politics.

The fear that the masses could acquire any national function strongly opposed to the willing of proceeding towards a 'nationalization of the masses' - using the consolidated definition of George Mosse. This paradox was well expressed by the affirmation of the Minister of the Public Instruction Guido Baccelli, who considered that school was one of the places mostly involved in these dynamics and as a consequence asserted that school had to be the place in which it was necessary 'to instruct people no more than necessary, but educate them as much as you can'. In this assertion he expressed a cleared idea about the difference between education and instruction: education means transmission of values while instructions means transmissions of abilities. Starting from this assumption, school -as the place of wide involvement of the masses- had also to be the place aimed at assuring the maximum functionality in propagating popular agreement and the minimum in allowing virtually rebel thoughts.

In my relation, however, I will pay particular attention not to school, but to the Army since it is the other fundamental support (maybe even more significant than school itself on a structural point of view) of all those processes regarding the nationalization of the masses and of popular education put into effect in the Italian post-unitary period.

How could the Army become the 'true school of the nation' after the coming of the Unity? Which implicit and explicit educative functions will be entrusted to it? How will the army allow to face the said paradox constituted by the political theme of the masses? These are only some of the principles questions around which my relation is composed.

2.8 - Army

Soldier-Teachers As Socializing Agents Of a New State

Tali Tadmor Shimony

Ben -Gurion University of the Neegev, Sde Boker, Israel

Session Army
Session Date Thursday August 27
Time 12:45 - 13:15
Location Room 136

Abstract text

This study deals with the topic of female soldiers, teaching in Israeli primary schools in immigrant communities in the periphery in the 1950s and 1960s. These young were living in two worlds. They were soldiers, subject to the authority of the army, while acting according to the regulations of an unequivocally civilian authority, such as the Ministry of Education. The IDF (Israel Defence Force) regarded them as soldiers, lent out to perform civilian tasks, and in the eyes of the Ministry of Education they were bearers of knowledge, teaching children living in the periphery. From the point of view of the veteran population, they were socialising agents of Israeli society, absorbing immigrant children, who constituted two fifths of all the children in the Hebrew education system.

The female soldiers turned teachers appeared in the schools owing to a great shortage of teachers, caused by the enormous increase in the number of pupils, resulting from the waves of mass immigration during the years 1948-1966. The Ministry of Education was compelled to train teachers at top speed. One way of coping with this serious problem was by transferring people, in particular women, from military service to teaching in immigrant communities. This was done deliberately by the state, perceiving the needs of education as more crucial than those of the army.

The phenomenon of soldier-teachers involves several related issues: The phenomenon of soldiers teaching within a civilian framework per se constitutes an interesting example of the relationship between the army and society. It can also be considered a case study of a voluntary activity or service learning. Since it was a meeting place between veteran Israelis and newcomers, the work of the soldier-teachers did not end in explanations of a multiplication table, a chapter in the Bible or in nature study; it included daily meetings with immigrant children and other family members in the transit camps, villages or development towns. They also catered for non-formal education by giving various courses and also helping the children with homework after school hours. Above all they rendered community service, such as writing letters to the authorities, giving advice in matters of health to the pupils' mothers, since they were part of the community, being compelled to live there, unlike the civilian teachers. Most of all, these girls' teachers saw themselves as representatives of the State, similarly to the French teachers who had been regarded as representatives of France's Third Republic, and as such they imparted the 'code system' of the society that was absorbing the new immigrants.

2.8 - Army

The Brazilian Army and Popular Education in the 19th Century

Claudia Alves

Universidade Federal Fluminense, Niterói, Brazil

Presentation in French

Session Army
Session Date Thursday August 27
Time 13:15 - 13:45
Location Room 136

Abstract text

The creation of an independent Brazilian army, in the 19th century, resulted in the organization of a school education system associated to the widespread liberal speeches in the period right after the French Revolution. The projects supported by the legal system, however, faced many difficulties during their execution. The continued slaving system, the powerful rural structure leading to population dispersion, and the scarcity of financial resources for public education, were some of the main factors which delayed the schooling process. Actions carried out by private individuals complemented provincial government policies in an attempt to create schools. Religious orders, together with teachers and laymen as well as governmental officers, created different types of school spaces, at different levels, not always acting in a concerted way. Our research focuses on the participation of military agents - particularly officers of the Brazilian army - in the propagation of schooling at different levels and different places in the Brazilian territory. In the 19th century, the Brazilian army in its capacity of armed force in charge of the defence and protection of the emerging nation had many types of installations in different regions of the wide country territory. The poor urbanization pattern and the practically inexistent industrial sector were the reasons why the army undertook activities that exceeded the limits of preparation and conduction of war. The army work included: management of gun powder factories and iron plants; settlement of colonies; manufacture of tools, uniforms and clothing; construction of roads, bridges and buildings; manufacture of tubes and pipes for public sanitation systems. In the education field, Brazilian history has focused on the role of the graduate Military School for officers and civil engineers. Our investigation, however, has shown that the army action towards school propagation goes much further than the graduation of officers and engineers. Between 1855 and 1874, a secondary education course was organized together with the Military School. Opposing the general trend of similar courses in the Brazilian imperial period, this course was strongly structured as a sequential course, with three preparatory years for the exams to enter the graduate course of the Military School. Elementary schools for boys and girls were created in the army quarters, factories, settlements and jails, whenever they integrated the local population in very poor areas. Indications point to initiatives of officials in charge of the army frontiers acting to build those schools. Labelled as 'institutional investment', elementary and professional schools were established in the six Army Arsenals spread along the Brazilian territory. The schools trained workers who were used to work since childhood. Notwithstanding its limitations, the army became a branch of school propagation in an unequal society, with not many possibilities of access to cultural goods and social ascension.

3.1 - Politics 3

Psychology and Public Education: Education Regulations revisited

Sandra Sawaya

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Presentation in Spanish

Session Politics 3
Session Date Thursday August 27
Time 15:15 - 15:45
Location Room B

Abstract text

This article reassesses some research data with the aim of contributing to understand the role that psychology has historically assumed in the programs of basic education of lower classes in Brazil. By means of analyzing some of the main guiding assumptions present in Brazil's educational programs, over the last thirty years, a tentative appraisal of its outcomes is outlined.

Psychology has allegedly provided the theoretical basis for educational views and programs in Brazil and has also exerted lasting influence on the establishment of actions, as well as on the promotion of reforms, in the field of basic public education in Brazil. However, there is a lack of research, from a psychological point of view, on the role played by psychology in the evolution of educational policies, especially in official documents. That is the reason that gave rise to this study.

When a revolution is being accomplished in public education in Brazil, thanks to new approaches that consider learning processes as the consequences of the constructive nature of childish mind, one have to ask to what extent these new ideas break with older ones, related to 'traditional learning', or, on the contrary, show some continuity. In order to answer these questions, we have taken into account some claims based on Roger Chartier's view on cultural and educational history (Chartier 1999).

Assuming that any change bears in itself elements of continuity and breakout, our methodological approach focuses on searching the multiple appropriations of the psychological theories used in official regulations as regards basic learning. We have proceeded to analyze the way lawmakers and policymakers, among them several former teachers, have applied the aforementioned psychological theories in official regulations.

By doing that, rather than paying attention on distortions or limitations in the application of these theories, we have focused our interest on the way they have been applied, taking into consideration the perspective opened by Chartier's, as well as Elsie Rockwell's, concept of appropriation (Rockwell 2001).

Through the clues that emerge from the regulations, that is to say, the 'practical activities' and other practices proposed in those texts, we could identify some results that show that the so called 'resistance to change' usually attributed to teachers, and blamed as the main cause of school failure in Latin American countries, are already present in the regulations themselves. The reasons for this drawback, nevertheless, are not due only to theoretical refusals or distortions. On the one hand, the regulations repeat recurring ideas on how to deal with lower classes education problems that reveal older practices of prejudice, embodied in expressions like 'different kinds of language or cognitive thought'. On the other hand, they convey the dilemmas and contradictions of day-to-day school problems that require special attention and new theoretical approaches, in order to assess the reliability and explaining power of current psychological theories in their task of providing quality education for all.

3.1 - Politics 3

Popular education in Spain in the last period of the Franco dictatorship

Teresa González Pérez

Universidad de La Laguna, Unknown, Spain

Presentation in Spanish

Session Politics 3
Session Date Thursday August 27
Time 15:45 - 16:15
Location Room B

Abstract text

During the last period of the Franco dictatorship, with the access to the government of the so called 'technocrats', there began a transformation that gave the necessary change in order to overcome the educational and cultural problems. With technocracy installed in the government, an autocratic style began in the Franco dictatorship, and the government began to take an interest in improving the cultural level, and in extending education as a means of reaching economic progress. In order to accomplish this, and modernize the country which was primarily agrarian and traditional in character, they needed qualified people and this was only achieved through education.

In that context, they put into effect an already out-of-date academic traditionalism with many defects. For that reason it was necessary to modernize education. In response to social demands, it was necessary to renew the educational system regulated until then by a 'one hundred year law'. In order to do this, they passed the General Education Law (1970), because an investment in education was synonymous with progress. The idea of 'education for all' was promoted for all social sectors, offering equality of opportunities without breaking the established social structure.

3.1 - Politics 3

High culture for the underprivileged: The Educational Missions in the Spanish Second Republic 1931 - 1936

Christian Roith

Universidad de Alcalá, Madrid, Spain

Session Politics 3
Session Date Thursday August 27
Time 16:15 - 16:45
Location Room B

Abstract text

In 1931, the year of the proclamation of the Second Spanish Republic, the differences between urban and rural life in Spain were extreme. Whereas the cities enjoyed the inventions of modern technology, life on the country had not changed considerably since the Middle Ages. Progressive Spanish intellectuals were aware that the miserable living conditions of the rural population were one of the main reasons for Spain's backwardness as compared to other nations. Plans for the improvement of the rural population's situation had been conceived and debated since the end of the 19th century, but these plans had not been realized on a large scale before the Second Spanish republic took them up in its new education, culture and health policy.

The idea to send educational missions to the villages in order fight the illiteracy and lack of cultural education of the rural population had been developed by liberal intellectuals of the Institución Libre de Enseñanza, especially by Manuel Bartolomé Cossío. The Second Spanish Republic established shortly after its proclamation the Patronage of the Educational Missions and appointed Cossío its director. The main objectives of the missions were defined as the promotion of general culture, educational orientation and citizenship education. More than 400 missions were realized between 1931 and 1936, when they came to an end because of the outbreak of the Civil War.

The educational missions were unique in many respects and may be considered as one of the most innovating and original enterprises that a European government undertook in the nineteen thirties in order to enhance the living conditions of the rural population. In a certain sense, the educational missions marked the transition of the Spanish countryside from pre-modern to modern times. Underprivileged peasants who lived in small villages without running water, electricity and other modern technologies under the rule of landowners and the Catholic Church suddenly were regarded as fully entitled citizens of the Republic with a right to an excellent education and the enjoyment of high culture. Furthermore, the missions introduced products of modern entertainment technology, such as movies and gramophone records, with educational purposes to the rural population.

3.2 - Rural education 2

Antolina Duran: first woman teacher of a small village in Extremadura in the first third of XX century.Life History.

Luis Casas, Ricardo Luengo
Universidad de Extremadura, Badajoz, Spain

Presentation in Spanish

Session Rural education 2
Session Date Thursday August 27
Time 15:15 - 15:45
Location Room C

Abstract text

We present a study that uses the 'life history' as a methodological tool to analyse an educational reality in the region Extremadura, Spain, in the first third of the twentieth century. In our work we show the life of one of its protagonists, a woman teacher and her environment, a small village, the characteristic of her era, and the memories that remained of her work, not only in the written records of her times, but also in the oral memory of her pupils. The period of study coincides with the dictatorship of General Primo de Rivera. At this moment, the Spanish population was mostly illiterate, a situation that affected the working class and people in rural settings, and particularly women. During this period, there was a significant extension of popular schooling with the creation of many schools that corresponded with a typology of characteristic that is recognizable even today. The rise of compulsory schooling also corresponded with the political will to reduce the disturbing data on illiteracy. The spread of education reached out to the very small towns that had a school and a teacher for the first time. This is the case of the school of Jola, a parish of Valencia de Alcantara, in the poorest part of Extremadura. Well known public figures of the era, whose life and work have already been studied, were protagonists in the process of extension of popular schooling, and they assisted in the dissemination of popular culture, either from their positions of responsibility in educational institutions, or by their interventions in the media. But besides the stories of these relevant personalities, it is also interesting to know the vicissitudes of the professionals directly involved in the process of extension of popular schooling, especially the teachers who were dedicated to this. The teacher Antolina Duran was one of these professionals, representing a generation of young rural teachers who worked in harsh conditions, that extended education and not just instruction, and that left memories of their dedication. Also beyond the social consequences that schooling brought to the society of the time, we are interested to know the experiences of individuals, their school experiences and their memories as students. These testimonies, written and oral, show us the reality of an educational phenomenon beyond the official history, entering the small, but rich, personal stories. Our goal has been to show a picture of the situation of education in a region of Extremadura, from the viewpoint of their protagonists. To do this, from the methodological approach mentioned at the beginning, we have resorted to various documentary sources, like documents of the time, pamphlets, newspapers, and, especially, interviews with witnesses eighty years later.

3.2 - Rural education 2

Women, schools and life options: rural teachers in México since the 1940's.

Alicia Civera

El Colegio Mexiquense, Metepec, Estado de México, Mexico

Presentation in Spanish

Session Rural education 2
Session Date Thursday August 27
Time 15:45 - 16:15
Location Room C

Abstract text

The Escuelas Normales Rurales (rural teachers training schools) were part of the educational program which began after the 1910th revolution. They were a new kind of popular institutions that offered an education with the purpose of making life conditions better to the poor from the countryside. Since the 40's the educational policy tried to help Mexican modernization industrialization and urbanization processes, but rural teachers training schools, even though in a marginal way, kept working as popular schools, organized like boarding schools with a self-government (auto-gobierno), and offering scholarships for all students. In my paper I study how these institutions could survive besides from educational policy changes after the second world war, and if they helped the peasants to get better social life conditions. I specially study the case of a group of peasant girls from the center of Mexico, who were offered the opportunity, by the boarding school, to do a carrier as rural teachers and to finally stay at urban centers. Following these teachers carriers allow us to appreciate changes in these women perspectives between family and school, rural and urban life, peasant duties and teaching, what is interesting in a period of time of deep changes in women lives when they had more access to educational system, to the public sphere and having gained the right to vote.

3.2 - Rural education 2

The Pedagogic Missions of the Second Spanish Republic (1931-1936). Some Notes on his Protagonists.

Eugenio Otero Urtaza

University of Santiago de Compostela, Lugo, Spain

Presentation in Spanish

Session Rural education 2
Session Date Thursday August 27
Time 16:15 - 16:45
Location Room C

Abstract text

The Patronage Board of Educational Missions was established by a decree issued by the provisional government of the Second Spanish Republic on May 29th, 1931. The decree stated that it was its purpose to make available, 'especially to those living in rural areas, the feeling of progress and the means to participate in it, as well as in its moral stimuli and in the examples of universal progress, so that all the peoples of Spain, even those in remote areas could participate in the benefits and noble joys reserved at that time only for urban centres.'

This was intended to take the villages out of their dereliction by the spread among their people of 'general culture, modern schools trends and civic education'. It was an idea that came to insist on the Free School (ILE, Institución Libre de Enseñanza), founded in 1876 by Francisco Giner, who believed that it was necessary to send the best teachers to the most remote Spanish villages so that their people, who lived in a sort of mental universe alien to the Enlightenment and the Industrial Revolution, became involved in the modern views that had already been disseminated in the cities.

Between 1931 and 1936, a group of about 600 young intellectuals, artists, writers, teachers, school inspectors and university students went about these villages, which were isolated, taking for the peasants books, movies, phonograph records and gramophones, plays and copies of the Prado Museum's masterpieces as well as other activities to encourage them to be keen on culture and remove the huge chasm separating urban and rural areas. They toured nearly 7,000 locations and established 5,522 libraries in those rural villages. Undoubtedly, that was the largest campaign in favour of reading ever made in Spain.

But these young intellectuals not only took culture to the villages, which in some cases still had a feudal structure with an overlord imposing his will, but also discovered a hitherto unheard-of Spain, with sound values that were worth taking into account and promoting to achieve their integration into civic culture. In this way these young people became aware of an old residual culture in rural villages, which was good enough to renew the life and habits of a whole country.

Thus, the wanderings of this restless generation of young people through the rural villages help them mature in their views and perception of life, in their artistic and literary values, in their political decisions and in their social commitments. Unluckily, the fascist coup in 1936 dispersed them largely into exile.

3.3 - Galilee seminar

Rural Education as a Vehicle for Achieving Social and National Goals: Kaduri Agricultural Academy (Israel), 1934-2008

Nirit Reichel

Ohalo College, Katzrin, Israel

Session Galilee seminar
Session Date Thursday August 27
Time 15:15 - 15:45
Location Room 029

Abstract text

The agricultural academy, Kaduri, was founded in 1934 in the Lower Galilee under the rule of the British Palestinian Mandate. Accordingly, it bore the marks of a prestigious British boarding school. During the period leading to the establishment of the State of Israel it was regarded as a highly prestigious agricultural secondary school, where Jewish Palestinian Youth could acquire much needed knowledge in agriculture.

After the establishment of Israel, Kaduri continued to function as an agricultural school, a boarding school, and a regional school for Israel's predominantly agricultural northern periphery. However, over the 74 years of Kaduri's continued operation, the needs and challenges of Israeli society have changed a great deal.

This article examines the ways in which changes in Israeli society, its goals and challenges have influenced the school's educational approach; school's policy and principles; the student population; and school's curriculum.

The article addresses five main historical periods:

- 1934-1955: A time of transformation from colonial to self-rule
- 1955-1978: Ideological crisis and a search for a new path
- 1978-1984: Supplementing agricultural studies with technological training
- 1984-2000 Reintroducing Kaduri as a regional secondary school with various educational venues
- 2000-2008: Kaduri wins a national prize for education as a multi-cultural boarding school, and the originator of an experimental educational model to be emulated by other Israeli institution.

Sources for this article include official records, school newsletters, interviews and memoirs by the school's graduates, and interviews with the school's faculty and administrators.

3.3 - Galilee seminar

Between 'Otherness' and 'Sameness': One Hundred Years of Arab Representation by Jewish Educators in Northern Galilee

Yair Seltenreich

Tel Hai Academic College, D.N. Galil Elton, Israel

Session Galilee seminar
Session Date Thursday August 27
Time 15:45 - 16:15
Location Room 029

Abstract text

Northern Galilee has been for more than a century a meeting point of Arab and Jewish populations. But, being a rural frontier region on the borders of Lebanon, Syria and Palestine (and later: Israel), this encounter had its particular features, intertwined by ethnic values, national sentiments, suspicions and necessities. Suffice it to say that the forefathers of Hezbollah fighters, fiercest opponents of the state of Israel, were true allies of Jewish settlements prior to 1948. After the creation of the state of Israel, that region has become a traditional and continuous fighting arena, even at periods considered peaceful at others regions of Israel.

That situation created at all times a particular challenge for Jewish educators. As local intellectuals they had to adapt theoretical national Jewish values to local realities and to redefine the image of the Arab, a potential foe and an everyday partner at the same time. This lecture will examine various attitudes to Arabs since Isaac Epstein, school headmaster at the village Metulla, called at 1905 for an alliance between Zionists and Arabs, till present day, and the educational insight of the Jewish-Arab Educational Center at Tel Hai Academic College.

3.3 - Galilee seminar

Serving the changing national needs: Zionist education in the rural Upper Galilee during the pre-State and the Israel State periods

Yuval Dror

Tel Aviv University, Tel Aviv, Israel

Session Galilee seminar
Session Date Thursday August 27
Time 16:15 - 16:45
Location Room 029

Abstract text

My recent book, 'National Education' through Mutually Supportive Devices: A case study of Zionist education (Peter Lang 2007) details 18 main devices, including three case studies in the Upper Galilee rural region:

Regional Zionist educational activities in Upper Galilee, 1900-1918

The Zionist educational activities took place mainly in some Zionist 'moshavot' - small private farming communities, emphasizing the national language, literature and history (including the religious heritage), love of the country and study of its natural environment; and free 'new education' for all. The regional system used the 'natural method' of 'Hebrew in Hebrew'. This unique integrated curriculum of the school was distributed throughout the rural and urban Zionist settlements in Eretz Israel and later in the State of Israel.

The children's society in the Anna Frank Haven of Kibbutz Sasa, since 1956

The 'Anna Frank Haven' in Kibbutz Sasa was founded in 1956, based on taking in Israeli youth from disadvantaged families. Grade 7, the Bar-Mitzvah year (including a multi-cultural 'Roots' program) was the entry level. Starting in Grade 8, Sasa and the outside children roomed together, sharing their school and social life. Every child in need of help with his/her studies received it, and his/her 'metapelet' (caregiver) and counsellor provide a link between the classroom, life in the residential area and the 'adoptive' families of the kibbutz. The whole Kibbutz community was involved in the project as well. In 1978 Kibbutz Yiron and in 1987 Kibbutz Baram joined the Haven, which in the 1990s began to admit children from the moshavim, founded during the wave of immigration in the 1950s. The Haven's methods were studied in the 1970s and 1980s by The American professors Kohlberg, Reimer and Snarey, inspiring Kohlberg's international democratic educational method 'the Just Community'.

The Upper Galilee Youth Department - Regional partnerships of boarding and day schools (1990s onwards)

The Youth Department of the Upper Galilee Regional Council coordinates the social and cultural activities of four kibbutz movement secondary schools in the area, with their differing traditions. Regional activities complement and replace local ones, and offer varied non-formal education: Youth movement activities; 'leadership development', e.g. student councils, kibbutz youth councils; supplementary enrichment and cultural education, including sports and camps; community involvement and current events, sometimes with parental participation; help to the elderly and to immigrants; environmental projects; active participation in national endeavors as 'Youth Says NO to Drugs and overseas exchange programs; assisting marginal youth outside the school - and developing professional staff for all of these.

Some global lessons: (1) 'Popular Education' (or 'NE for all') is carried out via a great variety of formal and non-formal means; (2) It is adapted to the changing national needs of the specific period; (3) It includes global transfers / transmissions/ transformations of educational knowledge between cultures and states, in both directions; (4) Rural education may function as an influential and intensive socio-educational laboratory for testing and improving the devices of 'Popular Education' ('NE for all') - (5) in order to distribute them nationally and worldwide.

3.4 - Educators 3

Mazzini: politics and education

Luciana Bellatalla
Ferrara, Italy

Session Educators 3
Session Date Thursday August 27
Time 15:15 - 15:45
Location Room 032

Abstract text

This paper deals with Mazzini's ideas on education in relation with his political ideals. My discussion will be articulated into two points.

Firstly, the theoretical part of Mazzini's educational, political and ethical principles, in their interrelations, will be taken into account; secondly, we will see how these ideas and principles were translated into practice in the school in London, Mazzini established in 1842. Teaching, collecting financial support, organizing public lectures and musical concerts, and, finally, defending it from clerical attacks were Mazzini most important activities in his school, where he was engaged - though not continuously - till 1862, when this institution approached its end .

From the above reconstruction I want draw and validate a hypothesis. Mazzini is well known - even abroad and particularly in England, he chose as his exile - as a patriot, engaged in the struggles for Italian political unity and as a republican supporter. Generally, his interest in educational questions is correlated to his political ideals: popular education would be the necessary basis of a republican Nation. On the contrary, from my point of view, Mazzini had an idea of education and mankind, which, coherently with Kantian premises, led him to a progressive, liberal, republican, secular, and democrat political ideal.

3.4 - Educators 3

Schooling as Medium of Popular Education

Rebekka Horlacher

University of Applied Sciences, Zurich, Switzerland

Session Educators 3
Session Date Thursday August 27
Time 15:45 - 16:15
Location Room 032

Abstract text

Johann Heinrich Pestalozzi promised his Method as means of an education for all, that was easy manageable by the mothers at home for early childhood, leading eventually to a wholesome person characterized by morality. In order to develop this Method Pestalozzi published *Wie Gertrud ihre Kinder lehrt* (How Gertrud teaches her children) in 1801 and then his so called Elementary Books, especially the *Buch der Mütter* (Books for Mothers) in 1803. However, not only home education was to be reformed, but also the sequel education in school. For this purpose Pestalozzi erected his institutes in Burgdorf, Münchenbuchsee, and Yverdon and fostered the publication of teaching manuals. The Method was advertised in the language of redemption for all.

In my paper I want to examine to what extent the promises made by Pestalozzi and his fellows in his Institutes covered the interests of the consumers outside the Institutes. What was it that the parents of the students expected from the education in the Institutes? Were these expectations compatible with the promises made by the Method and its creator? Why exactly were the students sent to Burgdorf, Münchenbuchsee, and Yverdon? How did the parents react to the gap between promise and reality?

For the first time in research about Pestalozzi these questions can be analyzed by means of the letters written by the students and parents. It can be shown that the wishes' by the parents have been rather unspectacular or even traditional. They expected the Method would teach their children to read, write and calculate and let the children acquire skills important for their future job.

3.4 - Educators 3

A New Faith Requires Another Temple: Laying New Foundations for Popular Education

Frederik Herman, Angelo Van Gorp, Frank Simon, Marc Depaepe
Belgium

Session Educators 3
Session Date Thursday August 27
Time 16:15 - 16:45
Location Room 032

Abstract text

Popular education is not the theme of this paper, at least not at first sight. Our focus is on the Decroly School, an elitist private school founded in 1907 in Brussels. By defining the elitist nature of their school the Decrolyans at the same time reacted against and, by doing so, also defined popular education. As the Decrolyan discourse on the elitist nature of the school was projected into their idealistic or ideological (or even utopian) architecture as represented in rudimentary sketches, diagrammatic schemes and unexecuted building plans (and accompanying descriptions, correspondence, and minutes) by Decroly, Decrolyans and/or architects involved, we expect that an analysis of these sources will allow us to find various layers of meaning in the different designs. The representations should be understood as 'their' reaction to the then existing dominant architectural design (as present in popular education), the prevailing image(s) of society and education, and the portrayal of man. Furthermore we expect to find more (significant) novelties on the rhetorical level - mainly where design and teaching methods meet each other - than in the designs itself.

The Decrolyans, as well as some of the architects, presented these large-scale building projects as a clean break with the rationalized and standardized school buildings of the time, the old temples the old confession was professed in. Dreaming of a New Era they considered the Decroly School to be an avant-garde school that had to target first and foremost an elite whose role and importance was to guide the masses towards happiness. The Decrolyans challenged the existing standard of popular education and at the same time set a new standard that they tried to impose on the public education system in Belgium. The elitist nature was strengthened by the conviction that the Decroly School acted as a laboratory with a substantial scientific value. The Decroly School had made a considerable contribution to the advancement of Belgian science and popular education, they argued. With the 1936 (Decroly-inspired) official curriculum for primary education it was triumphantly stated that the educational principles of Decroly were taught in all educational institutions, that they would have prompted the birth of several new schools, and that countless schools had one or more classes whose organisation was based on them. The elitist nature of the school was also described as of vital importance because the school largely had to find its own funds. Parents who sent their children to the school not only had to subscribe to the Decroly Method, but also had to declare their preparedness to support the school financially. Renaat Braem, one of the architects involved, wondered how, under which conditions, and to what extent architecture, the art of organizing the environment, can bring more happiness to the people? This question will also be ours.

Archives: (1) Centre d'Etudes decrolyennes (CED), Av. Montana, 15 - 1180 Bruxelles; (2) Les Archives de l'Architecture Moderne (AMA), Rue de l'Ermitage, 55 - 1050 Ixelles; (3) Renaat Braem Archief, Vlaams Instituut voor Onroerend Erfgoed (VIOE), Koning Albert II-laan, 19 - 1210 Brussel.

3.5 - Monitorial system

Pedagogical traditions and the diversification of popular schooling: The emergence of the mutual school arrangement in Schleswig-Holstein (1819-1830)

Marcelo Caruso

Humboldt University, Berlin, Berlin, Germany

Session Monitorial system
Session Date Thursday August 27
Time 15:15 - 15:45
Location Room 033

Abstract text

In the second decade of the 19th century, the Danish crown patronized the import of the Bell-Lancaster-System of schooling. The aim of this policy was explicitly to enhance the disciplinary value of popular schooling through the standardisation of teaching practices. Yet the German-speaking dukedoms of Schleswig and Holstein under Danish rule were particularly connected to the technological developments of the other German states at that time. The paper presents evidence on the emergence of a mixed mode of popular schooling, the so called 'mutual school arrangement' (wechselseitige Schuleinrichtung), a special variation of the system of mutual teaching tailored for these dukedoms. It follows the tensions between official Danish projects and German pedagogical traditions. The contribution relies on extended archive work and educational journals.

3.5 - Monitorial system

Marketing Pedagogy. Missionaries, Non-profit Marketing and the Global Spread of the Monitorial System of Teaching in the Early 19th Century

Patrick Ressler

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Session Monitorial system
Session Date Thursday August 27
Time 15:45 - 16:15
Location Room 033

Abstract text

The so-called monitorial system of teaching, where one teacher could teach up to several hundred pupils at the same time and in the same room, was a remarkably successful innovation in the field of early mass schooling in the first half of the 19th century. One of the earliest modern pedagogic models globally available and originally conceptualised in England, the monitorial system spread to all continents within a few years. In several contexts monitorial schools even became the nucleus of public education (e.g. England, France, several Latin American contexts etc.). A number of transnationally oriented missionary organizations and other non-profit initiatives used the monitorial system as an integral part of their activities and thus significantly contributed to its worldwide diffusion. In this paper, I will characterize the work of some of the most prominent of these organizations, as non-profit agents, focusing on their strategies in using the monitorial system as a means to differentiate themselves from other agents in the field. While the properties of the system as a pedagogical concept - i.e. the angle from which its history has mostly been studied so far - were certainly crucial to its worldwide success, I suggest that early forms of 'social marketing prowess' played a pivotal role not only in the diffusion of monitorial teaching but also in the missionary field as well as in the voluntary sector as a whole. Drawing on modern concepts of marketing, the paper will show that in a number of contexts where the monitorial system was introduced not the state - as one might be tempted to expect from a modern, Central European perspective - but early forms of what now would be called non-profit marketing played an integral part in the institutionalisation of the system. Given the fact that we are talking about the first half of the 19th century, it is all the more remarkable that a social technique like non-profit marketing, which is largely considered to be a phenomenon of the second half of the 20th century, was crucial for the work of missionary bodies and, in consequence, for the success of their endeavours in the field of popular education already 100 years earlier.

3.5 - Monitorial system

Monitorial Pedagogy, Popular Schooling and the Standardisation of Vernacular Languages in the Nineteenth Century

Jana Tschurenev

Humboldt University Berlin, Berlin, Germany

Session Monitorial system
Session Date Thursday August 27
Time 16:15 - 16:45
Location Room 033

Abstract text

Based on some recent research in the history of the global diffusion and local appropriations of the so-called monitorial system of education (also known as Bell-Lancaster method) in the first half of the nineteenth century, the paper focuses on the link between the expansion and reform of popular schooling and the formalisation and standardisation of vernacular, or folk languages. It analyses this link by comparing the educational and language policies of non-state (or civil society) actors in three different contexts. Firstly, it looks at the territories in Bengal and, secondly, in West Africa under the emergent colonial rule of the British. Finally, it explores some educational developments at the Balkans which still took place within the frame of the Ottoman Empire. In Bengal, Protestant missionaries and the educated indigenous middle class of Calcutta collaborated in the project to include the Hindu peasants into reformed popular schools, and therefore perceived a need to 'clean' and 'improve' the Bengali lok bhasha (folk language). In West Africa, missionaries were among the first suppliers of modern popular education, and in this context tried to bring spoken folk languages into a written form. The case of the modern Bulgarian finally shows, how the national movement created a standard vernacular for the new popular schools. The paper thus explores the process of a 'standardisation of difference' (Thomas Schwinn) in relation to inclusive schooling and the formalisation of popular (vernacular) languages.

3.6 - Women and writing

Popular Female Education, Nationalism, and Bengali Women's Writing: India 1900 to 1955

Barnita Bagchi

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Session Women and writing
Session Date Thursday August 27
Time 15:15 - 15:45
Location Room 134

Abstract text

This paper will analyse the work (essays and fiction) of Bengali women writers as agents who popularized and reflected on girls' and women's education, seen not as a preserve of a select elite but rather as a right that all women had, in the context of a public sphere in which Indian national movements and nationalism are major discursive nodes. I shall capture three snapshots in such writing, which are also historical junctures in the transition that India made from colony through Partition to political independence as a republic.

The first period will be 1900 to 1925, captured by the writings of Kamini Roy (1864-1933), a product of a Hindu and Brahma reformist milieu; she taught in Bethune College, the pioneering institution for girls. A poet, polemicist, and suffragist, her essays reveal a sharp and creative mind reflecting on institutional and non-institutional education for the girls and women of the emerging nation of India. Roy's engagement with the movement for women's suffrage as well her involvement with the Female Labour Investigation Commission are symptomatic of the way she worked in the public sphere, in the language of moderate nationalism and welfarism; she advocated a multi-pronged, sensitive attitude to girls' education for a mass constituency.

Such nationalism is also found, in a more complex inflection, in the oeuvre of the second writer-activist Rokeya Sakhawat Hossain (1880-1932), whose works encapsulate the period between 1920 and 1932. As a Bengali Muslim woman advocating girls' and women's education, and an educator-administrator running a school for girls, Rokeya's writing navigates multiple pathways in which her identities as woman, as Bengali, as Muslim, and as Indian come together with those of teacher, campaigner, and writer, to build up a compelling case for popular education for girls; she voices sympathy for emerging national movements, while at the same time giving women's education the dignity of a distinct sphere.

The third figure in focus is the writer Jyotirmoyee Devi (1894-1988), and her post-Partition, post-1947 writings. As India and Pakistan came into being as sovereign entities after partition of British India, Gandhian writer-activist Jyotirmoyee Devi wrote about practices of education, and the agency of women in this sphere, in Punjab and Bengal. She wrote about refugee women facing stigmatization in the country they had been displaced to, their sexuality and 'honour' brought into suspicion by a patriarchal community and family; she wrote about how women such as these found a space and refuge in school, in college, and in teaching. These writers, like many others, staked claim to girls' and women's education, advocating its spread at the mass level, and negotiated a fragile, complex relationship with nationalism and the emerging nation. They advocated a nation which is inclusionary rather than exclusionary, anti-patriarchal and sensitive to human suffering.

The River Churnakery - Devi

3.6 - Women and writing

The education of women: fighting for women's rights in the post-unitary Italy

Alessandra Avanzini

University of Milano-Bicocca, Parma, Italy

Session Women and writing
Session Date Thursday August 27
Time 15:45 - 16:15
Location Room 134

Abstract text

'After making Italy, we have to make Italian people': this was a famous assertion of Italian Risorgimento. And what about Italian women?

Which role had women in the new State? Which were the ways of their political, social and educative emancipation? Which strategies did they use in order to create forms of women education? And with which expectations?

In my relation I will face these questions having as a principle reference a journal, 'La voce delle donne' (The voice of women), edited between 1865 and 1867 with the direction of Giovannina Bertola Garcea. The running headline of the journal was the translation of 'La voix des femmes', edited in Paris during the revolution of 1848 thanks to the initiative of Eugenie Nyboiet. It arose from a basic idea: 'a society progresses only when the influence of woman is strong, when she takes part, even if indirectly, to its legislation, to its customs, to its beliefs'.

The journal faces the question from an unusual point of view: that is to say the theme of the emancipation of women is not observed as an absolute argument, but it is completely included in the new political context created by the national Unity. The full affirmation of the new political era was so assumed as a potential guarantee for those values between which also the emancipation of women would find its place.

From this point of view the question of the right to vote, though really important, could be postponed compared with the necessity of acting upon the structure of knowledge, upon the ways through which men and women build their vision of the world. At first sight this course can seem less disruptive (it does not stir up quarrel) but it is pedagogically far-sighted, because it had the aim of deeply changing reality. The tone is only apparently mild; the vision of the question is radical: completely discussing the universe in order to include woman in it and not simply assuming man's vision of the world.

This attitude reveals a political courage that unfortunately was not so incisive just when it had to face the question of school: the emancipation of women was strictly bound to the request for technical and professional instruction. This position was similar to the one of the worker movements and based itself on the connection professional instruction-work- social visibility. Unfortunately this position overshadowed the interesting connection between education and consciousness that was the original focus of the political argumentation of the journal.

a polyphonic sky.

3.6 - Women and writing

Debates on Education in the Ottoman Greek Women's Print Culture (19th c. - 1908)

Katerina Dalakoura

University of Crete, Rethymno, Greece

Session Women and writing
Session Date Thursday August 27
Time 16:15 - 16:45
Location Room 134

Abstract text

The proposed paper examines the connection between women's print culture and female education within the Orthodox/Greek communities (Rum Millet) of the Ottoman Empire, during the Tanzimat period and up until the 1908 Constitutional Reform. The historical, socio-ideological and ethno-political, context within which female printing activity and education emerged and functioned is taken into consideration (namely, European Enlightenment, New-Hellenic Enlightenment, Tanzimat reforms, gender ideologies, patriarchy, nationalism and irredentism). The presentation will try to evince the impact of the changing ideologies and political circumstances on the objectives and formation of the female education system, and that this impact was mediated to a great extent by the printed female discourse.

Access/right to education had been the dominant challenge that penetrated the entire period's female writing and printing activity and associated the rest of the rights women fought for. The debates on women's education, the argumentation and the philosophical platform provided, illustrate the changing content of the notions of 'equality/inequality', 'social rights', 'justice/injustice', 'female education' and 'female social destiny', which appeared to be in line with the educational provision, the selection and contents of the courses provided, the types and the social profile of the schools established.

The paper will be mainly based on three Greek female journals published in Istanbul, Kypseli (1845), Evrydiki (1870-1873) and Bosporis (1899-1907), whereas Greek women's publications (textbooks, speeches delivered during school events, school Rules and Regulations) issued in various ottoman cities will be additionally taken into consideration.

3.7 - Language

Political, Social and Cultural Messages conveyed by means of a Specific Language and Literature in Schools: Jewish Minority in Poland

Adina Bar-Ei

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Session Language
Session Date Thursday August 27
Time 15:15 - 15:45
Location Room 135

Abstract text

At the Versailles Peace Conference held in the wake of the First World War, the Petite Entente for the Minorities, signed on June 28th 1919, compelled the Polish Government to authorize the minorities in Poland to establish and run their own educational institutions, granting them the right to use their own language and give free expression to their religion. The Polish Government undertook to support these institutions with national and/or local government funds, but did not always fulfil their commitment. The schools run by the minorities were subjected to restrictions and sometimes closed.

The Jewish population comprised the second largest minority (after the Ukrainians), numbering about three million, approximately 10% of the total population. It was a very heterogeneous community, containing various groups, differing in their political, social and religious tendencies. It included both religious and secular Jews, socialists and their opponents, and Zionists, believing in immigration to the Land of Israel as well as non-Zionists.

The Jewish political parties that emerged in Poland differed on three main issues: Where Jews should live - in the Land of Israel or in the Diaspora; which language they should speak - Polish, Hebrew or Yiddish; and if the education they wish to provide for their children should be a general education, or focus on Jewish content. Each party wished to educate the younger generation according to its own values and cultural and political tendencies. Accordingly, the Polish Jews established several educational networks: ultra-Orthodox, traditional religious, Zionist, socialist-Zionist, socialist non-Zionist and also other schools.

The use of different languages - Yiddish, Hebrew, or Polish - reflected different attitudes: The Zionists wished to impart Hebrew, to prepare the young for emigration to the Land of Israel; the Jewish Bund Party preferred Yiddish, the language largely used by the Jewish population in Eastern Europe and in America. In twentieth century Poland, as in other countries, there were many types of newspapers for children, among them the school bulletins. This was a device used to supplement the contents of the curriculum and to inculcate the values that the founders of the schools wished to impart to the youth. The Jewish educational networks published newspapers in the three languages.

My lecture will illustrate how political, social and national messages were conveyed by means of stories, poems and educational material both in class and through the school bulletin, in two opposing educational networks: one established by the Zionist Movement, using literary works in Hebrew; the other, belonging to the Bund, presenting to the pupils stories and poems in Yiddish, in particular about 'the new world', international equality and brotherhood. I shall also present essays, written by the pupils and printed in the school bulletins, which give an idea regarding the content absorbed by the children and to what extent they were influenced by such literary works.

3.7 - Language

The Emergence of 'English' in the US: Reconstructing 'The Cure of Souls' as Popular Education

Jory Brass

University of Cincinnati, Cincinnati, United States of America

Session	Language
Session Date	Thursday August 27
Time	15:45 - 16:15
Location	Room 135

Abstract text

Over the last twenty years, Ian Hunter, Thomas Popkewitz, and others have traced histories of popular education across countries like England, Australia, and the United States. In their accounts, the emergence of popular schooling was not a 'natural' progression towards the realization of universal principles, nor was it simply an instrument of social domination. Rather, their works enable us to consider popular education as an improvised historical institution that, in Hunter's words, was 'assembled from the moral and material grab bag of Western culture; providing a means of dealing with specific exigencies; and capable of nothing more than a contingent solutions to limited problems.'

This mode of history has recognized Christianity as a productive element in the establishment of popular education and 'Hunter argues' literary education. That is, popular education came to embody many features of social gospel movements, and literary education appropriated strategies of Christian pastoral care as means to help students comport themselves as self-reflective and self-governing citizens. In particular, quintessential approaches to 'English,' the school subject, embodied the influence of Christian missions when they incorporated and modified Christian disciplines popularized in 19th century Sunday Schools.

However, the possible links between Christianity and English teaching have garnered limited interest among most English education researchers. In part, this is a function of the often 'self-serving, politically neutralizing, and pugnatically ahistorical' terms of English education scholarship. Further, existing research into possible links between English and Christianity have been framed as problems of social control (e.g. Terry Eagleton's account of English as ideology) or have only examined curricular histories in England, Australia, or Canada 'not the US.

To address these and other concerns, my paper examines relationships between emergent pedagogical texts of the subject English (circa 1900) and pedagogical tracts of Christian Sunday Schools (circa 1820s-1850s). The first section explores how emergent accounts of English teaching in the US characterized English teaching as the cure of souls, a phrase that links English to centuries of Christian teaching concerning the proper exercise of pastoral authority in intervening upon individual and populations. The second section counters Eagleton's account of English as ideology by noting how the rapid rise of English coincided with the rapid decline of Christian Sunday schools; further, I illustrate (like Hunter) how accounts of English teaching re-appropriated and transformed many elements of Sunday School pedagogy 'not towards the end of renouncing sins (like Sunday schools) but towards enhancing and guiding how people might know and discipline themselves. Tracing these lines of influence suggests that advocates of English did not turn to Christianity to dominate subjectivities but to enable practices of self-mastery and personal transformation. The paper concludes by exploring the ways in which English has and has not broken from older iterations of the cure of souls. This draws attention to the (un)changing patterns of sacred/secular authority 'and the possibilities and dangers linked to such authority' 'as reforms of popular education have sought to align students' 'souls' with socio-political objectives understood as contributing to individual well-being and social transformation.

3.7 - Language

The teaching of English in the Portuguese Lyceums

Roberto Correia

Faculty of Psychology and Educational Sciences, Lisboa, Portugal

Session Language
Session Date Thursday August 27
Time 16:15 - 16:45
Location Room 135

Abstract text

The two most dominant foreigner languages presented in the school curriculum of the Portuguese lyceums, during the second half of the nineteenth century and the first decade of the twentieth century was without any doubt the French and German languages. However the dominance of these two languages was gradually losing the status quo it originally had. The decline of German was particularly dramatic since the beginning of the 20th century. On the contrary, the number of countries teaching English as a foreigner language deeply increased. Although English was not until the twenties of the past century as dominant as French and German were, the truth is that gradually it overtook French and German, becoming after the end of the Second World War the most powerful foreigner language worldwide.

We could even argue why the supremacy of Great Britain during the 18th century and the 1st half of the nineteenth century did not lead to a dominance of the English language in the school curriculums. But we can not forget that the European education before the turn of the 19th century was largely influenced by a strong legacy of Christianity. During the period of dominance of classical languages - Greek and Latin - considered the neuralgic point of elite' education, there was no space left in the school curriculum for modern languages. Although the strong barriers modern languages had to face, they gradually assured a place in the secondary school curriculum. While the classical languages continued to be taught at the majority of classic secondary schools (like the German Gymnasium where the resistance to the modern languages was stronger), the decline of classical languages became an irreversible process.

Since the beginning of the 19th century, French was largely taught, even at secondary schools of more classical tradition. While the modernization of the secondary school curriculum was going on, French was gradually conquering its central position within the school curriculum. The French cultural supremacy in Europe and its affinities with Latin language are two possible reasons that could explain and justify its long permanence in the secondary school curriculum.

However, by the end of the 19th century the rise of Germany and United States of America as big potencies of the World System has created an extremely powerful financial centre in the World System. For that reason, the period between the end of the 19th century and the early 20th century is generally characterized by the coexistence of French, German and English as the modern languages that hold more status quo in the school curriculum. During that period, the only thing to point out is the gradual replacement of German by English, symptomatic of the decline of Germany and of an even higher influence of the United States of America within the World System.

3.8 - Religious orders

Marist Pedagogy at Higher Education

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Presentation in Spanish

Session Religious orders
Session Date Thursday August 27
Time 15:15 - 15:45
Location Room 136

Abstract text

This study is related to the appropriateness of marist pedagogy contained at Le Guide des Écoles in the present higher education by analyzing its differences to student formation. Marcellin Champagnat, the founder of the marist pedagogy, was born in Marlihes, France, in 1789. It is known that he did not have an appropriate intellectual formation, but he had plenty of common sense, character and purpose, and he attended minor seminary of Verrières, where he was influenced spiritually and religiously by priests who suffered during French Revolution. He was ordained a priest in 1816 and named vicar of La Valla, where, between 1817 and 1824, he started a primary school, which worked as a Teaching Training Center to young brothers. The Marist Institution was founded. Later, in a valley near Saint Chamond, it was build a Training House named Notre Dame de l'Hermitage, which was, at the same time, a monastery and a Teacher Training Center, and, later on, it became the center of a network for primary schools, now greater and well organized. When analyzing how this simple pedagogy from this simple man inspired schools from all levels in almost 80 countries from the whole world and, particularly, in a Brazilian university Pontifícia Universidade Católica do Paraná - PUCPR, a catholic higher education institution located in the south of Brazil, which is the purpose of this study. The analysis was based theoretically on texts published by Champagnat, as well as Botomé (1996) and Juliatto (2005) studies. It was observed by a pedagogical project that PUCPR applies marist principles, especially, when with interdisciplinary activity, mandatory to students from graduation courses, named Community Project. This activity involves the interest of all students in projects that drive economical and social development to charitable communities and institutions. From the methodological point of view, the research was developed by the analyze of documents, questionnaires and interviews with the participants, discussing in which level this activity contributes to the formation of the students. From the results obtained quantitatively and qualitatively, it was stated that marist pedagogy, although globalized, has being appropriated to the reality it is inserted, following society knowledge innovation and performing social responsibility functions. The formation of teachers based on this fact shows its unique characteristics, driven to a conscious citizenship and to concerns with the society.

3.8 - Religious orders

Popular Education in the Province of Gipuzkoa: The Case of the De La Salle Brothers (1904-2004)

Paulí Davila, Luis Maria Naya
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Presentation in Spanish

Session Religious orders
Session Date Thursday August 27
Time 15:45 - 16:15
Location Room 136

Abstract text

The object of the present summary is to outline the study of the arrival and settling of the Congregation of the Brothers of Christian Schools (the De La Salle Brothers) in the Basque province of Gipuzkoa, located on the Atlantic side of the border between Spain and France. This Congregation, above all else, focused on the expansion of Popular Education. The case of Gipuzkoa is particularly relevant, as not only is it the part of Spain with a high number of religious Congregations, but with the highest number of religious Orders and Congregations dedicated to education.

First, we shall analyze the consequences of the French anti-Congregationalist legislation (1901-1914) to comprehend the meaning of the refuge taken by these Congregations in the province beginning in 1904. Furthermore, we shall take a close look at the historical context which made possible the expansion of the De La Salle Brothers in Spain during the first three decades of the 20th century, as well as the historical context of the Spanish Second Republic, the Franco Dictatorship and the restored Spanish Democracy. It is borne out in the process of analysis that the educational services were adapted to the processes of modernization in the province over the first three decades of the 20th century, and throughout the Franco years, going on to found new educational centres to meet the needs of industrialization in the Basque region.

A diversity of documentation compiled from the Congregation's own archives will serve as the source of analysis of this process. The study shall focus on three areas:

1. Students: The aim is to track the evolution of the alumni over the last 100 years. Under study are variations in student registration and female student registration of later years, in addition to growth and reduction rates relative to the educational supply and demand. How the offer of vocational training was adapted to the changing local and social needs will also be highlighted.
2. Centres: The aim is to analyze the processes of opening and closing of centres and the stability of some of them, especially in the area of vocational training.
3. Teachers: We shall observe the evolution of the faculty, initially composed of members of religious orders and the later incorporation of secular teachers, both male and female. This change was due to a multitude of reasons, but particularly to the decline in religious vocation from the 1960's onward.

In conclusion, this Congregation had a great capacity for change and to adapt to the vocational training needs in the province of Gipuzkoa as a result of the process of modernization. The agents involved in the promotion of this type of training required the La Salle Brothers' type of teaching, as it guaranteed training to meet the needs of local industry. The educational demand foreshadowed, after a fashion, the educational landscape of Gipuzkoa in the field of Vocational Training.

3.8 - Religious orders

Education and recruitment in French Catholic Congregations in Brazil: gender subjects

Paula Leonardi

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Presentation in Spanish

Session Religious orders
Session Date Thursday August 27
Time 16:15 - 16:45
Location Room 136

Abstract text

In the beginning of the century XX many Catholics congregations came to Brazil and there they developed different practices of a formal education or no formal, destined to the elite and to the popular layers. However, the amount of masculine and feminine congregations was different, as well as the educational practices, the social origin of the addressees of those practices and the recruitment resulting from those actions. Beginning from the internal documents from French congregations, this paper - a cutting of my powder-doctorate research in process - propose an analyze about the conditions of creation and expansion of those congregations in their country, the conditions of arrival in Brazil, and the education offered by them to differents social groups resulting in a differentiated local recruitment.

Between 1900 and 1933, 66 feminine congregations and 17 masculine congregations arrived in Brazil. They were, above all, French and Italian congregations. Most of the French congregations was created in France, during the first half of the century XIX, under similar conditions with the progress of the ultramontanism and the needs of education and health to a part of the population that didn't have access to this. Besides the ultramontanism politics, two other reasons brought these congregations to Brazil: the internationalization after a great growth in their origin country, and the exile due to the laws of secularization of the teaching, for the specific case of educational congregations. Their 'status' inside the Church and the reasons of the arrival in the country contributed in their adaptation in new lands and they also determined, in parts, with which social groups would work.

The feminine congregations of smaller relevance inside the Church docked in Brazil under conditions extremely different from the masculine congregations. Without any own building and frequently needing to assume the rent expenses and sustenance, they also adapted their works for their survival. In case they could not be devoted to the formal education, they organized informal courses in boarding houses and they catechized patients in the places where got work. Even without schools, the feminine congregations educated women for a vision of the world and for a specific social place contributing to the feminization of the practice of the Catholicism in Brazil. Their recruitment was more expressive than of the masculine congregations because they threw themselves to diversified tasks. Their 'weakness' in relation to the masculine congregations, was the necessary force for expansion of this religion with a wide local recruitment in popular layers.

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4.1 - Museums (SWG Educational Media in Comparative Perspective)

New scenarios and representations of popular culture and ethnic minorities: The museums and their educational function from the beginnings of the 20th century onwards

Cristina Yanes

University of Seville, Seville, Spain

Session Museums (SWG Media)
Session Date Friday August 28
Time 09:00 - 09:30
Location Room B

Abstract text

The Europe-wide expansion of museums took place during the 19th century as a cultural phenomenon created by and for the middle classes. But the function of certain specific museums was evolving around the world during the 20th century and focusing on a dual target. On the one hand, such museums were conceived as places to research, protect, safeguard, and disseminate the cultural heritage of more specific contexts (that is the case of ethnological museums, museums of history of education, museums of ethnic minorities, etc.). On the other hand, since the last decades of the 20th century a strong popularization of museums was initiated promoting the role of museums as a key element in the processes of social transformation and dignification of the culture of the peoples. In fact, this idea was introduced in the 9th ICOM (International Council of Museums) General Conference where the museum's educational and cultural role was defined. Since then, the museum as institution became part of non-formal education processes, extending to popular classes and contributing with new keys to the discussion on what is, and which aspects of culture should be exhibited and the way for such exhibition with the objective of reaching an educational and didactic purpose, or a mission of 'conscientization' from a point of view of popular education and from an integral education of participative investigation.

The first object of our paper is to show the evolution of museums as system of cultural heritage representation and interpretation. To do so, we provide a sample of the world-wide panorama, from the Latin-American experiences to some proposals from the Far East. Second, we discuss about the relation between cultural heritage and the education, focusing on contents, persons in charge, and the education and apprenticeship processes of cultural heritages. Last, we consider as significant fact the relations between the education on heritage and its role as a constructive element of social identities, providing specific samples. Obviously, museums (considering museums of literacy, museums of ethnic minorities, pedagogical museums, amongst others) are currently institutions playing an important role in social representations, and with a high responsibility in the construction of memory and social identity of diverse peoples. Nowadays museums are key contributing factors in the processes of popular culture development, as well as in the popularization of the culture, becoming an important aspect of the historiographic discourse in History of Education.

4.1 - Museums (SWG Educational Media in Comparative Perspective)

The History of the Lower East Side Tenement Museum: The politics of historical memory

Joelle Tutela

Rutgers University, Newark, United States of America

Session Museums (SWG Media)
Session Date Friday August 28
Time 09:30 - 10:00
Location Room B

Abstract text

This paper examines the history of the Lower East Side Tenement Museum in New York City, founded in 1988 to honor the immigrants to the United States, many of whom settled in the lower east side of Manhattan. Through archival analysis and interviews, this paper analyzes the politics of place and memory, both in the founding of the museum and its evolution. Among the topics discussed are:

1. Conflicts over the founding of the museum;
2. Conflicts over which groups to include, including Eastern European Jews who settled there in the early part of the twentieth century, Italians and Chinese, who settled there during the same period, and others who settled there in the nineteenth century.
3. Conflicts over how to balance the history of these earlier groups, with the changing groups of immigrants in the post-1965 period, including Puerto Ricans and others from Central and South America.
4. Conflicts about place, including whether Little Italy and Chinatown were part of the official Lower East Side.
5. The role of museum education as part of what historian of education Lawrence A. Cremin labeled as education writ large (Cremin, 1990); that is education in institutions outside of formal schools, including religious institutions, after-school centers, community centers and museums; and the tensions and conflicts among them.

Finally, this paper examines the strengths and weaknesses of oral history and memory in reconstructing the past.

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4.1 - Museums (SWG Educational Media in Comparative Perspective)

Teaching and Learning in the Museum - 'A Meaningful History'?

Cecilia Axelsson

Växjö University, Unknown, Sweden

Session Museums (SWG Media)
Session Date Friday August 28
Time 10:00 - 10:30
Location Room B

Abstract text

This thesis concerns the mediation of history in a public arena in society, namely in historical exhibitions in museums. The foci of the thesis are exhibitions on migration history, cultural meetings, 'Us' and 'the Others', and in particular how relations based on the principles of class, gender and ethnicity are mediated. The research is done on two exhibitions - Afrikafararna (The Travellers to Africa) and Kongospår (Traces of Congo).

In this thesis museums are seen as arenas for public education and meaning-making. It explores how the historical contents as well as the forms of mediation in the exhibitions correspond to the task of promoting democracy that has been commissioned to Swedish museums. This task is expressed in the intentions of the respective museums, in the general policies of culture and also in the policy-documents for schools. Therefore the thesis also explores how pupils and teachers understand the mediation of history and use the museum as a source for learning.

People connected to the different phases of mediation, such as curators, producers, museum educators, and pupils, have been interviewed. These interviews show how conditions, convictions and scope for action influence how the stories of migration and cultural meetings are told and understood. The contents of the exhibitions are analyzed from a perspective of class, gender and ethnicity. Furthermore, the limitations and possibilities for the visitors to intensify their historical consciousness are discussed.

The study shows how economical conditions and the access to historical source material influence the way history is mediated, but also, and to a very large extent, convictions on pedagogy and concepts of history among museum staff. The latter two are determining factors when it is made clear that the way the historical source material is used results in the fact that history is mediated in a way that does not correspond to the intentions and goals to promote democratic values, like equality, and active democratic readiness for action.

The study shows that the exhibitions in question mediate patterns of subordination and asymmetrical relations between women and men and between Swedes/Scandinavians and Africans in their mediation of history. There are sometimes very distinct lines between 'Us' and 'the Others'. One of the exhibitions offers more space for individual meaning-making and reflection than the other, however, because of its problematization of the occurrence of African artefacts in Scandinavia and because of the fact that there are more stories and more voices in the exhibition.

The interviews with teachers and pupils show that the visits to the exhibitions often become singular happenings that are rarely incorporated into the students' education in a prolonged theme or perspective. Several students uncritically accepted the mediation in the exhibition, others were provoked and challenged, but the students had little opportunity to discuss these experiences in either the museum or in school. In summing up, several of the results of the analysis show that the mediation of history in the exhibitions cannot be described as corresponding to the demands of a democratic conception of education.

4.2 - Nation building 1

Agricultural education in Palestine as a step towards the Jewish Nation building

Esther Yankelevitch

University of Haifa, Lower Galilee, Israel

Session Nation building 1
Session Date Friday August 28
Time 09:00 - 09:30
Location Room C

Abstract text

In 1870, Alliance Israélite Universelle (Alliance) established Mikve Israel, the first agricultural school in Palestine, before the renewal of the Jewish settlement in Palestine. The idea behind this was to create a change in the Jewish way of life, by preparing the population to become productive workers. Shortly after the establishment of the first colonies in Palestine it became clear to the initiators that the success of these colonies depended on the workers having professional agricultural training. Therefore it was considered necessary to promote agricultural education for the future generations.

Towards the end of the 19th Century, Palestine started going through political, economical and social changes. One of the characteristics of these changes was the development of agriculture. These changes were due to the agricultural revolution and the creation of agricultural education in Western Europe and North America. The aims of educating the peasants in these countries were twofold - to improve agricultural methods, which would result in higher yield and income - and by the same means, to slow down urbanization. The development of science and research enabled the utilization of scientific knowledge, which had been acquired for improvement of agriculture, which took place in agricultural schools.

The renewed Jewish settlement in Palestine was also in need of this professional knowledge that would later be provided by the agricultural schools still to come. This research examines the development and characteristics of agricultural education in high schools in Palestine, and their place and contribution to the molding of Jewish society there. This is examined as part of the national-ideological process of the return to the Holy Land and work on the land. The research questions posed are: What type of agricultural education developed in Palestine? What were its aims and scope? Who were its initiators and consumers? To what extent were its aims realized? What was its effect on agriculture, economics and society in Palestine?

The agricultural schools that were established in Palestine up to the end of World War I suffered vicissitudes. Parallel to the start of the British Mandate over Palestine, new authorities were set up by the Mandatory Government and the Jewish community. The Mandatory Government recognized agriculture as the main economic base of the country. Consequently, various means were employed to promote agricultural development, including education.

In the Jewish community, various means were attempted to advance agricultural education within the framework of the high schools. This effort should be related to the national ideology concerning the 'New Jew' that returned to the Holy Land, to Nature, and Work. Although the Jewish community could not afford the higher costs of agricultural education, and all the agricultural institutes were established by philanthropic organizations, a sound agricultural education system was founded.

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4.2 - Nation building 1

From Provincialism to Nationalism: Education and Political Development in Colonial New Zealand

Maxine Stephenson

The University of Auckland, Auckland, New Zealand

Session Nation building 1
Session Date Friday August 28
Time 09:30 - 10:00
Location Room C

Abstract text

The beginnings of organized British settlement in New Zealand preceded the founding of the crown colony when, in 1839, the New Zealand Company sent its first ships to the area now known as Wellington. Promises of social justice and opportunity prompted emigration to New Zealand, and systematic colonisation continued until 1852. Planned settlement brought individuals from diverse social, religious, cultural and economic backgrounds to be dispersed in largely isolated settlements. Following the granting of self-government to the colony in 1852, these settler communities provided the basis of a system of provinces. Under this system, which remained in place until 1876, the General Assembly worked in tandem with provincial councils, with the latter being immediately responsible for local interests and services.

Life in colonial New Zealand was not easy and the early colonial administration contributed little to support the settlers or their education. Thus opportunities for schooling demanded, and relied on mobilisation of local citizens. The pattern of education that emerged differed from settlement to settlement in quality and quantity. Many children did not experience schooling. Many of those who did were socially privileged and able to access scattered private ventures, or were socially disadvantaged and accommodated within isolated charitable institutions. Because the settlers were forced to adapt to local circumstances, local identities and interests were quickly established. This rendered problematic central state attempts to forge a collective national identity and to promote the benefits of a unified national community. Nonetheless, by 1877 the provinces had been dissolved and local education initiatives had been largely replaced by the central administration to form the mainstay of the national education system. Public schooling came to dominate over private and voluntary efforts and the independent provincial systems were replaced by a system designed to serve the nation as a whole.

This paper presents an analysis of the development of education for settler children in New Zealand from the early provincial systems to the consolidation of a central national system in 1877. Positing conceptual links between the development of national education and a politically centralised nation, it examines the shifts from provincialism to nationalism, and traces the processes through which education was officially drawn into the political domain to address a variety of complex objectives in the developing nation - producing an informed electorate and meeting the needs of industrial expansion by developing skills and values of workers and citizens, consolidating political and cultural unity, mediating the transition from a value system based on denominational differences to one grounded in non-sectarian moral formation, inculcating a sense of the need to balance private right with state duty, and addressing concerns for social justice and equality of opportunity.

4.2 - Nation building 1

Switzerland and public education in the 19th and 20th centuries: a 'Federation of Teacher States'. A prototype in Europe?

Rita Hofstetter

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Session Nation building 1
Session Date Friday August 28
Time 10:00 - 10:30
Location Room C

Abstract text

Many occidental States proclaim popular sovereignty and simultaneously found public education in order to provide masses with schools. Indeed, because democracy needs enlightened citizenship, it has to become the teacher of the people (Baczko, 1983; Julia, 1981). Education, the condition of freedom and equality, becomes a right and a duty of the new citizen-sovereigns. Although excluded from citizenship, women also are included in the waste movement of schooling.

The present paper is based on historical studies that show how this process works in Switzerland in the 19th and 20th centuries (Hofstetter, 1998, 2008; Hofstetter, Magnin, Criblez, Jenzer, 1999). In the beginning of the century, school essentially depends on the initiatives of private persons and of religious communities and is organized following social, sexual and religious divisions. From the midst of the century, with universal suffrage, the principles of free, non-religious and compulsory education are progressively instituted and the 'Teacher State' is founded in order to guarantee the right of everybody for education, independently of his or her cultural, social, sexual or religious belongings. This does however not mean, although it is guaranteed by law, that education for all is from now on fully realized and unspoiled from any discrimination.

In Switzerland, this process is first developing on the level of the cantons. The cantonal States are jealous of their sovereignty in education matter; they want to preserve the cultural, linguistic and religious traditions of the nations they represent. Although Switzerland has already a centralized 'Plan d'éducation' at the very end of the 18th, it will take more than two centuries to build what today is called a 'Swiss space of education' (Badertscher, 1997; Criblez, 2008). During this time, nonetheless, the school competencies of the State are continuously extended, first on the level of the cantons, then more and more on the inter-cantonal and even federal level.

We postulate that this process can be described as the construction of a 'Federation of Teacher States'; it is a solution for building a collective identity with the juxtaposition of cantonal communities that form Switzerland and that are very different from the point of view of religion, language, culture and traditions. On the basis of a large literature on the role of the State, particularly concerning mass education (among others Brian, 1994; Chanet, 2005; Green, 1990; Luc & Savoie, 2008; Nóvoa, 2006; Rosanvallon, 1992) our communication presents elements of reflection on what the Teacher State might mean for educating the people in the 19th and 20th centuries and on the different conceptualisations and concrete forms it has taken.

In the moment of elaborating a new European constitution and in the context of the construction of an European space of education, the Swiss Confederation draws the contours of a new Swiss landscape of education. Inversely, it could constitute an interesting prototype in the European Union that is also a federation of States jealous of their sovereignty in education matters and of its diversity of national communities and cultures that have nonetheless to be brought together.

4.3 - Vocational education 1

Industrial Education at World Exhibitions, 1867-1904

Klaus Dittrich

University of Portsmouth, Jena, Germany

Session Vocational education 1
Session Date Friday August 28
Time 09:00 - 09:30
Location Room 029

Abstract text

The second half of the nineteenth century saw a tremendously growing interest in practical forms of instruction. Transferring pedagogical know-how from abroad was one of the key forces in building up institutions and developing curricula in industrial education. I apply the methodology of cultural transfers concentrating on the actors of these appropriations in their social contexts. Determined to put forward their agendas these actors searched for specific solutions to their problems abroad. By industrial education I understand instruction for technical and commercial purposes. This concerns the primary, secondary, and higher education sectors, although - according to the conference theme - emphasis will be put on the two former. Geographically the focus is on the United States, France, and Germany.

During the second half of the nineteenth century world exhibitions were one of the most important venues for the international exchange of educational knowledge. From the 1862 London exhibition onwards educational sections were introduced in the classification schemes. At the following venues special classes for industrial education formed out. The exhibition grounds were an attraction for educators and education officials from all over the world. Beyond the actual exhibitions educators often travelled around in the host country visiting educational institutions and getting in contact with their local colleagues.

After their visits to the exhibitions educators wrote up reports lining out their observations. Based on these reports I want to trace the transnational circulation and appropriation of know-how in the field of industrial education. Using this method we can uncover a variety of transfers which took place in the framework of the exhibitions. In the United States, the manual training movement received considerable impact from the exhibitions. In 1873 American educators travelling to the Vienna exhibitions still considered European industrial training as superior. At the Centennial Exhibition of 1876 John D. Runkle from the Massachusetts Institute of Technology and Calvin M. Woodward from St. Louis got inspired by the representation of the Russian manual training schools which provided solutions for their problems. From the 1880s onwards European educators became interested in the American efforts which started to show first results. Numerous French and German educators wrote up reports about their observations at the Chicago 1893 and St. Louis 1904 exhibitions. One example is the reports of Woldemar Goetze and Alwin Pabst from a manual training normal school in Leipzig. Additionally, we observe inner-European transfers between France and Germany.

4.3 - Vocational education 1

Steering the People: Vocational Education in Argentina and China at the Beginning of the 20th Century

Veronica Oelsner, Barbara Schulte
Humboldt-Universitaet zu Berlin, Berlin, Germany

Session Vocational education 1
Session Date Friday August 28
Time 09:30 - 10:00
Location Room 029

Abstract text

Both Argentina and China faced rapid modernization processes and, concomitantly, huge social and political transformations at the beginning of the 20th century. At the same time, calls for an effective popular - and nation-state oriented - education was intensifying. To many actors, vocational education appeared to be the quintessential form of popular education, since it was directed primarily at those social groups that were, in the actors' view, most threatened by modernization and industrialization, with respect to questions of both livelihood and moral conduct.

Argentine and Chinese elites - among them politicians, educators, entrepreneurs etc. - at first glance seem to have had similar ideas about what kind of vocational education would serve to steer through the dramatic economic, political, and social transformations they were experiencing at the time. However, when looking more closely at the actors' arguments and strategies for or against certain types of vocational education, we can observe how these arguments and strategies are grounded in social and cultural context: representations of vocational education are intimately intertwined with each country's local concerns, interpretations, traditions, and representations of society, education, work, and profession. By investigating the Argentine and Chinese cases from a comparative perspective, we explore how local (historical, social, political) meanings affect both the attraction of certain (often globally migrating) educational ideas, and the transformations these ideas undergo after entering the local context.

4.3 - Vocational education 1

Educating Other People's Daughters: Vocation Education for Middle-Class Girls in mid-Victorian Europe

James Albisetti

University of Kentucky, Lexington, Kentucky, United States of America

Session Vocational education 1
Session Date Friday August 28
Time 10:00 - 10:30
Location Room 029

Abstract text

In the fifteen years following the establishment in England in the late 1850s of the Society for Promoting the Employment of women, almost all countries of western and central Europe saw creation of similar programs to provide job training for so-called 'surplus' women who were not supported by their parents or a husband. Such institutions included the schools founded in Paris by Elise Lemonnier in the early 1860s and the Lette Verein in Berlin, which soon spawned imitators in many other German cities.

Although these vocational courses did, for the most part, charge tuition, there were a lot charitable organizations. As such, they faced two unusual hurdles for Victorian-era philanthropy. The young women whom they aimed to assist came from middle- or lower-middle-class social strata where families were expected to fund the education of their children, especially girls, an attitude that long delayed provision of any public funding for girls' secondary schools in Europe. In addition, such young women were not old or sick, but healthy and of working age; thus charity directed toward them appeared to be assistance to the 'undeserving poor'.

Drawing on a die range of sources in English, French, German, and Italian, this paper will explore the beginnings of these vocational courses for middle-class girls and women. It will focus less on the teaching they offered than on the arguments their founders used to justify extending philanthropy to this new group of recipients. In doing so, the paper will attempt to trace both similarities and differences in the rhetoric used in the various countries.

4.4 - Education & separation seminar

Cultivating 'the reliable and industrious German' - separation and re-education as a special form of national socialist education

Jane Schuch

Humboldt University Berlin, Berlin, Germany

Session Education & separation seminar
Session Date Friday August 28
Time 09:00 - 09:30
Location Room 032

Abstract text

39 Sinti children lived in the children's home St. Josephspflege in Mufingen after their parents had been deported to Nazi concentration camps. The anthropologist Eva Justin, who worked at the 'Rassenhygienische und bevölkerungsbiologische Forschungsstelle des Reichsgesundheitsamtes' (Research Institute for the Preservation of the Race and the Genetic Disposition of the Population, department of the Public Health Authorities) at the time, used these children as research subjects for her dissertation titled 'Lebensschicksale artfremd erzogener Zigeunerkinder und ihrer Nachkommen' (The fate of Gypsies and their descendants after an education dissimilar to that of their race) which she handed in in 1943 in Berlin. Eva Justin observed these children during their daily routines in the home and engaged them in allegedly educational chores such as 'speed potato selection' and shoe polishing. Her observations led her to the conclusion that the re-education of so-called 'half-breed Gypsies' according to the Nazi race ideology was impossible and thus recommended their sterilisation.

Which circumstances led to this experiment of re-education within the national socialist programme for the education of the public which by law excluded any non-Aryan person from public education and thus refused the idea of the re-education of people from other 'races' as a whole? How can this particular case be contextualised and incorporated into national socialist education politics? In attempting to answer these questions Eva Justin's published dissertation as well as the photographs and films accompanying her research serve as reference material.

4.4 - Education & separation seminar

Belgian summer camps : from medical intervention for the poor to 'sun, sea, and discipline' for the middle class?

Bruno Vanobbergen, Martine Vermandere
AMSAB, Gent, Belgium

Session Education & separation seminar
Session Date Friday August 28
Time 09:30 - 10:00
Location Room 032

Abstract text

In 1886 the city of Brussels started with organising the first holiday camps at the Belgian seaside. As for many other European countries, the project of pastor Bion in Switzerland was regarded as an important example of what was called 'les colonies de vacances'. For the Belgian case, two things were important: (1) the law on child labour of 1889, which prohibited the work of children under the age of 12, and (2) the School Controversy (1878 - 1884) between the Catholics and the Liberals, the latter trying to promote official education. This resulted in the creation of all different kinds of small holiday camps for poor and physically weak children. After World War I, the holiday camps became a more common phenomenon as all Belgian pillar organisations (catholic, socialist, and liberal) were convinced that these initiatives had an important political function. Next to this political meaning, the first holiday camps had an important medical task. The starting point for the creation of the holiday camps lay in the immediate relationship between the idea of realizing children's welfare by a healthy country air and ideas on the declining public health and the need for a physical and moral regeneration of the nation. The founders of the holiday camps shared with other reformers the confidence that removing children from their poor and unhygienic home environment would not only strengthen them in a physical way but also would make them better citizens. Therefore, the medico-moral discourse at the end of the nineteenth century promoted segregated institutions sited in peaceful, healthy and rural environments. The medical dimension of the holiday camps was reflected in e.g. the attention for hygiene and the rather strict nutrition schedule. The weight gained after a stay in the holiday camp was considered as a sign of better health. However, as to the different political backgrounds, there were also fundamental differences between the holiday camps. Compared to the Catholic holiday camps e.g. the Socialist holiday camps were characterised by co-education. The socialists felt that mixed groups were necessary to prepare children for later life.

By the end of the 1960's the Belgian holiday camps had their heydays. However, by that time, at least two remarkable things had been changed. First, the focus was much more on the educational dimension than on the medical dimension. Second, the population of the holiday camps shifted from worker's children to middle-class children. In this paper we will analyse these shifts by comparing the different phases within the Belgian holiday camps. At the same time, we will try to explain how the holiday camps changed from a medical institution for the poor to a place of leisure time for the middle class.

4.4 - Education & separation seminar

Pont-Rouge, Roubaix: open-air school, holiday camp and popular sports centre within a politics of hygiene, education and leisure (1931-...)

Geert Thyssen

Katholieke Universiteit Leuven, Leuven, Belgium

Session Education & separation seminar
Session Date Friday August 28
Time 10:00 - 10:30
Location Room 032

Abstract text

The paper will investigate the open-air school of Pont Rouge in Roubaix (France) as part of a larger social and hygienic urban development project. As early as 1914, the city of Roubaix considered the creation of a popular sports centre. Sportive concerns went together with social and hygienic preoccupations, put forward among others by the then socialist city mayor, Jean Lebas, and the councillor responsible for hygiene and public instruction, Doctor Léandre Dupré. The latter advocated para-scholastic measures to prevent children from popular quarters from being affected by the social plague of tuberculosis and joining the city's substantial group of 'social misfits'. At the edge of industrial Roubaix's suburbs, doctor Dupré found some land that could serve as a playground for the city's children, who were invited to spend time there under the watchful eyes of their teachers. In 1920, around 3400 children attended this holiday camp. But after two years it was deemed necessary to allow the most 'needy' among them to benefit from a longer stay. Thus, in June 1921, an 'open-air school' was founded, consisting only of two tents and some other (second-hand) material. By October 1921, the tents had been replaced by military barracks, and 400 boys and girls were present. One year later, in 1922, the city council agreed to build a permanent open-air school, in the immediate proximity of the city, and linked to a sportive centre and holiday camp. The whole project was consigned to Jacques Greber, who had the school completed by 1931, around the same time Roubaix's famous swimming pool - now a national monument and Art and History Museum - was constructed. The latter - called by some a 'palace of the people', testifying of 'both industrial pride tainted by paternalism and stubborn popular culture'- was also ordered by the city council. In short, the open-air school was part of an ambitious politics of public hygiene, education and leisure, aimed not only at working-class children but at the whole population. Architecturally, the school was a hybrid in more than one sense: it had both innovative and conservative aspects, it was literally split in two according to both sexes and it even had a male and female principal responsible of its two respective sections. The question then arises whether the education offered within the school was equally hybrid? Some suggest it was all 'space, open air', and that 'naturally a different kind of discipline installed itself' there where 'one did not impose oneself' but 'engaged' the children. They also point out that a more 'individualized' approach than in regular schools was adopted in that children were organised in classes not according to their age but their abilities. Nevertheless, the official programme still seems to have been followed as closely as possible. While some research has been done, mostly from an architectural point of view, much remains to be said about everyday educational practice from a historical-pedagogical perspective. The paper will try to fill this gap, using scholarly works and archival sources.

4.5 - NGO's

Popular Education, Non-governmental and Faith-based Youth Organizations in Canada, 1940s-1960s

Lorna McLean

University of Ottawa, Ottawa, Canada

Session NGO's
Session Date Friday August 28
Time 09:00 - 09:30
Location Room 033

Abstract text

'The world today is faced with a crisis - a crisis in human relations. Educators are becoming more and more conscious of the responsibility of schools to help overcome this crisis.' This quote is taken from a 1949 teacher education book by C. MacLeod titled, *Citizenship Training: A Handbook for Canadian Schools*. Given that Canadians had previously rejected a national bureau of education which had promoted a specific interest in issues related to citizenship, I wanted to understand how federal agencies, provincial education ministries, non-governmental and faith based organizations responded to teaching citizenship and human rights education. In addition to the work of federal agencies and provincial schools, I have identified a series of male and female faith based and secular youth organizations that promoted various forms of popular education. My paper will focus on the period from the 1940s to the 1960s during a time when scholars have debated the value, structure and practice of particular trends in education as either progressive or traditional. To investigate the activities of these organizations, I will probe the records of individuals and groups to comprehend their involvement in human rights movements, social justice and international peace projects. As well, I will conduct a close textual reading of selected newspapers and textbooks to better understand the pedagogical and public discourses that strived to influence the attitudes and beliefs of youth on issues of civic duties and human rights.

4.5 - NGO's

Non-Governmental Organisations and Popular Education: The Case of the Nuffield Foundation

Gary McCulloch

Institute of Education London, London, United Kingdom

Session NGO's
Session Date Friday August 28
Time 09:30 - 10:00
Location Room 033

Abstract text

Non-governmental organisations (NGOs) have had a continuing and in some ways a growing significance in the history of popular education in the past hundred years. Governments and the state apparatus in general have been increasingly prominent in educational reform and have often become pervasive in the everyday life of classrooms, pupils and teachers in schools. At the same time, NGOs have frequently provided resources, generated ideas and promoted practices that have not only supplemented state provision but also taken a leading role in the further development of state education. This paper considers the case of the Nuffield Foundation (NF), a charitable body founded by Lord Nuffield in 1943. From 1962 onwards the NF became deeply involved in sponsoring a long term development programme to improve teaching in specific subjects in state schools in England and Wales, and this commitment has continued for almost half a century to the present day. This paper sets out to explore the original aims of the NF in sponsoring this programme, to examine the ways in which it engaged with state agencies in establishing its independent role, and to identify the different areas of the school curriculum in which it became committed.

The NF became involved in the politics of popular education from 1962 in particular because of its relationship with another new initiative launched by the Ministry of Education itself in the same year, the Curriculum Study Group (CSG). This was intended to provide a better and stronger service by the Ministry and the inspectorate in the field of curriculum and examinations. It was a radical departure in that the Ministry had previously avoided direct involvement in curriculum matters. Yet it marked the first step in State intervention in the curriculum that was to lead in due course to the 'Great Debate' of 1976, and eventually to direct legal control through the establishment of a National Curriculum under the Education Reform Act of 1988. This paper will reflect on the dynamics of the NF's relationship with the CSG and its longer term implications.

The paper is based on a range of unpublished documentary source material from a number of archival collections housed at the Institute of Education, King's College London, the University of Leeds, the National Archives and elsewhere.

4.5 - NGO's

The renewed influence of the Phelps Stokes Commission Report on the Nigeria Education

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Session NGO's
Session Date Friday August 28
Time 10:00 - 10:30
Location Room 033

Abstract text

The Phelps-Stokes Commission on education in Africa, also known as the African Education Commission was established on the initiative of the American Baptist Foreign Missionary Society to make a comprehensive enquiry into the needs and resources of Africa with particular regard to the quantity and quality of education being provided. It was financed by the Phelps-Stoke Fund. The Commission was appointed early in 1920, and consisted of persons who had direct experience of Negro education or whose experience was of relevance to African education. The commission was set up to:

- (a) Inquire into the educational work being done at present in each of the areas to be studied;
- (b) Look into the educational needs of the people in the light of the religious, social, hygienic and economic conditions
- (c) Ascertain to what extent these needs were met;
- (d) Make available in full the results of this study.

The report, which was published in 1922, indicted the African educational policy for the following lapses:

- (a) That both the government and missionary bodies responsible for education in Africa had differing conceptions of education in the colonies, a situation which led to differing goals of education.
- (b) That the content of education was too narrow and not adapted to the needs and aspirations of the African communities.
- (c) That the missionaries were providing education in accordance with the ideals prevailing in their home country at the time.

The Commission also lamented that many of the short-comings of education systems in the past were due to lack of organization and supervision. It therefore recommended that governments and religious missions in Africa should adopt sound principles of administration, in the areas of supervision and inspection of their educational enterprises. It also pointed out the neglect of the education of the masses and of native leadership. This Commission on education had a remarkable impact on educational development in Nigeria and the rest of Africa. It was the first true commission on education in Nigeria and its thoroughness, accuracy of observation and the comprehensiveness of its scope laid emulative precedence for other commissions which were to play remarkable roles in the development of education in Nigeria in the 1940s and years before and after independence.

This paper identified important areas of renewed influence of the Phelps-Stokes Commission on the new national policy on education in Nigeria. Such areas included the philosophical basis for Nigerian education, the issue of local language to teaching and learning, women education and adaptation of education to the needs and aspirations of Nigerians.

4.6 - Education mothers / mothers as educators

Founding Mothers and Urban Public Education: A History of the Discovery Charter School in Newark, N.J.

Susan Semel

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Session Education mothers / mothers as educators
Session Date Friday August 28
Time 09:00 - 09:30
Location Room 134

Abstract text

This paper provides a contemporary example of women who founded progressive schools. Through an examination of the founding mothers of the Discovery Charter School in Newark, New Jersey, a quasi-progressive urban charter school, serving exclusively low-income children of color, this paper provides a comparative historical analysis of female leadership. Founded in 1997, by former Newark public school teacher Barbara Weiland and Harvard Ed.D. Irene Hall, the school has been successful in lowering the achievement gap between urban students and more advantaged mostly white students in suburban districts.

Unlike the women founders of schools during the progressive era who founded independent-private schools for affluent children (Sadovnik and Semel, 2002), these women founded a public charter school committed to disadvantaged children. The paper supports earlier research that one paradox of progressive education is that it is often democratic education for the elite (Semel and Sadovnik, 1999). However, like these early pioneers, these founders, especially Weiland, are charismatic and sometimes dictatorial, supporting another paradox of progressive education, that its leaders often implement their version of democratic education autocratically (Semel, 1995).

Using historical examples of some of the female founders during the Progressive Era, this paper provides a comparative historical analysis of female leadership styles and school organization and philosophies. Finally, the paper compares the challenges of founding a public charter school to the founding of an independent-private school in the first part of the twentieth century.

Semel, S.F. (1995). Female Founders and the Progressive Paradox. In M. James (ed), *Social Reconstruction Through Education: The Philosophy, History, and Curricula of a Radical Ideal*. (pp. 89-108), Ablex Publishing Company

Sadovnik, A.R. and Semel, S.F. (eds). (2002). *Founding Mothers and Others: Women Educational Leaders During the Progressive Era*. Palgrave/ Martin's Press

Semel, S.F. and Sadovnik, A.R. (1999) 'Schools of Tomorrow,' *Schools of Today: What Happened to Progressive Education?* Peter Lang Publishers.

4.6 - Education mothers / mothers as educators

From Sincerity to Deception: First Ladies' 'Pet Project' of Empowering Rural Women and Children Through Education in Nigeria, 1983-2008

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Session Education mothers / mothers as educators
Session Date Friday August 28
Time 09:30 - 10:00
Location Room 134

Abstract text

In the year 1842, Christian-western education was successfully planted in Nigeria with the establishment of mission schools in Badagry, Abeokuta, Ibadan and Lagos. Urban centres were the early beneficiaries of these schools and this continued for a very long period thereby creating great dichotomy between urban and rural areas. While adults and children in urban areas were exposed to western education and white collar jobs, those in rural areas were not so opportune. Apart from availability of educational institutions, social amenities were also concentrated in the urban areas- electricity, hospitals, pipe-borne water etc. At independence in 1960, vast majority of Nigerians were illiterate and the situation was worse in the rural areas. The rural urban movement became pronounced and it was obvious some steps had to be taken to redress the situation. Efforts were made to establish schools and provide social amenities but it was obvious that a gap already existed especially as regards rural women and children.

Successive governments made several attempts to bridge the gap and succour seems to come in 1983 especially for the rural women when Ibrahim Babangida became Nigeria's Head of state. His wife Maryam instituted a programme tagged 'Better Life for Rural Women' the main objective being to empower women in the rural areas through education and vocational training. Between 1993 and 1998 another first lady, Mrs. Maryam Abacha had her own programme popularly called Family Support Programme which also aimed at empowering women especially in the rural area to enable them contribute to the financial upkeep of their family through education, vocational training and other empowerment programmes. The Child Care Trust of the late Stella Obasanjo between 1999 and 2007 was next on the 'pet projects' and focused education of children from poor homes and the physically challenged. Since June 2007 till date, Turai, Yar'adua's wife has started her own project named 'Women and Youth Empowerment Programme' aimed at empowering women and youths especially in rural areas through education and enlightenment.

The sincerity of these 'First Ladies' at empowering women, youths and children especially in rural areas may not be doubted, however, the problem has been the implementation of the programmes which has not made the impact to be felt as envisaged. Some rural women have accused those entrusted with the implementation of the programmes of turning them into jamborees and means of making money by siphoning the fund meant for the programme into their own pockets. Others have also suggested that since the programmes are targeted towards almost the same group, why can't there be continuity instead of changing names and making it look different.

This paper will therefore look at the sincerity of these ladies through the objectives of their programmes. It will also look at the processes of implementation in terms of human and material resources. Effectiveness of the programmes will be appraised and innovative suggestions and recommendations will also be made to make such projects worthwhile.

4.6 - Education mothers / mothers as educators

The 'Wee Beasties': Informal Education and the Medicalization of Early Twentieth-Century America

Richard Altenbaugh

Slippery Rock University, Slippery Rock, United States of America

Session Education mothers / mothers as educators
Session Date Friday August 28
Time 10:00 - 10:30
Location Room 134

Abstract text

Scientific motherhood involved the re-education of maternal parents in prenatal care as well as in childhood health, part of the larger trend to medicalize American society. A multidimensional movement during the early twentieth century, its doctrine filtered through commercial enterprises, women's clubs, and of course schools. Social observers began to recognize mothers as central to the well-being of children, especially infants. The notion of social motherhood thus emerged in which middle- and upper-class mothers, according to historians, 'shared responsibility for child welfare with public health officials, the medical profession, and ultimately the state.'

This modern age required a rational approach to being a parent. The clock ruled with the application of science to child rearing. It became a systematic process regulating bathing, feeding, toilet training, and walking within a rigid timetable. This technological doctrine also tapped medical science. Personal hygiene became fundamental to good health. Dirt had to be avoided at all costs because it caused diseases. Surgical procedures, such as circumcisions and tonsillectomies, sharply reduced the possibility of illnesses as well. Finally, physicians and child experts developed charts for mothers to monitor the growth and weight gains of their children to measure progress within a normative world.

These messages were conveyed through formal and informal means. In the former, the public schools eventually held sway. Informal approaches proved to be highly diverse according to historian Rima D. Apple. Women's clubs operated as a conduit for domestic science for adult women during the early 1900s. Women residing in rural areas learned about domestic science through agricultural extension programs. Federal involvement in the education of mothers during the first half of the twentieth century grew from three distinct pieces of legislation. Fitting into the emerging culture of scientific motherhood, women's mass-circulation magazines, like *American Motherhood*, *Babyhood*, *Good Housekeeping*, *Ladies' Home Journal*, *Modern Priscilla*, and *Parents'* served as forums to promote nutritional needs, such as vitamins, and reinforce the 'precepts of household bacteriology' through advertisements and advice articles, written by experts. The advertisement of hygienic products, operating as another informal education mechanism, exerted a profound impact on domestic science. They claimed the ability to kill germs as well as prevent them from growing in the first place. The list proved to be endless: cleaning disinfectants, first-aid antiseptics, hand soaps, home water filters, mouthwashes, refrigerators, tin cans, tin foil, vacuum cleaners, and waxed paper. White porcelain bathroom sinks and toilets as well as white ceramic wall tile provided impervious surfaces, repelling bacteria.

This paper argues that guided by educational, psychological, and medical experts, proponents of scientific motherhood maintained the goal of protecting babies and properly raising children; they endeavored to do this by introducing mothers to the gospel of cleanliness. Modern middle-class mothers no longer operated through intuition or mindlessly copied the practices of their mothers. Popular education, through commercial advertisements, government and medical publications, and child welfare agencies, became the means to effectively reach, and ultimately inundate, adult women.

4.7 - Textbooks

On the Role of the Textbook in Popular Education. Mainly 'Orbis pictus' in the 18th and 19th Century

Junzo Inokuchi

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Session Textbooks
Session Date Friday August 28
Time 09:00 - 09:30
Location Room 135

Abstract text

The point I want to make is that the role of the textbook is very important in the development of popular education. Mainly the book 'Orbis sensualium pictus (the Visible World by the senses)' by John Amos Comenius (1652 ~ 1670) in the 18th & 19th century was popularized.

'Orbis pictus' was printed in the year 1658. It is well known as the first textbook with many illustrations in the world. Therefore there are about more than 260 revised editions after the first publication. The purpose of this paper is to consider about the character of the book 'New Orbis sensualium pictus' and the 'Newest Orbis sensualium pictus' in the 18th and 19th century.

They may be divided into three types. In the first place, they have been cut by half. Most of them were published in Vienna in the latter half of the 18th century, but the reason has hitherto been ignored. In the second place, they have not written in Latin. Most of them were published in Poland in the 19th century, but the reason has hitherto been ignored also. Furthermore, the matter of them has been changed from the first edition. We shall call them 'New Orbis sensualium pictus'.

They may be divided into three types about the illustration. In the first place, they have appeared in color print in the 19th century. In the second place, they have figured as the real in the latter half of the 19th century. Furthermore, they have no number in the illustrations. But no studies have ever tried to show the reason.

In this paper I consider about 'New Orbis sensualium pictus' and about the important role of them in the development of popular education.

4.7 - Textbooks

The Legacy of the Enlightenment: citizenship education and nation building in Dutch national history textbooks in the early nineteenth century

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Session Textbooks
Session Date Friday August 28
Time 09:30 - 10:00
Location Room 135

Abstract text

Although the relationship between school education and nation building seems a very obvious one, until now little research has been done on the specific contribution of the Batavian school reform to the process of nation building that took place in the early nineteenth century. Research on the Batavian school reform has mainly focused on its organisational aspects and local practices of implementation. The way in which the goal towards 'civil and Christian virtues' developed by the eighteenth century enlightened discussion on educational reform and laid down in the 1806 law on education was effected largely remains a topic for research. This topic is the more interesting because the first decade after 1806 was a very turbulent one politically: between the enactment of the Batavian school reform and 1813 the Dutch people were confronted with three successive changes of government that put a definite end to the short lived Batavian Republic and resulted in the establishment of a constitutional monarchy. Despite these political changes, the 1806 law on education remained valid until 1857. This presents an interesting paradox: the Batavian school reform was enacted by the Batavian Republic but implemented by the three non-republican governments that succeeded it. How could this political change coexist with continuity in educational policy? Or was this continuity only of a formal or superficial nature? Differently put: to what extent did these changes of government affect the implementation of the notion of citizenship laid down in the 1806 law on education and its underlying enlightened ideals?

For several reasons primary education textbooks on national history as listed on the compulsory lists of schoolbooks issued in 1810 and 1815 are interesting sources to study these questions. To start with, primary education was the most accessible type of education and therefore the most important means towards citizenship education. Furthermore, history as a primary education teaching subject was the subject par excellence which combined the intellectual and moral education of children, the educational goal that laid the foundation of the 1806 law on education. Last but not least, in their account of the past the national history textbooks that were approved of by the successive governments provide insight in the virtues every citizen should practice and the way the past should be interpreted and valued. In my paper I will give an analysis of the notions of citizenship and the civil virtues propagated by the prescribed textbooks on national history (partly dating from the eighteenth century) in relation to their underlying political assumptions and valuations of the past. I will also pay attention to the discussion in educational journals on the importance of the teaching of national history as a means of nation building.

4.7 - Textbooks

A programme of popular education: Ferrer y Guardia's 'Modern School' publishing house (1901-1936)

Antonio Viñao, Pascual Velázquez

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Session Textbooks
Session Date Friday August 28
Time 10:00 - 10:30
Location Room 135

Abstract text

Ferrer y Guardia's life (1859-1909) and work, as well as that of the Modern School founded by himself in 1901 and closed by the government in 1909 are very renowned in Spain but also worldwide. The political, ideological and educational aspects of Ferrer's Modern School have been studied and debated in a number of books, leaflets and articles published in Spain or in other countries. Nevertheless, except for some very occasional references - not always accurate - there isn't any study on the 'Modern School' publishing house that, created by Ferrer in 1901, would survive him, as such publishing house and a personal legacy, until 1920. It is about a publishing company originated as an appendix of the Modern School with the aim, at first, of providing it with textbooks. In its further development, it would go largely beyond this school frame, would survive the governmental closing of the aforementioned school and the death of its founder in 1909, and would turn, throughout the first third of the 20th century, into an authentic initiative and programme of popular education.

The following aspects will be considered in this paper:

1. The different phases of the 'Modern School' publishing house: foundation and consolidation (1901-1906), the successive renewals thereof (in 1907-1909 and 1912-1920) after the respective governmental closings of the Modern School in 1906 and 1909, and its purchase by Maucci publishers, and the new edition of some of its titles by this latter (1920-1936).
2. The whole work (127 titles, 20.000 pages approximately) published from 1901-1920 concerning the authors' nationalities (mostly coming from abroad: France, Britain, Russian, Portugal, Belgium, Italy, Luxembourg, Swiss, Cuba); their ideology (revolutionaries, republicans, anarchists, libertarians, socialists, freethinkers, liberals); the material aspects of the above works (format, size, illustrations), the collections ('Encyclopaedia of Higher Popular Teaching', 'The Great Thinkers'); the contents or topics addressed; the authors having published the largest number of titles (E. Reclus, O. de Buen, Ch. Letourneau, C. Malato, Paraf-Laval, E. Pouget, J. Grave, P. Kropotkine, C. Litran, A. Lorenzo); the translators; and the titles with more success.

4.8 - Religion 1

The Birmingham Agreed Syllabus for Religious Instruction (1975): Learning 'to live and work together in a pluralist situation'.

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Session Religion 1
Session Date Friday August 28
Time 09:00 - 09:30
Location Room 136

Abstract text

It has long been posited that the Birmingham Agreed Syllabus for Religious Instruction (1975) (B.A.S.) represents a 'paradigm shift' (Kuhn, 1962), in the nature and purpose of statutory Religious Education (R.E.) in state-maintained schools in Britain (Barnes, 2007). Traditionally, the B.A.S. has been seen as marking a transition from child-centred, neo-confessional, Christian Instruction to phenomenological, non-confessional, multi-faith R.E. More recently, its aims and methods have been re-interpreted pejoratively as representing a new form of moderate, liberal, ecumenical and secular confessionalism which has led children to misconstrue the nature of religion and to be a perversion of genuinely open-ended R.E. (Barnes and Wright, 2006; Barnes, 2007). Whether or not one accepts these conclusions, the B.A.S. is generally accepted as a point of transition, referred to by Hull as a 'major breakthrough' (1984: 29), and by Priestley as 'the total revolution of subject matter' bringing about 'a totally new orthodoxy' (Priestley, 2006: 1012). At the time, the B.A.S. gained coverage in the local Birmingham and national British press; provoked debates in both British Houses of Parliament; and was the focus of publications, a conference and a nation-wide campaign. Despite this, no detailed historical case-study of the syllabus had ever been undertaken. This paper addresses this lacuna in the historiography of British R.E. by (i) providing a narrative of the events surrounding the formation and implementation of the B.A.S. based upon an analysis of the academic and public discourse in published primary sources, and (ii) setting the publication of the B.A.S. in its historical context on both a national and local level through an analysis of secondary sources including writings on the history of Theology, Religious Studies and R.E.; religious, ecclesiastical and educational history; and the history of race, ethnicity and immigration in Britain. Finally, it argues that, though the ideological impact of the B.A.S. upon R.E. is clear, further exploration is required - through life-history interviews with key informants who shaped the syllabus and practitioners of the subject in the city of Birmingham who taught it - to evaluate the aims of the architects of the syllabus and measure the extent to which the B.A.S. actually shaped the professional identity, curriculum and pedagogy of R.E. teachers at the time.

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4.8 - Religion 1

A 'culture of care' or a 'Christian community'? The role of a Church College in England 1955-2000

Stephanie Spencer

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Session Religion 1
Session Date Friday August 28
Time 09:30 - 10:00
Location Room 136

Abstract text

The new arms presented to the University of Winchester in October 2008 articulate the history of an institution which began in 1840 as a diocesan training college preparing young men to work as school teachers in the Church of England funded National Society elementary schools. The logo of the university also contains the familiar outline of Winchester cathedral, again reflecting the substantial role that the Bishop of Winchester, together with a number of clergy have played and still do play on the governing body. But what does it mean to be a Church College and how did this status impact upon the working lives of those employed at the institution, particularly in the increasingly secular society of the late twentieth century. Did it make a difference to the institution for the students or for those who taught? Jenny Nias has written of primary teaching as a 'culture of care', did this culture of care extend into the institution which provided the academic grounding for her highly successful career? The paper explores the extent to which this was a caring community based around Christian values or a successful quasi secular institution which managed rather than celebrated its religious origins. Using material drawn from questionnaires and interviews the paper explores the way that the experience of working in a church college has been framed by those employed at the institution in the second half of the twentieth century. It considers other possible factors which contributed to a community that still prides itself on a caring ethos for its students; the small size, the vocational nature of some of the courses and the backgrounds of the students who chose to attend. The schools in which the students were being prepared to teach were not the elite public schools but the full range of state funded schools. The values that the alumni took into these schools may have originally been inspired by specifically Christian principles. Did these values change as the requirement to attend daily chapel ceased and secular entertainment challenged the dominance of the Student Christian Movement in students' leisure hours? It was very clear from earlier stages of this research that individuals made a definite decision to come to Winchester, not as a second best to a three year university course, but as a result of the high reputation gained by the college for the dedicated professional teachers that it produced.

Nias, J. Primary teaching as a culture of care, in Prosser, School Culture, 1999

4.8 - Religion 1

The public and the private in Brazilian education in the Republic (1889-1895)

Wenceslau Gonçalves Neto

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Presentation in Spanish

Session Religion 1
Session Date Friday August 28
Time 10:00 - 10:30
Location Room 136

Abstract text

In Europe, especially in the second half of XIX century, the national education systems were created under state control which was in charge of people instruction and to spread liberal principles in the society. In Brazil, even this model were in the politician leaders minds in the 1880 decade, only after the Republic were proclaimed in 1889 the government will try to establish secular education and the creation of a national instruction system. In the first case it took place in the Provisory Government very first years and supported in 1891 Brazilian Constitution. In the second one, however the republican speech acknowledged the neglect in the education in Empire Period and defending the instruction transformation power to reach the progress, the firsts decades had frustrate and humble results caused by the State omission in taking the responsibility in its hands.

Our investigation aimed to explore the incestuous relation between public and private interests in Minas Gerais state and in Brazil, this situation allowed the national power partially dispel from education offer. Initially we use the laws to observe how the instruction were defined in official rules, how the State divided its own responsibility and private institutions which received efforts and investments from the government. These official documents are: Brazilian Constitution (1891), Minas Gerais state Constitution, D.C. Union decree about public education (1890), Instruction law (1892) and Minas Gerais instruction rules (1893), laws number 1 and 2 of Uberabinha, town in Minas Gerais state (1892), traversing about public instruction and scholar rules. Besides it, we consult newspapers, proceedings from Uberabinha and Ouro Preto City hall (Minas Gerais state capital in that period), laws projects, notes and letters (1892-1895). We seized obvious approaching between public and private enterprises. In all documents there are clear mentions defending free and secular instruction, subsidies in favor of private teachers or private schools, scholar founds creation and the encouragement of the privates to donations such as ground, buildings were the state or city government could settle schools.

Therefore, we comprehend that the legislation do not represses private education neither monopolizes instruction control, but it promotes the approaching of private enterprises relaying on their hands efforts to offer popular education which should be state responsibility.

5.1 - Societies

A 'mission to civilise': The popular educational vision of the Anglican Mothers' Union and Girls' Friendly Society 1886-1921

Susan Anderson-Faithful

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Session Societies
Session Date Friday August 28
Time 12:15 - 12:45
Location Room B

Abstract text

In the 'Third Object' of the Mother's Union, Mary Sumner, its revered foundress, asserted an ambitious educational vision in which 'every mother should be a worker' for promoting morality in public and private life. It was the mission of the Mothers' Union to raise the consciousness of mothers as to their role as the most influential educators of the young. As exemplars of Christian values in family life, they were considered to be ideally placed for the training of future citizens. In the view of Mrs Sumner moral virtues were requisite for promoting social order and the success of the empire. Individual responsibility was emphasised within a supportive network of meetings, fellowship and celebration.

The Anglican Mother's Union and its sister organisation, the Girls' Friendly Society operated to promote cohesion within existing social hierarchies. Yet, the message of both organisations was overtly inclusive. Despite a complicity with existing patriarchal power structures the rapid growth and considerable world wide membership, of the Anglican Girls' Friendly Society and the Mothers' Union is indicative that their message found a receptive audience, who drew empowering sustenance from the affirmation of their worth as mothers and homemakers made them significant as citizens.

The Girls' Friendly Society under its motto 'Bear Ye One Another's Burdens' aimed to provide patronage for girls and unmarried women 'of unblemished character' and to educate them in habits of domesticity and morality. Through the promotion of emigration it asserted the civilising role of respectable Christian women as colonists and offered them the promise of good employment and implicitly, prospects for marriage. The Mothers' Union actively supported missionary work and celebrated its links with overseas workers.

The Girls' Friendly Society and the Mothers' Union drew authority from and asserted a vision of womanhood which rested in the social practice of 'separate spheres' and the Anglican religious doctrine of the subordination of women. Both organisations acknowledged the ideology of woman's spiritual refinement, moral sensibility and nurturing rule over home, the domestic refuge from the world, ideas articulated by Wilberforce and Ruskin in a tradition also influenced by Evangelical and Unitarian conceptions of the role of women.

The Leadership of the Mothers' Union and the Girls' Friendly Society was assumed by ladies who were conscious of the philanthropic and religious obligations of their prominent social status. They were alert to the moral dangers of contemporary life, and sincere in their religious convictions. These women were linked by locality, class and in frequent cases kinship and the religious field of their clerical relatives. Their modus operandi relied upon networking through mutual membership of organisations, locally and transnationally in support of causes such as temperance or missionary work. The energy and application to philanthropic causes demonstrated by these women suggests that they were asserting their own claims to citizenship as well as those they sought to improve.

5.1 - Societies

Enlightenment, progressive education and Jewish nationalism at the turn of the 20th century in Russia and Palestine

Yehoshua Mathias

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Session Societies
Session Date Friday August 28
Time 12:45 - 13:15
Location Room B

Abstract text

Historical background: The following presentation refers to the didactic writings of educators and historians affiliated with the 'Society for the propagation of enlightenment among the Jews'. The society was founded at the end of 19th in Russia and in a short time it became the main agent in the diffusion of ideas of enlightenment and nationalism among the masses of Jews in Russia. Among its main activities were the courses for teachers of primary schools which took place during the first decades of the 20th century in Grodno, Russia, also known as 'The Grodnian Courses'. The writings of some of the leading educational figures in these courses, Cahanstam .Tchserna, Dinburg (Dinur) laid the foundation for modern methods of history teaching in Jewish primary schools in Russia and Palestine .

Frame of analysis and findings in our analysis we shall focus on several topics :

- (1) The influence exerted by the ideas of Rousseau, Pestalozzi, Froebel , Herbart on the authors and teachers in Grodnian Courses .
- (2) The progressive methods in history teaching advocated by the authors of these courses ,for example , moving from the present to the past , from the familiar to the unknown , from the knowledge of the particular and concrete to the knowledge of the general and abstract, etc.
- (3) The cognitive and emotional impediments in teaching history at primary schools and the didactic methods to overcome them. The teaching of Jewish history to Jewish children in Diaspora seemed to be particularly difficult since it could not be retraced from the physical surrounding in which the children lived.
- (4) The language in which teaching should take place was one of the most controversial pedagogical issues of the time. Most of the authors took a stand for Hebrew although it was not the spoken language of the Jewish children.

Some (temporary) conclusions:

The most striking feature, in my eyes, of the above didactic discourse seems to be in the homology displayed by it between an analysis of the psychological and epistemological difficulties in teaching Jewish history and the hardships suggested by Zionist ideology in the Jewish existence in Diaspora. This homology underscores the latent function of the pedagogical discourse in constructing teachers' national consciousness. However the pledge for Hebrew displays the incoherencies of the discourse.

In Imagined Communities (1991) Anderson pointed out how census, maps, museums, novels etc., forged national consciousness whereas Foucault challenged the notion of scientific knowledge by displaying in The Archaeology of Knowledge (1969) the disrupters and discontinuities in the modes of discourse which produce scientific knowledge. It seems that the Grodnian Courses were doing both , (a) forging the national consciousness of Jewish primary school teachers (b) displaying the ruptures, conflicts and discontinuities in the production of modern pedagogical knowledge.

5.1 - Societies

Philanthropy, hegemonic control and people's enlightenment: The Society for the Promotion of People's Enlightenment in Norway 1850-1870s

Sigvard Tosse

Norway

Session Societies
Session Date Friday August 28
Time 13:15 - 13:45
Location Room B

Abstract text

The evolution of popular adult education in the 19th century has, in many countries, passed from a genesis in a philanthropic phase to a socio-political phase. The founding of the Norwegian Society for the Promotion of People's Enlightenment is in many ways the last great educational initiative from philanthropies that in the middle of the 19th Century joined forces with the Establishment to secure hegemonic control. Its heydays were the 1850s and 60s and. Until the social movements took charge of popular education in the late part of the 19th Century (the socio-political phase) the Society represents the most original, unique and impressing national initiative of promoting enlightenment of the people, What makes this special interesting and worthwhile of studying is its ideological mixture of residual, dominant and emergent educational ideas. In this way it illuminates an era of popular education in Norway and its cross-cultural influences. The paper is aiming towards a contextual analysis of the Society's philosophy and educational ideas and work.

The background for the educational initiative is the boom in the 1840s which brought forward a new reasoning of adult education as a factor in economic growth which in turn would create the basis for improved living standards for the working class. The classic liberalists of the time believed in self improvement and self education as the solution of poverty, social and moral problem which were supposed to hamper progress. Thus social integration was to be achieved by way of enlightenment and education as well as by material means. Another dominant philosophy of the time, mediated by the Danish priest Grundtvig, was the Romantic ideas of a national spirit (Volk Geist). These ideas formed the basis of the discovery of the people and the founders of the society explicitly addressed the purpose of the revival, development and refinement of the national spirit.

A main impetus for the establishment of the Society was, however, the contemporary social, religious and political unrest. The influence of various dissenting sects, particularly that of Mormonism, was a growing concern. Even more worrying was the successful organizing of the first Norwegian labour movement in the wake of the 1848 revolution in France. Although the labour movement was severely suppressed by the government and the leaders were imprisoned, there was a deep concern that revolutionary ideas might gain a foothold in the country unless suitable measures were taken. Also this threat was to be met by enlightenment to the people such that the vast masses should not become blind tools in the hands of agitators, as one of the pioneers said.

The invitation to the founding of a Society for the Promotion of People's Enlightenment, published in the newspapers April 1850, was signed by an imposing number of 26 prominent persons, among them six professors and one cabinet Minister. The Society's first chairman was Hartvig Nissen, by that time one of the leading educationalist in the country. He started his work with publishing a journal, Folkevennen (people's friend), and choose a teacher grown up in humble conditions as editor. This demonstrated the adopted strategy; to educate and enlighten the people by help of teachers and other person who were supposed to be best qualified to convince people from the lower classes the innate value of education and informed thought. The Society consciously focussed its activities on the growing middle-classes and Nissen reasoned that through their moral and intellectual attraction they could steadily draw greater numbers of the lower orders into its enlightened midst.

Despite the Society's great visions it failed to trickle down learning. Its plans to organize local societies around the country were never realised. Attempts by some of the pioneers of offering lectures to the working class also failed. The Society's journal Folkevennen remained in fact to be the only important activity. The first ten years it attracted a number of 4-5.000 subscribers, but from the 1870s the membership of the Society (identical with subscribers) declined. It literally died out and left off in 1900 because of increasingly economic deficiency.

5.2 - Nation building 2

A Unique way to create a nation: The Turkish Nation Schools

Filiz Meseci Giorgetti

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Session Nation building 2
Session Date Friday August 28
Time 12:15 - 12:45
Location Room C

Abstract text

Turks converted to Islam in the 10th century. Islam religion and culture has deeply influenced the Turkish language. Ottoman Turkish was written in the Ottoman Turkish script, a variant of the Perso-Arabic script, which is a writing system that is based on the Arabic alphabet. However, the Arabic alphabet was not suitable for written Turkish. Depending on the increasing numbers of schools and textbooks, the alphabet problem became an important issue. Therefore in the early years of Republic of Turkey, the Arabic alphabet has replaced by the modern Latin one in 1928. This reform was not a simple alphabet revolution. This was the most important encoding of secularism. The Latin alphabet could serve the communicative needs of a nation that was to be integrated in western civilization which was almost equated with modernism and secularism. Statistics reveal that the literacy rate in Turkey at the time of its foundation in 1923, generally ranged between five and ten per cent. Turkish Alphabet Revolution marked the start of a nationwide literacy campaign, and 'nation schools' were opened at the end of 1928 to promote literacy. The nation's schools were not merely schools that founded with the objective of promoting literacy; in these schools civics was also taught. Acquisition of Turkish citizenship consciousness was the other important objective. According to The Nation Schools Regulation, males and females between the ages of 16 and 45 in Turkey had to attend to these schools. Between the years of 1928 and 1950, more than 1.5 million people gained literacy certificate from the Nation Schools. In Turkey, the percentage of literacy in 1927 was 10.7, by the year of 1940 this had increased to 22.4 percent. Undoubtedly, the Nation's Schools made an important contribution to the national education. The purpose of the present study is to consider the aims of and the curriculum implemented in the Nation Schools and to highlight the pedagogical and social outcomes of the Nation Schools experience in Turkey. A qualitative research method was employed to obtain theoretical and analytical data by subjecting to scrutiny the records pertaining to the no-longer active Nation Schools. As the first step, a survey was undertaken of the relevant legal acts, statutes, and regulations pertaining to the Nation Schools. Notice was also taken on the relevant debate in the Turkish Grand National Assembly as reflected in the official minutes of the proceedings and the public response appearing in the daily newspapers. In addition, equal weight was accorded to the monographs and the studies as records on the subject.

5.2 - Nation building 2

From Evangelization of the Indians to Instruction of the People: Missions and Schools in North of Mexico

Adelina Arredondo

ICE, Cuernavaca, Mor., Mexico

Session Nation building 2
Session Date Friday August 28
Time 12:45 - 13:15
Location Room C

Abstract text

Chihuahua, in the North of Mexico, was one of the most distant regions from the Viceroyalty capital of New Spain and both shorelines, Atlantic and Pacific, limited for vast deserts and craggy mountain ranges. Perhaps this is why colonization occurred later than in the rest of the country. Along with the first Federal Republic in Mexico (1824), three years after independence from Spain, the first legislatures of each state of the federation included the promotion of public instruction among their functions. The government of Chihuahua assumed, from the beginning, as an essential objective the education of the citizens.

Within six years, the local government established 72 public primary schools and a Literary Institute, which offered Grammar and superior courses. But the official discourse was the speech of the winners. In this discursive context the schools were the fruit of the fighting for the independence, because they said that the ancient government was just dark and retrograde and the Crown wanted the people to live in ignorance. The Independent government declared that its aim was to make a new democratic republic, through public, free and compulsory schooling for all the people.

The independent government of Chihuahua State reported that primary schools were created in 60 towns by 1831. I found that in 43 of these towns, there already existed missions or other kind of religious establishment. So, most of the new schools of the Independent government had antecedents in some kind of schooling tradition.

What kind of difference existed between the education provided for the missions and for the modern schools in the towns of Chihuahua? What were the goals in both kinds of establishments? Did the new schools bring a new kind of awareness for the people? Were the new schools a way to spread emancipation, equality and democracy? How did people of the rural towns reacted to schooling?

In the paper, based in primary sources, I will explain: 1) the socio-political context in Chihuahua after and before the war of Independence; 2) the situation in the missions settled before Independence (Jesuits and Franciscans); 3) the effects of the Jesuits expulsion on education of the people; 4) how this process of establishing primary schools of the first independent government of the state was carried out, and, 5) some of the consequences of the schooling in the rural towns of the municipality of Chihuahua.

5.2 - Nation building 2

Educate the people and regenerate the Brazilian nation

Heloísa Rocha, Maria das Graças Magalhães
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Presentation in Spanish

Session Nation building 2
Session Date Friday August 28
Time 13:15 - 13:45
Location Room C

Abstract text

Since the beginning of the nineteenth century, popular education was represented as the possibility of situating Brazil alongside so-called civilized nations. Education would be a means of acting upon a broad population perceived as backward and ignorant. How the nation was configured racially, particularly in view of the ongoing slave trade, became an element of central importance. Elite discourse about race and education has been framed, since the nineteenth century, around principles of 'racial progress'. These principles became a particular area of stress in the 1920s, when education and health policy became sites of state intervention imagined as means of redeeming the Brazilian population from ignorance and disease, regenerating the nation. Popular education came to be envisioned as part of a broader reform of cultural practices intended to instil healthy life habits, constituting a strong, healthy, productive and orderly 'Brazilian man'. This paper analyses hygienic education projects by which young students were taught habits that were intended to make them Brazilians, redeeming them from supposed ignorance, anomie and disease, acting upon them to liberate a country framed as a 'vast hospital'. For such, this study analyses educational books of Hygiene produced for elementary schools, identifying markers for constituting the 'Brazilian man', and examining the hygienic prescriptions they articulate.

5.3 - Vocational education 2

Popular education in industrial Catalan cities in the 19 Th. Century: the actions of first ateneos

Montserrat Gurrera-Lluch

Universitat de Barcelona, Societat Història de l'Educ.Països llengua Catalana, Barcelona, Spain

Session Vocational education 2
Session Date Friday August 28
Time 12:15 - 12:45
Location Room 029

Abstract text

The politic and economical revolutions in Spain during the 19th century raised new needs in educational, socialization and cultural levels. Although Industrial Revolution was not introduced homogeneously, the new production techniques demanded an increase and extension of education to social sectors that the Old Regime did not take into account. The government had to organize and finance a new modern educational system. In 1.860, there were 75% illiterate people, and the working urban class, increasing very fast, had few possibilities to attend school. That implied to organize actions in adult education in parallel to school which were often carried out by new associations created in this context.

Industrial Revolution was strengthen in Catalonia by the first half of the 19th century. It first affected to Barcelona (the capital of the region) and, by mid-century, it affected to the cities who had good transportation infrastructure (Mataró, Badalona, Terrassa, Manresa, etc.). In this context, the new ways of cultured and popular socialization had an important role in teaching values and ideas. There were cultured and elitist organizations like Ateneo Catalán (then named Ateneo Barcelonés) created in 1860. But there were many other popular associations working in cultural, educational and recreational levels with different and changing ideologies like Centro de Lectura de Reus (1859), Ateneo Catalán de la Clase Obrera de Barcelona (1862), Ateneo Manresano de la Clase Obrera (1864), and some others that proliferate between 1868 and 1873, period known as the Sexenio Revolucionario.

In Mataró, Societat Mataronesa de Amigos de la Instrucción was founded in 1854 then named Ateneo Mataronés in 1856. The founders liked to say that it was the first Catalan Ateneo addressed to the working classes. Their members were from the progressive middle-class that, after the changes due to the Industrial Revolution, wanted to influence in the cultural and social aspects of the city, which was living in a lethargic atmosphere by the middle of the 19th century.

They organized different activities addressed to the associates: weekly academic activities (with classes and speeches) and a private sitting room with books and newspapers. They also organized open free public lessons at night for boys about grammar, writing, arithmetic's, geometry, drawing, French, etc., The lessons were taught by associates and collaborators, and they are very popular in sectors like artisan, commercial and working people.

The promotion of reading is especially important in the private sitting room, that by 1864 we can already consider a library with 75 titles, 193 volumes and 13 newspapers. In 1866, the Popular Library was created. The staff was a director and manager with a standing order. They had a book catalogue and a borrow service was opened. The founders said it was the first in Spain with those characteristics. In 1870 the library already had 980 volumes and in 1871, after an agreement with the Town Hall, it became the Public night Library. In 1890 the library was taken over by the Town Hall, which in 1929 created the Popular Library that still exists.

5.3 - Vocational education 2

Coimbra between Popular and Professional Education

Aires Diniz

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Session Vocational education 2
Session Date Friday August 28
Time 12:45 - 13:15
Location Room 029

Abstract text

In Portugal, during the 19th Century, a new emphasis was put on Popular Education. It was seen as a way to a new and competitive society, where social and economic problems were resolved by the Public School. This educational strategy got a strong push forwards with the liberal victory over the absolutists in the Civil War. At the same time Portugal was also changing from a feudal system to a capitalist way of life.

On the other hand, Coimbra University, as a Church Institution, was losing its land obtained during the feudalistic period. But, until 1859, it was the head of the Portuguese Educational System because the University Board, through the Public Instruction Superior Council, was in command of the primary school system and the secondary instruction, including the private and popular schools. This had important consequences for the educational system and also for the social discussion about the curriculum of public and popular instruction. Along the years, in Coimbra, this curriculum was discussed in the popular newspapers, as well as the professional instruction as a condition for agricultural and industrial change. Remarkably, university professors joined this discussion. This situation came to an end in 1859 with the transfer of the Public Instruction Superior Council to Lisbon. This change had practical consequences for the political importance of Coimbra University, and dramatic consequences for local economic and social life.

Another moment of change was coming in 1870 with Antonio da Costa, an ephemerous minister of Public Instruction that believed in State effort and private initiatives by popular and labour organizations. So, we saw a lot of individual and collective initiatives of a beneficent nature that changed many villages and towns in an educational way. The subjects of the educational discussion changed. It marked the emergence of a new agent of transformation, the school-inspector. He was a professional that observed the functioning of the system with the aim of correcting educational defects. He gave advice and provided counsel to the teacher and also contributed to the public revaluation of culture and technology in the countryside. He had the mission of fighting against local political and religious barriers to popular education and, finally, he led the examination process and the official practice to give awards to the excellent and good pupils.

The decade 1880 was marked by an educational reform that included an upgrade of the teacher formation through yearly Pedagogical Conferences. In Coimbra, the industrial and agricultural education reappeared as a corollary of popular instruction, revaluating popular and scientific knowledge. In the end, this had insightful consequences for the curriculum of industrial education. With the New School ideas, new matters entered into the curriculum. As a consequence manual work, physical education, and scout craft practices among others educational innovations, entered pragmatically into the popular education of Coimbra. So, with the help of an entrepreneurial counsel board, the support of political forces, persistent community efforts, and the teachers' daily work, an industrial school was constructed.

5.3 - Vocational education 2

Evaluation of the Activities of the Christian Missions in the promotion of vocational education in Nigeria

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Session Vocational education 2
Session Date Friday August 28
Time 13:15 - 13:45
Location Room 029

Abstract text

The world today is experiencing a rapid change in technological advancement as a result of the development of vocational education. Vocational skills development is an important factor in the drive to enhance productivity, stimulate economic competitiveness and raise people out of poverty. Over the world, vocational education is always an integral part of national development. The Nigerian National Policy on Education (1977) sees vocational education as the type of education that leads to the acquisition of practical and applied skills as well as basic scientific knowledge. It is a phase of education wherein emphasis is laid on occupational preparation. Vocational education also aims at providing training to develop skills, abilities, aptitudes, understandings, attitudes, working habits, etc. It is that aspect of education that develops an understanding of work and appreciation for craftsmanship, competency in social responsibilities among others. Vocational education was introduced to Nigeria by the early Christian missions during the colonial era. Most African educators claimed that vocational education introduced by the Christian missionaries during the colonial era was not as successful as the grammar school education.

This presentation evaluated the activities of the some early Christian missions including the Church Missionary Society, the Wesleyan Methodist Society, the Roman Catholic Mission, the Baptist Missionary Society, and the Presbyterian Mission in their efforts at promoting vocational education in Nigeria during the colonial period.

The paper analyzed the co-operative efforts of the British colonial administration on the promotion of vocational education in Nigeria. It also identified reasons for the failure of vocational educational projects provided by these missions in the country.

5.4 - Nursery schools seminar

'This abominable State intervention.' The nursery school in the debates around the 1918 Education Act.

Kevin Brehony

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Session Nursery schools seminar
Session Date Friday August 28
Time 12:15 - 12:45
Location Room 032

Abstract text

Popular education in the form of schooling for the poor had been made compulsory from the age of five in 1880. In 1918, after a long campaign, legislation was passed in the form of the Education Act that contained sections permitting local education authorities in England and Wales to supply, or aid in the supply of, nursery schools for children under five. At a high level of abstraction the debates focussed on the proper extent of the public realm inscribed in the state and that of the family and its location in the private sphere. Moreover, the public/private distinction appeared also in the form of debates, which also resonate today, over the relationship between philanthropic or voluntary action and collective provision and administration.

The debates both within and outside Parliament addressed a number of central questions, many of which remain unresolved. Among them were the most appropriate place for the child under five and the role of mothers. Related to this was the question of the grounds on which nursery schools were to be provided and the citation of health and poverty as the main ones. This, in turn, was connected to whether or not children under five required care or education and the age at which compulsory schooling should begin. Furthermore, much of the discussion of the care/education binary revolved around conceptions of children's capabilities at different ages and the institutionalisation of the care and education division in the day nurseries and nursery schools and their purposes.

Participants in debates on education policy debates frequently invoke their own experiences as pupil or as parent. Those over state support for nursery schools were no exception but what is also explored here is the way a field long thought of as belonging exclusively to women was, in Parliament, the sole preserve of men. In addition, representation of working class family life in an arena with few working class representatives also provides an opportunity to investigate how this absence was negotiated.

The paper concludes with an assessment of the broad debate and its outcome and considers whether it was a top down, Bismarckian welfare intervention or the result of a successful class, or other social struggle, that brought about state support for nursery schools.

The paper draws upon records of the Board of Education in the National Archive, Parliamentary Papers, Hansard and contemporary newspaper accounts.

5.4 - Nursery schools seminar

Nursery schools for the few or the many: Childhood, Education and the State in mid-twentieth century England

Amy Palmer

Roehampton University, London, United Kingdom

Session Nursery schools seminar
Session Date Friday August 28
Time 12:45 - 13:15
Location Room 032

Abstract text

What is a Nursery School and who is it for? In the years following World War I and the 1918 Education Act, The Board of Education made clear that they believed there were three types of children in Britain - those who needed Nursery Schools to rescue them from degradation, those for whom a less expensive Nursery Class would do the job adequately and those who would be better off staying in their respectable homes with mother. This position was vigorously defended by successive Presidents of the Board and their officials' right until the outbreak of World War II. However, by the time the 1944 Education Act was framed, national policy towards pre-school provision had undergone a major transformation, indicating a whole new perspective on the nature of childhood and the purpose of education: Nursery Schools could provide the best start in life for everyone and should be available for every child whose parents wanted them. This paper aims to uncover the story behind this significant change in direction. It relates the behaviour of the policymakers to the social, economic and political pressures they operated under. It considers the nature and effect of the 'educational space' beyond the immediate circle of politicians, where other voices - the Nursery School Association, teachers' unions, the Committee on Woman Power - could make themselves heard. It raises questions about the effect of war on both the individual and the national psyche and the ways in which the experience of war changes - and does not change - fundamental beliefs about education, citizenship and the state. The consequences of the new policy for teachers and children in the post-war period are also discussed. Taking an essentially interpretative stance, this paper is based on analyses of political documents and the contemporary educational and press. Key sources include material held at the National Archives at Kew, at the London Metropolitan Archives and the records of the Nursery School Association held at the London School of Economics.

5.4 - Nursery schools seminar

Erziehung as Social Work: J.H. Wichern (1808-1881) and his contemporaries

Kristen Nawrotzki

Roehampton University, Heidelberg, Germany

Session Nursery schools seminar
Session Date Friday August 28
Time 13:15 - 13:45
Location Room 032

Abstract text

In the first half of the nineteenth century, the German states, like other parts of Europe, saw socially-minded citizens experiment with prototypical institutions for the care and education of young children outside the home. As urban centres grew and women were increasingly drawn out of their homes as part of a growing industrial workforce, the result was considerable upheaval in families, communities and society at large. Compulsory schooling enjoyed considerable support on the part of German Lutherans (it having been a favourite cause of Luther himself) and as early as the late eighteenth century, mass schooling in the form of the Volksschule was made compulsory in the Kingdom of Prussia. Charity institutions for the care of the poor and the sick also had a long history in the German states, mostly in connection with Catholic and Protestant religious orders. Thus it is unsurprising that those concerned with the welfare of orphans, the disabled, the aged and the rising numbers of children of working mothers - began to look to similar, Christian-inspired institutional forms of care.

This paper will examine the work of one of these, the Lutheran Minister and Christian socialist Johann Hinrich Wichern (1808-1881). A founder in 1833 of the Rauhes Haus home for neglected children in Hamburg and initiator of the German Inner (Home) Mission in 1849, Wichern was a prolific author on social and child-rearing questions (Sozial- und Erziehungsfragen) during much of the nineteenth century. Based upon Wichern's writings and those of his contemporaries (especially Friedrich Froebel [1782 - 1852], but also Theodor Fliedner [1800-1864], Julius Fölsing [1818-1882] and Johann Georg Wirth [1807-1851]), this paper offers an analysis of care and early education for children in early nineteenth-century Germany. In particular, the paper examines the conflicts between Wichern's and his contemporaries' competing beliefs about the education and care of young children, and the roles to be played by the state, by trained educators, and by the religious establishment in each. It then relates those conflicts to patterns of institutional development in other countries at the same time and in Germany after the mid-nineteenth century.

5.5 - International organisations

UNESCO's Fundamental Education, 1945 to 1958

Joseph Watras

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Session International organisations
Session Date Friday August 28
Time 12:15 - 12:45
Location Room 033

Abstract text

This paper will describe an effort that United Nations Educational, Scientific, and Cultural Organization (UNESCO) undertook from 1945 to 1958 to encourage international cooperation in a fight against poverty. The aim of this paper is to trace the development of fundamental education, to show the educational influences that underlay its spread, and to consider the factors that led to its end.

In making a definition of fundamental education, UNESCO officials resisted anything that could limit their efforts. In the main, they employed models that used literacy to teach adults how to improve their own living standards. Many of the educators who designed this effort had taken part in progressive education reforms in the United States and Europe. As a result, they seemed to have a bias against formal education. These included Margaret Mead, an anthropologist, who had worked on the Progressive Education Association's Commission on the Secondary School Curriculum for the Eight-Year Study. Isaac Kandel, professor of Teachers College, Columbia University, who had provided information about educational developments since 1924 in the Yearbook of the International Institute of Teachers College and joined in several New Education Fellowship conferences. In a short period of time, Willard Beatty joined the effort as a director of fundamental education. He had been president of the PEA during the Eight-Year Study and director of education for the U.S. Bureau of Indian Affairs during the years U.S. Commissioner of Indian Affairs, John Collier, sought to end federal efforts to assimilate Native Americans.

The first project of fundamental education took place in 1948 when the Haitian government asked UNESCO to begin a pilot project of fundamental education in Marbial Valley located in south end of the island. Because the population of 28,000 was more than the land could support, the area suffered from deforestation and soil erosion. As a result, poverty, and illiteracy were rife. UNESCO wanted to use literacy to teach adults such things as techniques to improve agricultural production, methods to prevent soil erosion, ways to begin small industries, and steps to improve health conditions. Unfortunately, the UNESCO officials met extraordinary obstacles.

The experiences in Haiti illustrate the difficulties assessing the value of fundamental education. For example, UNESCO never made an official announcement or a public report of the events. Nonetheless, in 1952, UNESCO terminated aid to the project in 1952 and changed the nature of fundamental education efforts. If nations undertook projects, UNESCO would provide technical support.

Instead of program evaluations, fundamental education workers described their failures as challenges requiring more resources. As a result, they moved into a wide variety of different types of projects. To explain the end of fundamental education, commentators point to such factors as UNESCO's inter-bureau competition, complaints from UNESCO delegates from various nations that fundamental education was a form of colonialism, and resistance from nations such as the United States to contribute adequately. Commentators do not contend that the failures of fundamental education influenced UNESCO to end such projects.

5.5 - International organisations

Educating the people for the Cold War Educational policy and politics in the Post-Sputnik Era of the US

Daniel Tröhler

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Session International organisations
Session Date Friday August 28
Time 12:45 - 13:15
Location Room 033

Abstract text

The Sputnik-Shock in 1957 led to manifold reactions in educational politics and policy. Most remarkable is the US National Education Defense Act in 1958 with the promotion of sciences, mathematics and modern languages as well as the debates around the 'Human Capital' in Education around 1961/62 (Theodore W. Schultz, Gary Becker).

Quite unnoticed by the dominant national discourses in education this specific economical discourse - national defense discourse and Human Capital Theory - opened up into the educational ideology of the OECD, focusing in the PISA assessment almost on exactly the same school subjects as the National Education Defense Act in 1958: Sciences, Mathematics and Mother tongue.

The paper examines the roots of the Cold War Ideology with its implications up to today.

5.5 - International organisations

International teachers' union organizations and the Cold War.

Harry Smaller
York University, Toronto, Canada

Session International organisations
Session Date Friday August 28
Time 13:15 - 13:45
Location Room 033

Abstract text

It is perhaps not surprising, especially in the aftermath of war, that education and global peace rest strongly in the minds of many teachers. Certainly this might help explain the upsurge of interest in establishing international organizations of teachers following global conflict. For example, such networking discussions began among teachers in Europe in 1870, immediately following the French-German conflict - although it was not until 1905 that the International Bureau of Federation of Teachers (IBFT) was firmly launched, with a strong agenda for promoting enduring peace. By 1914 this organization represented almost 400,000 teachers across fifteen European countries, but unfortunately was quickly and permanently shattered by the nationalistic forces unleashed by the First World War. However, another European-based international group of secondary school teachers, the forerunner of the Federation Internationale des Professeurs de l'Enseignement Secondaire Officiel (FIPESO), was also in place by 1912, and continued for a number of decades afterwards.

In addition to FIPESO, the decade following the First World War saw a number of new international teacher networks coming together, including the Education Workers' International (EWI), the International Federation of Teachers' Associations (IFTA) and the International Trade Secretariate of Teachers (ITST) all based in Europe, and the World Federation of Education Associations (WFEA) centered in the USA. Again, high on their lists of priorities was the exploration of ways in which education might assist in achieving long-lasting peace, and a number of international pedagogic projects and other activities were developed and undertaken, with those hopes - albeit ultimately futile - in mind.

Following the Second World War, some of these international teachers' organizations regrouped, while others started afresh. By the mid-1950s, even with some amalgamation, there were at least seven different international networks in place - three based in Western Europe, one based in Eastern Europe, two in the USA and one in Latin America. However, as the era of the Cold War began to cast its pall over international relations, the pedagogical agenda of 'global peace' quickly took on a very different tenor indeed, within and between each of these organizations.

As part of a larger ongoing study, this paper will examine the early development of the two competing USA-dominated organizations - the World Confederation of Organizations of the Teaching Profession (WCOTP) and the International Federation of Free Teacher Unions (IFFTU). Through an analysis of official documents, organizational files, public media and oral history interviews, the paper will explore some of the complexities of their interactions with each other, with the other international teacher organizations, and with the larger political landscape of global relations resulting from East-West tensions during the decades of the Cold War.

5.6 - Gender and representations

Unpopular education and gendered prejudices in science and technology as seen in the Greek girls' schools (1880-1930)

Polly Thanailaki
Glyfada, Greece

Session Gender and representations
Session Date Friday August 28
Time 12:15 - 12:45
Location Room 134

Abstract text

From antiquity up to the present, science and technology have been considered as 'masculine domain', while 'the arts' as 'feminine'. During modern times the gender differences in the accomplishment in the above fields generated a lot of discussion focusing on stereotypes and biases. The 'biological difference' that differentiated men from women appeared in many books of the late nineteenth century hinting at women's intellectual inferiority. During the last decades of the nineteenth century a new trend started to set in. What was new in this trend was the fact that female 'nature' had to be re-evaluated and analyzed within a new social and scientific frame.

In Greece the study of the girls' schools curricula from the end of the nineteenth century and through to the twentieth shows that science and maths were regarded as unpopular education contrasted to classical studies that ranked first. The reason was that these subjects did not suit to a woman's 'nature'. For example, in 1894 Geometry was removed from the syllabus of female high schools-it came back later-, the reason being that 'female intellectual incompetence' in the subject would result in the girls' fatigue.

Technology was another male-dominated field. It was in the late 1920s when the first women-engineers graduated from Athens Technical University. Anecdotal evidence from their professional experience suggests that men found them as 'unfeminine', marginalising them through the use of pejoratives such as 'intellectually inferior' or 'professionally inadequate'. The foothold women gradually gained in the engineering studies in the late twentieth century was, nonetheless, an important step that led to greater equality and equity and also freedom from social biases.

This paper seeks to explore the gender inequality in the aforementioned fields. It also aims at studying the reasons why science and technology were thought of as unpopular education for the Greek girls.

5.6 - Gender and representations

Feminism, Popular Education, and Smoking

Sharon Cook

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Session Gender and representations
Session Date Friday August 28
Time 12:45 - 13:15
Location Room 134

Abstract text

One of the most iconic representations of the woman smoker in the late twentieth century is of a prominent feminist, cigarette propped in her mouth, as she stares boldly into the camera. One can find many such images in sources such as magazines, films, publicity posters and other products of popular culture and popular education for the masses. Joni Mitchell and Gloria Steinem reinforced their careers by honing the suggestive authority of the cigarette during an era when the health dangers of smoking were well known. Given Feminism's strong social conscience, this seems an odd prop to have consciously associated with that movement. How was the close association of smoking and second-wave Feminism forged through popular educational outlets of the media, and why did that set of iconic images remain so resistant to ever-stronger evidence of tobacco's dangers for women, particularly pregnant women and those with infants and small children? Feminism's most persuasive and powerful media outlet in North America, Ms Magazine, did not run an anti-smoking article until 1987, and its pages were filled with cigarette (and hard liquor) advertisements throughout the twentieth century.

The links between Second-wave Feminism, popular education through media and cigarette smoking will be explored against the backdrop of an increasingly assertive popular campaign against smoking in North America. The sources to be used in this paper include popular women's magazines in the United States and Canada, school health textbooks, media products generated by Feminists, and commentary about the cultural and health meanings of this association to those outside the community of Feminism.

The paper will argue that smoking drew on an historic trope of empowerment for the subject, and particularly for women engaged in boundary-breaking behaviours. Popular education taught the observer that smoking offered the user an image of sophistication, glamour and sexuality - all potentially dangerous, if exciting qualities that were unavailable to respectable women, Feminist or not, except through smoking.

5.6 - Gender and representations

Portrait Of Female Education In Nineteenth-Century Brazil: A Contribution To the Study Of Gender

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Presentation in Spanish

Session	Gender and representations
Session Date	Friday August 28
Time	13:15 - 13:45
Location	Room 134

Abstract text

This article is based on studies on the issue of gender, in a historical perspective, focusing on education of women in Brazil in the nineteenth-century and taking references from writings of intellectuals of the time, including some women, who expose, through periodicals, their ideas about women's role in society and the learning that they should get to exercise it. The debate presented is very far from being a consensus, revealing many obstacles to women's education and the conflicts between its supporters and opponents. To rebuild the limits and possibilities of what was considered a good female education in the nineteenth-century Brazil, a historical research was made, with the use of various sources including family-oriented newspapers, in which is tracked a profile of 'the educated woman' in a society that began to worry about the public presentation of their women. Moreover, 'educating the population' included only women from more affluent social strata and it was an ambition of the Imperial Government, avid for the civility status of European countries, taken as a model for the construction of the project of society aspired. It also proposes to review the specific issues relating to female education in a period marked by the monarchy, patriarchy and slavery, whose influences are present in the conduct of what was permitted and appropriate to women's education. The category guiding the study is the question of gender, examining the relationship established in that context, from the study of sexual roles and their symbolism in this society, as well as the established social order. The subject is discussed in four topics, presenting, initially, a brief theoretical and conceptual study of gender, suggesting some clues to identify the 'founder speech' of feminine, forged in a particular way in every country and every historical moment. In the next topic are presented the discourses of gender and its construction in the nineteenth-century Brazilian society, based on historical backgrounds collected from reports of travellers in colonial Rio de Janeiro, describing, despite the often stereotyped way, the place occupied by women in the Brazilian society. Afterwards, domestic education, the learning done at home, is focused as the first way found by the parents in Brazil, to educate their daughters, without having to expose them to contact with other children or with the street. In the fourth and last topic is analyzed the trajectory of women in search of acceptance and recognition of a profession, the teaching, as an option to those who needed to provide their own livelihood, occupying posts of teachers in many public and private colleges that proliferate from the second half of the nineteenth century. The issue raised is quite complex, but its research in the nineteenth-century is necessary, because it is the period in which there was a slow, though significant change in female education, related to new perspectives that, little by little, will be glimpsed by representatives of the 'beautiful sex', particularly in urban centers of the country, among them the city of Rio de Janeiro.

5.7 - Books

A science canon for the people. The position and function of the natural sciences in popular libraries in Belgium, 1860-1920

Kaat Wils, Sofie Onghena
K.U.Leuven, Wijkmaaal, Belgium

Session Books
Session Date Friday August 28
Time 12:15 - 12:45
Location Room 135

Abstract text

The status of the natural sciences in primary and secondary education has been an object of controversy in 19th and early 20th century Belgium. For some, the natural sciences constituted a necessary element of the modernization, laicization or (inter)nationalization of primary and secondary education, while for others they signified a threat, symbolizing the advent of materialism and positivism within what should have remained a religiously inspired popular education or a classical education based on humanistic ideals.

Just like in debates over public education in Belgium, the natural sciences have been prominently present in another culturally important, but less researched section of popular education in Belgium: the field of popular libraries. By this concept, we understand locations where books could be read and borrowed as well as collections of instructive but cheap books which were intended to educate a broad public of readers. The first, 'spatial' type of libraries was launched from 1860 on; the collections of cheap books originated in the 1880s. Both types of libraries developed in a context of growing ideological polarization. Parallel freethinking (liberal), socialist and catholic libraries were organized by private societies, local churches and local branches of political parties as well as by local authorities. Each of these libraries served its own segment of the reading public.

Precisely because of the 'pilarized' character of this cultural field of libraries, one could assume that the position of science was a discriminating element in the field. In early socialist libraries, for example, science was expected to function as a superior form of metaphysics, as an enlightened alternative to religion. Interestingly enough, though, the same books could sometimes figure within a catholic library or edition, where they were supposed to offer the reader an ode to divine creation. Our study of the selection of science books in popular libraries and the expectations that were expressed around in the journals published by the societies patronizing the libraries, suggests that in spite of a growing ideological polarization, a common educational canon of natural science did develop in the course of the 19th century.

13 of readers were ♀

Two characteristics of this educational canon will be studied in more detail in our paper, which in addition to the above mentioned source material also integrates the archival material which informs us about the reading public of these libraries. In the first place, we will analyse the ways in which these science books dealt with the tension between the internationalist credo of science and the patriotic vein which usually characterized educational culture. Secondly, the ways in which science itself was 'democratized' in popular libraries will be analyzed. Was science, for instance, presented as 'useful' and 'real' by focusing on its practical applications in daily life? Was it presented as an accessible field of knowledge in which the (male/female) reader could participate? Or was the reading public, on the contrary, confronted with a mysterious world of genius which inspired awe but did not incite participation? To which degree did popular libraries, in other words, 'de-ideologize' and democratize science?

12:55

5.7 - Books

Establishing libraries for the promotion of popular education in Norway in the 19th century. A case study.

Elisabeth Tallaksen Rafste
University of Agder, Grimstad, Norway

Session Books
Session Date Friday August 28
Time 12:45 - 13:15
Location Room 135

Abstract text

The object of this paper is to present and discuss the establishment of libraries for the promotion of popular education in Norway in the 19th century. Norway obtained its own constitution in 1814, based on the democratic principles of the time. Senior officials still held strong positions in the country, but there was an increasing need for the Enlightenment of people in general. The philanthropists were eager to promote education and information for everyone, based on morality and utility. In education there was a growing trend to replace Classicism with a more encyclopaedic ideal of Bildung. The development of libraries in general will be discussed in these perspectives and supported by a closer look at who the promoters of the libraries were, and what their intentions for establishing them were. This will constitute the paper's first part.

In the second part a short introduction of two kinds of popular educational institutions, aimed at two different social classes, will be given: the vocational Sunday school, promoting adult learning for the lower classes, and the high school (pupils aged 12-15) for the middle-class. This will mark the transition to the empirical part and the main part of the paper. Here a case study of the libraries which were established in these two kinds of school in the town of Arendal will have the main focus. A document study of primary sources from the two schools and libraries constitute the method and material the data are obtained from. The respective book collections will be presented, the former being exclusively a school library, the latter a combination of a public library and school library. The discussion of the intention of the libraries will be related to popular Education and Enlightenment of the time, as well as to the two different understandings of Bildung, classicism and encyclopaedism.

It is reasonable to expect that book collections - at least to a certain degree - reflect the intentions of the libraries as well as who the student-, teacher- and public borrowers were, and also who was responsible for the establishment and management of the libraries. This will be discussed based on the categories of books and other material in the collections, as well as the profile of what people and students borrowed from the libraries.

Finally, the findings from the founding and development of the two libraries in Arendal will be discussed in relation to the establishing of libraries for the promotion of popular Education in Norway in general, and from the perspective of the Enlightenment of the people.

5.7 - Books

Books and Readings of Popular Education

Maria Mogarro

University of Lisbon, Lisboa, Portugal

Session Books
Session Date Friday August 28
Time 13:15 - 13:45
Location Room 135

Abstract text

Throughout the 20th Century the Portuguese educational scene was marked by the issue of illiteracy. The need to raise the level of training in the Portuguese population was present in all the political regimes. However, in this work we wish to highlight the challenges that reached their peaks in the middle of the century, as highlighted by the pressure of international statistics, which revealed the country's unfortunate situation in this field, and in view of the need to answer the economic development challenges, due to industrialization, that required Portuguese workers to be more qualified. At the time the Estado Novo (period of the Portuguese dictatorship) implemented the Plano de Educação Popular (Popular Education Plan) and the Campanha Nacional de Educação de Adultos (National Campaign for the Education of Adults) (1952-1956), which aimed to provide youth and adult education, but also offered higher technical qualifications, as well as ideological and systematic indoctrinating process, according to the fundamental values of the regime.

Besides the adult education courses, which provided the basic competences of reading, writing and arithmetic, the general education of the working classes was ensured through a significant set of cultural instruments, such as sanitary education missions, talks, cinema, theatre, exhibitions, libraries, books and readings. These combined entertainment, training and the promotion of skills. The present work is focused mainly on the analysis of the chosen editorial strategy which targeted the literacy and training process, through a plan for publications and the setting up libraries in primary schools (as well as in cultural associations, national trade unions and the houses of people, named casas do povo).

These editions were created according to the type of target audience: children who attended these schools, primary teachers, adults and teenagers. The published works were organized according to themes or subjects and underwent a strict selection process. Nationalist and conservative authors were given priority. According to the groups of readers, the following works were published: children's books by national authors, educational and ideological books, works for pedagogical, philosophical, moral and religious training (for teachers), more technical authors and especially established names of national literature. They were mainly short-stories, novels, historic narratives, moral books useful for rural life, works that promoted scientific developments, as well as technical and instructional pieces and books for training and diffusion of skills and science for adults.

This policy of the Portuguese State for popular education followed the international guidelines and was inspired by the experiences of other countries, such as Brazil. The achievements of the fifties revealed the strong control wielded by the central power, which managed all this process and revealed in its productions the conception of the people, education and national culture that marked the official discourse.

The sources we used in this work were legal texts, press and publications on the subject, including the bibliographic collections which we also studied.

5.8 - Religion 2

'It will be corrected for the future': a German Lutheran teacher reinvents himself in colonial Victoria's secularising school system 1858-1866

Peter Rushbrook

Charles Sturt University, Wagga Wagga, Australia

Session Religion 2
Session Date Friday August 28
Time 12:15 - 12:45
Location Room 136

Abstract text

Using biographical research methods and theoretical concepts drawn from the agency and structure debate, the paper examines and narrates the construction of professional identity and workplace practice through the mid-nineteenth century eyes of a German Lutheran immigrant teaching in colonial Victoria, Australia. At a time immediately prior to the creation of mass public education for the contestable reasons of social control and nation building, the emerging state and its nascent educational bureaucracy experimented with a range of systems to better provide for the needs of its children. Moving essentially from denominational to non-denominational and, eventually, secular forms, these systems, introduced chronologically, exercised profound influence over the process through which educators built their identities as workplace practitioners. At a time when teachers were portrayed as 'an odd assortment of scholars, charlatans, saints and scallywags, teachers by choice and teachers by chance, the previous incumbents of a multitude of occupations', this process was never easy and only made more complex when educators were non-English speaking and culturally distinct, 'Others' in an Anglicised universe.

Johann (later Anglicised to 'John') Friedrich Walther (1831-1917) arrived in Victoria in 1848 as a Prussian economic refugee. He travelled with a large group of fellow German immigrants recruited through Victorian businesses as a source of reliable and cheap rural and crafts-based labour. He quickly established himself within his tight-knit German community as a farmer and loyal Lutheran. Following Victoria's 1851 proclamation as a separate colony with a Constitution guaranteeing (Christian) religious freedom and financial support of associated church schools with viable student numbers, Walther responded quickly to a request from his pastor to open a reconstituted Lutheran school in East Melbourne, the epicentre of Victorian German Lutheranism. His success as a student in rural Prussia and high profile as a Lutheran Synod member made him a natural choice for the role. The school commenced modestly as a full-fee paying private school but soon grew to a size where it attracted the attention of the Denominational School Board and its teacher and school registration and inspection systems. Though the school in effect became part of a 'state' education system, which remained a source of concern for 'Old' Lutheran church members who had experience the wrath of Prussian religious persecution, it remained essentially a church system with a more secure system of grants-based capital works and teacher salary funding. Even so, Walther was encouraged through teacher eligibility regulations, examinations and inspections to embrace the world beyond his church and community. This transition, however, was greatly accelerated when the Victorian government reacted to a vigorous church-state debate and amalgamated its denominational and secular schools into a 'Common' schools system. The proscription of non-denominational religion studies within the school and the mandated acceptance of non-Lutheran students created a crisis in his sense of practitioner identity but through it prepared him for a three decade teaching career within Victoria's post-1872 'secular, compulsory and free' mass public education system.

5.8 - Religion 2

Religion, secularism and morality in English elementary schools at the turn of the twentieth century

Susannah Wright

Oxford Brookes University, Oxford, United Kingdom

Session Religion 2
Session Date Friday August 28
Time 12:45 - 13:15
Location Room 136

Abstract text

The turn of the twentieth century was time of debate over the place of religion in English society, as elsewhere in Europe. Many were concerned about what they saw as signs of secularisation at this time (such as the limited influence of organised Christianity in poor urban areas, and intellectual developments that appeared to question the tenets of Christianity). Others, however, welcomed such developments. Popular education, in the form of elementary schooling, was an important site of contest and negotiation. Religious and secularist groups sought to define the foundations of civic virtue as it would be taught to the young people attending elementary schools. The role and views of secularists have received relatively little attention, and will be the focus of this paper.

England, along with America and other European countries in the late nineteenth and early twentieth centuries, witnessed significant attempts to introduce secular moral instruction into its schools. The Moral Instruction League, founded in 1897, was the first pressure group to coordinate efforts to introduce secular moral instruction lessons into the elementary school curriculum at a national level. Its campaigns generated publicity and curriculum materials, papers, and responses in the educational, religious and secularist press. This paper will examine discussions within the Moral Instruction League about religion, revealing complex and changing attitudes and internal divisions. It will present an overview of responses to the League on the part of academic educators and psychologists, teachers, religious groups, revealing criticism of its advocacy of the teaching of morality on a non-religious basis but also support for its methods. A third section analyses in some detail the campaign by one Diocesan Committee to get a moral instruction text produced by Frederick James Gould (activist in the Moral Instruction League) removed from the local education committee's reading lists. This campaign, and the correspondence it generated in the local press, offers a valuable insight into different attitudes to the place of religion in English schools and society at this time.

This analysis reveals strong but complex views about the place of Christianity as the foundation of civic virtue in elementary schools. It challenges a simple model of secularisation within English society, and mass education, at the turn of the twentieth century. It highlights the role of pressure groups in shaping the moral and civic functions of popular education.

6.1 - Concepts

The Concepts of 'Popular' and 'Education' in Seventeenth-Century Europe ---- Through Analyzing the Hartlib Papers ----

Shin'ichi Sohma

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Session Concepts
Session Date Friday August 28
Time 15:15 - 15:45
Location Room B

Abstract text

The concept of popular education is generally regarded as a product of the enlightenment in eighteenth-century Europe. However, it should not be overlooked that the education for all was eagerly expected as a way to cope with the absence of the religious, political and cultural order in seventeenth-century Europe.

The most important advocate of the popular education in the age was Johannes Amos Comenius. As well known, he designed an original didactic as an art to teach all people all things thoroughly (omnia, omnes and omnino) based upon the pansophy as his unique system of philosophy.

Comenius' idea attracted the intellectuals especially from the Protestant regions in Europe. The most influential supporters of his idea in England were the circle of the intellectuals organized by Samuel Hartlib. In the Civil War period, more than forty documents concerning education including John Milton's Tractate on Education and John Dury's A Reformed School were produced as the results of the activities of the Hartlib circle. The voluminous documents left by Hartlib are a treasury of knowledge in seventeenth-century Europe.

This paper examines how the words 'popular' and 'education' are used in the Hartlib papers. When Comenius and his fellows oriented to education for all, it was inevitable that they had to work on the innovation of educational methodology. They had to devise the method of education which was accessible not only for the controversies around the scientific revolution but also for the capacities and consciences of the people in the age. Their aim of education reform is seen as an attempt to devise the popular way of education.

6.1 - Concepts

Education and Enlightenment in Historical Perspective

Richard Aldrich

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Session Concepts
Session Date Friday August 28
Time 15:45 - 16:15
Location Room B

Abstract text

This paper provides two historical perspectives on education and enlightenment. The first is predicated upon the Encyclopédie (1751-1776), the crowning project of the French philosophes and of the eighteenth-century Enlightenment. This was intended to be a vast repository of knowledge, a means of education available to all who could read. Knowledge, however, did not become open to all, but was colonized by professional groups, both old and new. Compulsory schooling ensured that in many countries education itself increasingly came under bureaucratic control. The encyclopaedic principle also became outdated as knowledge multiplied at an exponential rate. In the twenty-first century, however, it is clear that the Internet has once more revolutionized the generation, nature and use of knowledge. Professional knowledge is being overtaken and displaced. It is not only patients who are turning to search engines such as Google to identify their ailments; doctors are now being advised to as well. As for formal education, in the UK model answers at both school and university level are readily available. Wikipedia is the best-known example of the encyclopaedic role of the Internet. Begun in 2001 by Jimmy Wales and his former colleague, Larry Sanger, it now boasts more than 1.5 million English entries and millions more in some 200 languages. In 2003 Wales established the Wikimedia Foundation, a charitable organization designed to spread knowledge freely and widely. This includes a free library of textbooks and manuals known as Wikibooks. His ultimate aim is 'to give everyone on the planet with an Internet connection free access to all the accumulated knowledge in human history and to give them the tools to exploit it' (Doran, *The Times*, 23.12.2006).

The second section considers enlightenment in a general sense, as meaning to free from ignorance and prejudice and to promote such ideals as liberty, toleration, peace and harmony. It employs a much longer historical perspective, one indeed that reaches back many thousands of years into what is often mistakenly designated as prehistory. Here the paper engages with the work of evolutionary psychologists and historians such as Richard Dawkins (1976, 1999), Daniel Lord Smail (2008) and Edward O. Wilson (1975, 1978). While such a perspective confirms the rapidity of recent advances in the fields of science and technology, these must be set against less welcome evidence about human abilities and achievements. For example, it is a sobering thought that *Homo ergaster*, an early member of the genus *Homo* that emerged in East Africa some 1.7 million years ago, had a braincase of up to 1,100 cubic centimetres, only slightly less than the lower end of the modern range which begins around 1,200 cubic centimetres (Smail, 2008: 190). As for the promotion of peace and harmony, Niall Ferguson has concluded that 'The hundred years after 1900 were without question the bloodiest century in modern history, far more violent in relative as well as absolute terms than any previous era' (Ferguson, 2006, xxxiv).

6.1 - Concepts

Gênese of the Concept of Public Education in Portugal and Brazil

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Presentation in French

Session	Concepts
Session Date	Friday August 28
Time	16:15 - 16:45
Location	Room B

Abstract text

The study is concerned on how the Public Education concept has been appropriated by several academic works in the field of History of Education. In fact, they seem to use this concept in an anachronistic way, without a real concern about its historicity. So, the study dialogues with the historian Reinhart Koselleck, in order to develop reflections on the historicity of the public education concept. From such a stand-point, it postulates assumptions that the concept has a history; it is articulated to a specific context that makes it comprehensible. Hence, it is assumed the temporal variation of the concept, as a historical event with an unique character articulated to its timing.

Given this assumption, the study analyses two moments/dimensions of the genesis of the modern concept of public education in the Luso-Brazilian world. The first moment is referred to the Marques de Pombal Reform of Education (Estudos Menores) in Portugal, in the XVIII century. This educational reform expressed one of the first attempts of public education 'statization' in Europe. It stresses the character of this policy, to be understood in the context of the Illustrated Despotism in Portugal. Indeed such an intervention basically expresses the State concern in controlling the mentalities formation, mostly between the intellectual aristocracy. Hence, the public education was aimed at the social strata that would support the State policy to establish its centralization project. From this perspective, it is not possible to identify public education to popular education.

The second moment/dimension is referred to Brazil in the XIX century, in the context of the constitution and consolidation of the Imperial State, which foresees the chance to straighten the State power, a path-way towards the fulfilment of its purposes. In such a context, the education and the legitimacy of its institutionalization reflect the struggle between the local power (a Casa) and its resistance against the Imperial State interference and domination. This theoretical and practical confront, happening in the specific context of conflict between domestic education and public education, represents a twofold level of particular interest.

At a first analytical level, the concept of public education springs out from the opposition/differentiation established between public ambit and the private one; so, from such a perspective, the public education is primordialially that one realized outside the domestic ambit. This antagonism is mostly expressed by the tension among the terms of public education/instruction that pervades the pedagogical debate at that time. It is also referred to the resistance showed by the leading elites towards the growing interference of the public power, mostly the State, over the private ambit that had been, up that time, its own appendage: to decide, to contract and to account in relation to their children education. At a second analytical level, without any doubt, such a conflict is related to the universalization process of the school model being consolidated in Brazil at the end of the XIX century and at the beginning of the XX century.

6.2 - Creating citizens 1

How, in the first half of 19th century, 'beneficial' virus of popular education 'contaminated' Sardinia island

Fabio Pruneri

Università degli Studi di Sassari, Casirate d'Adda, Italy

Session Creating citizens 1
Session Date Friday August 28
Time 15:15 - 15:45
Location Room C

Abstract text

Popular education has played an important role in order to build the national Italian identity. Many researchers show that, after unification of Italy (1861), the government paid attention to primary schools: teachers not only taught reading, writing and calculating but also spread new values such as patriotism, positivism, rationalism. The aim of my paper is to study this kind of schools in the first half of 19th century, when Italy was shared in many States, everyone with different education policies. I'm going to concentrate my attention on an independent and isolated region: Sardinia.

In natural history, islands are quite interesting because scientists can study autochthon species and understand when local environment keeps in contact with outside ecosystems. I think historians can do the what scientists, if they want to investigate the beginning of popular school in Sardinia.

After four centuries of Spanish domination, in 1720, the island passed under the rule of Vittorio Amedeo II of Savoia, prince of Piemonte, member of the Sabaudi dynasty. The economy was very poor and popular schools were less developed than in the rest of Europe. The State had little power, the wild nature, presence of malaria, lack of roads because of the geography of the region made links with other villages difficult. So all the authority's efforts to impose civilization through school failed or grew up very slowly. Only after a century of Savoia domination, the kings Carlo Felice and Carlo Alberto could begin a systematic program of reforms that was continued after the unification of Italy in 1861. The popular school called 'scuola normale' arrived in Sardinia with the school reforms in 1822-1824.

The aim of my paper is to show how and when models, coming from abroad, mixed with the presence of congregations of teachers, not only Jesuits, who were very active in the education of the ruling classes, but also Piarists who settled in many villages, giving life to an efficient school system made up of boarding schools, seminaries and private teaching posts.

My research is founded on letters sent between: Francesco Cherubini and Antonio Manunta in the early XIX century. The first translated education books coming from Austria into Italian and tried to use simultaneous education methodology in a popular school that he founded in Milan; the second learnt from Cherubini new didactic models to instruct a maximum number of pupils at the same time and made many efforts to import them to the island.

I think that my study case is interesting such as a laboratory test: what better than an island in the middle of Mediterranean sea to analyze the impact of a 'beneficial' virus (popular education) that 'contaminated' all Europe from the end of 18th century?

6.2 - Creating citizens 1

The popular education between right and duty. The case of the Sardinian Kingdom

Paolo Bianchini

Università degli Studi di Torino, Turin, Italy

Session Creating citizens 1
Session Date Friday August 28
Time 15:45 - 16:15
Location Room C

Abstract text

Between the XVIII and the XIX century a new political way to intend literacy and popular education emerged in Europe. The Sardinian Kingdom represents a good example of this evolution: in 1729, Piedmont was the first State in Europe to launch a 'modern' educational politics by the creation of a public school system and a strict control over the ecclesiastic institutions. However, if the organisation of the school evolved, education was always considered a concession made by the King to the deserving subjects, who demonstrated to possess pure morals and to be good Catholics.

In the second half of the XVIII century, whilst many Countries tried to reform their educational systems, the Sardinian Kingdom defended stoutly his own school. Educationalist contributed to this defence criticizing harshly the books and the theories of the Enlightenment, which presented the instruction as a chance for everyone, as Immanuel Kant said, to 'emerge from his self-incurred immaturity'.

The French Revolution, which entered in Piedmont only in 1798, imported the idea of the education as a right for all citizens and really tried to reform the school. The Republican governments planned an educational system for a wider part of the population and invited all the parents to send their children to the public schools. In fact, they had only time to promote a new idea of education, but not to build a new school model. In 1801, Piedmont was annexed to France and became a new French region. In the following years, Napoleon Bonaparte, who had no interest in popular education, tried to use the school to transform the inhabitants of Piedmont into French: the Latin was replaced with the French as official language, the Piedmont's pupils had to study French Literature and History and the primary schools were committed to the clergy.

In 1814, when the Savoy monarchy was restored after the fall of the Napoleonic Empire, the first goal was to forget the French occupation. Immediately the royal family thought to the school as the best way to foster good citizenship. For this purpose, it didn't delete the French educational system, but tried to change it for its aims: it did not introduce again the Latin but substitute the French with the Italian and it left the schools to the Brothers of the Christian Schools. Nevertheless, contrary to Napoleon, the Savoy gave much more attention to the popular education and attempted to oblige all the citizens to attend the primary schools. The history of the last decades had showed them the importance of the education in the creation of subjects loyal and useful for their Country.

At the beginning of the XIX century it was clear that the message of the Enlightenment, who promoted the school as a way to achieve the private and the public happiness, has been distorted: in the following centuries the education would have been considered a duty rather than a right.

6.2 - Creating citizens 1

'Instrucción pública' and the concept of merit in early-independent Mexico

Eugenia Roldan Vera
Mexico City, Mexico

Session Creating citizens 1
Session Date Friday August 28
Time 16:15 - 16:45
Location Room C

Abstract text

One of the ideals of the educational utopia of early-independent Spanish America was the expansion of education to wider sectors of the population. To advance this expansion, measures were taken to abolish the teachers' guilds, new school methods were introduced, and the state attempted (with limited success) to gain more control over schools and higher education institutes that had earlier been under control of the Catholic church. The idea of the people becoming educated or 'enlightened' included also a new concept of 'merit': in strictly liberal terms, the dissolution of the estate society and the introduction of the principle of equality before the law implied the notion that achievement and, eventually, the assumption social roles should be based on individual merit. In this paper I will explore the ways in which this concept of merit was dealt with in the educational discourse of early independent Mexico. How was schooling supposed to sort out children on the basis of their merit? How was this notion of merit understood against the framework of the idea of republican citizenship upon which the new political order was based? How was merit contrasted / integrated / overlapped with older notions of 'virtue' and other values of the corporate society? The study will be based on an analysis of educational plans, newspaper articles about education, pedagogical manuals, and a handful of teacher reports and pupil memoirs, from the period ca. 1821-1845.

6.3 - Secondary education

Ideology, Pedagogy, and Curriculum Theory in Practice: The Case of Secondary School Curriculum in Israel (1948-2008)

Yaacov Iram

Bar Ilan University, Ramat Gan, Israel

Session Secondary education
Session Date Friday August 28
Time 15:15 - 15:45
Location Room 029

Abstract text

This paper discusses the interrelation between ideology, pedagogy and curriculum theory and their possible impact on curriculum.

'Ideology' will be used here as the social, political and cultural ideas which characterize a society and which provide a sense of direction in a given time. 'Pedagogy' will mean in this paper as the educational theories prevailing among educationists, educators and educational administrators in regard to learning, teaching and the content of these processes. 'Curriculum' is referred here to ideas about the 'what' and 'how' should learning aims and materials be formulated into a coherent structure and implemented namely the content of education.

An analytical interpretation of these concepts will be used to assess how they have transformed Israel's secondary school curriculum.

Kliebard (1988 and 1992) claims that cycles in curriculum occur as substitute for a genuine reform in the system, which is much harder to introduce than a 'curricular fad', and his four hypotheses to explain cyclical change in curriculum in the United States will be used in this study to trace curricular changes in Israel.

Although Kliebard's hypotheses do not apply equally to all educational systems, and to all possible motives for changes in curriculum, they have a potential of explaining the too frequent return to the status quo ante which follows curricular changes and school reforms in many countries.

Eisner and Vallance's scheme for analyzing 'Conflicting conceptions of curriculum' (1974), that prevailed during the 1960's and 1970's will also be applied to our analysis.

Developments in the (secondary) school curriculum in Israel during the last sixty years were affected by pedagogical trends of universalization and democratization of educational opportunities which required also differentiation in content and achievement level. Progressive trends in educational philosophy mandated individualization of the learning process according to individual abilities and aspirations. These in turn mandated a structural reform in Israel's educational system in 1969 from 8+4 to 6+3+3 and required a major reconstruction of the curriculum. (Iram and Yaoz, 1987).

Socio-historical and geopolitical developments since the establishment of Israel in 1948, the influx of immigrants from all over the world and the continued Arab- Palestinian-Israeli conflict had a profound impact on the curriculum. Technological and economic changes as well the multi-ethnic composition of the Israeli society became evident both in the content of the curriculum and in the relative importance accorded to vocational education (Sabar and Silberstein, 1999), and resulted in a 'metamorphosis of the curriculum' (Sabar - Ben Yehoshua, 1988).

This paper on the development of secondary school curricula in Israel supports an observed notion that curricular developments are not independent activities. They are rather organically rooted in conceptions about the nature of society, the place of the individual and the role of education. Changes in curriculum depend also on assumptions about the nature of knowledge, the inherent tension between the process and content of learning, curricular theories, as well as on the expected outcomes of education.

6.3 - Secondary education

James B. Conant and the High School

Wayne Urban

The University of Alabama, Tuscaloosa, AL, United States of America

Session Secondary education
Session Date Friday August 28
Time 15:45 - 16:15
Location Room 029

Abstract text

James Bryant Conant was one of the leading analysts of secondary education in the United States in the middle of the twentieth century. Chemist, President of Harvard University, and Commissioner for Education in Germany, Conant produced a landmark volume on the American high school in 1959, *The American High School Today*.

In that volume, Conant advocated the comprehensive high school as a solution to American educational problems that were made manifest by the launch of the Sputnik satellite in 1957. Conant's advocacy of the comprehensive high school included a strong academic program linked with vocational educational opportunities for students not academically oriented or capable. Conant believed that the comprehensive high school bridged the gap between a genuinely popular education on the one hand and an education that would meet the needs of the USA for an educated workforce on the other. Conant's advocacy of the comprehensive high school was informed by many factors, especially by his experience with German education in the post-World War II era.

The paper discusses Conant's views on German education and its separate academic and vocational schools and compares them with the comprehensive high school he advocated for the USA.

Conant's belief in the comprehensive high school as a genuinely popular educational institution is evaluated critically in the paper.

Sources for the paper include Conant's published works on education, his autobiography, and his reports and reminiscences on German education.

6.3 - Secondary education

Compulsory Secondary Education in the Soviet Union: Expectations and Reality (Soviet Latvia, 1970 - 1990)

Iveta Kestere, Zanda Rubene
University of Latvia, Riga, Latvia

Session Secondary education
Session Date Friday August 28
Time 16:15 - 16:45
Location Room 029

Abstract text

The transition to general, free-of-charge, compulsory secondary education was at the centre of the Soviet Union's education policy in the middle of 60s of the 20th century. It was envisaged to complete this task till the middle of 70s, which actually was achieved: 96 per cent of basic school graduates continued their education in secondary schools in 1975 in the USSR. The transition to compulsory secondary education, no doubt, referred also to Latvia, which was one of the 15 Soviet republics. Like in the other places of the USSR, also in Latvia one could obtain general secondary education at secondary schools, the secondary specialized education - in technical schools, professional vocational schools, secondary specialized schools (pedagogical, music, art, etc.). Besides ordinary day schools, there were also the evening (shift) schools and correspondence secondary educational institutions. Full time general comprehensive secondary school consisted of eight year basic school plus three (in Latvian language instruction schools) or two (in Russian language instruction schools) secondary education years.

Some secondary schools specialized in more intensive studies of mathematics, chemistry, foreign languages or other subjects. The graduates of secondary educational institutions had the right to pass the entrance examinations in any higher educational institution of the Soviet Union.

The idea about the compulsory secondary education was received with socialist optimism, which was characteristic of the political system in the Soviet Union; the propaganda machinery worked at full blast: the press glorified the possibility for all children to obtain sustained education free of charge, and for the country, in its turn, educated citizens. However, some other opinions gradually entered the general euphoria to the extent that was possible in the conditions of authoritarian regime: the teachers objected to the large number of pupils in the class, which created discipline problems and problems connected with teaching methods; the objections were raised also concerning the degradation of the knowledge assessment; the large number of secondary school graduates in the whole country led to the shortage of workers in industry.

The collapse of the Soviet Union resulted in the fact that compulsory secondary education was cancelled in the independent Latvia and it has not been renewed. One of the reasons is the experience of the Soviet period, which has been evaluated differently. The discussion about this theme includes several historically interesting issues: Which were the reasons (official and unofficial) for introducing compulsory secondary education in the USSR? What expectations did the political elite, teachers, parents and other social groups had regarding the compulsory secondary education? Which problems in the field of secondary education were already recognized and evaluated during the Soviet period? Was the compulsory education the forced education? How do the former teachers and pupils of Soviet Latvia remember and assess the compulsory secondary education today?

These questions will be analyzed on the basis of archive materials, the pedagogical press of the Soviet period, the interviews of teachers and pupils.

3:20

6.4 - Early childhood

Education for the masses and mass marketing: The material culture of kindergarten in the United States

1870-1940

Larry Prochner

University of Alberta, Edmonton, Canada

Session Early childhood
Session Date Friday August 28
Time 15:15 - 15:45
Location Room 032

The things that are in Kindergarten
 → school supply company catalogues

Abstract text

This presentation describes popular education in the context of the material culture of kindergarten. As described by Burke and Grosvenor (2003), 'the study of material culture as applied to schools involves a concern with the purpose of the technology, physically formed to produce a pedagogical or other effect; its processes of production and marketing; the meanings which surround their use-routines, scarcity, control; and the tensions and effects they produced' (p. 140). While the common approaches in early childhood education differ in aspects of their philosophy, values and beliefs, most place considerable emphasis on materials. An example is the kindergarten originated by Friedrich Froebel which required sets of educational toys called gifts and various craft materials called occupations. The focus in this presentation is on the production and marketing of the gifts and other materials supporting kindergarten pedagogy by the Milton Bradley Company in the United States from 1870 to 1960.

The presentation addresses the question of why the market for gifts grew and continued to exist for decades, while for much of this time educational experts opposed their use. Although criticized by two generations of leading kindergarten theorists and condemned by psychologists, the gifts held a place in the Bradley catalogues until 1939. Moreover, they remained mostly unchanged in their design from the time of their introduction at the company 70 years prior. This paper, in considering why this occurred, suggests as a possible answer that while merchandise available from school supply companies was influenced by expert opinion and changing trends in educational theory, materials were added or modified, but not necessarily replaced. This interpretation follows Cuban's (1993) observations on the history of classroom pedagogy. As he explained, under pressure from experts and school reformers to employ alternative educational approaches, teachers developed 'hybrids of familiar and new practices' (p. 8). I argue that the practices required hybrid materials. These were in some cases old materials modified by teachers. In many other instances, however, manufactures modified materials themselves to create mass market hybrids reflecting shifts in educational opinion. These efforts were also sometimes pragmatic, reflecting manufacturing efficiencies.

Data for the study was drawn from books, catalogues and advertising material published by the Milton Bradley Company in the period 1868 to 1960. Where available in public collections and the author's private collection, physical materials and samples of kindergarten work by children and student teachers were consulted.

References

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6.4 - Early childhood

3:50

The Funding of Early Care and Education Programs in Sweden, 1845-1945

Johannes Westberg

Uppsala university, Uppsala, Sweden

Session Early childhood
Session Date Friday August 28
Time 15:45 - 16:15
Location Room 032

Abstract text

This paper investigates the financing of early care and education programs (infant schools, day nurseries and kindergartens) and the consequences this had for their teaching activities. The funding of these philanthropical programs, directed at the lower strata of society, has seldom been closely studied in Swedish and Anglo-Saxon research. It is true that Anglo-Saxon studies have indicated how early care and education programs were influenced by the availability of resources. For example, the closing of American infant schools has been explained by the lack of municipal support, while the practice of formal instruction in English infant schools has been explained by the fact that state financial support of popular education was based on the principle of 'payment by results.' Funds were thus given in England to those schools which children could read, write, and do arithmetic. But studies have seldom addressed the resources of early care and education programs in closer detail, instead merely stating in general terms that donations (bequests, large donations, and small contributions) and fund-raising events (balls, bazaars, auctions, and concerts) were two of their most important sources of income.

My examination of the resources of 24 early care and education programs has confirmed the importance of donations, but it has also shown that the various types of fund-raising events played a smaller role than expected. Not only were they the smallest source of income, they in fact appeared to have served another function, namely, they indirectly contributed to the financing of early care and education programs by drawing attention to their activities and to their donors. This was important because of the extent to which early care and education programs were dependent on private charity. Attendance fees were also of great importance for their finances, with municipal support becoming increasingly important during the first half of the 20th century.

I have also described how the sources of income for Swedish early care and education programs contributed to changes in educational methods. Municipal support was of the greatest significance in this respect. After the establishment of the state and municipal system of mandatory elementary education in 1842, such support was in principle no longer available to infant schools. This probably constituted an incentive for those with philanthropic interests to establish day nurseries and kindergartens instead of infant schools. It also comprised the background for the closing of infant schools in certain cases, as examples from the cities of Örebro and Karlskrona indicate.

4:15

6.4 - Early childhood

'Down under' but no backwater: Innovation and advocacy in infant classroom practice in colonial New Zealand.

Helen May
University of Otago, Dunedin, New Zealand

↓
5-8 years of age

Session Early childhood
Session Date Friday August 28
Time 16:15 - 16:45
Location Room 032

Abstract text

Archival insights and images from the early 20th century New Zealand context are presented to gain insight into an era in which the transformation of 'new education' progressive pedagogy and practice was demonstrated by some infant teachers, often in 'against the odds' circumstances. The recorded history of 'new education' is framed around the impetus of theorists - mainly from Europe - and some converted education leaders and policy makers in New Zealand. Many teachers were resistant or ignorant of the changes in the wind and the strict application of the 3R's dominated the remembered record by children later recorded in biography and much of the pictorial imagery. This paper (1) outlines some lost examples of classroom innovation by some teachers and positions their innovation within the broader context of early childhood advocacy in both NZ and international contexts and (2) comments on the possibilities and problems for education innovation in settler colonial contexts.

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6.5 - International influence

Forselius meets Ickelsamer, Zesen & Zeidler. Language, popular school and the transfer of ideas in the early modern Europe

Aivar Põldvee

University of Tartu, Järvamaa, Estonia

Session International influence
Session Date Friday August 28
Time 15:15 - 15:45
Location Room 033

Abstract text

Establishing popular schools in Estonia and Livonia can be regarded as an extension of Swedish literacy campaign, but the process carries much broader dimensions in pedagogical as well as methodological respect. The breakthrough of new pedagogical ideas and standardization of the written language in the whole Europe is a characteristic of the 17th century. Efficient communication, social disciplining and literacy among common people were the objectives, where the interests of the state and the protestant church coincided with the dreams of the philanthropists of the early enlightenment. In Estonia, these ideas were represented by Bengt Gottfried Forselius (about 1660-88) - the author of an ABC-book, the reformer of the Estonian written language, the first schoolmaster of the Estonian teachers in Tartu (1684-86), and the first inspector of rural schools.

Forselius' father came from Sweden. He was the principal at Tallinn cathedral school (and a follower of the ideas of Comenius as early as in 1638), after that a pastor in a three-language (Estonian, Swedish and German) parish. Bengt Gottfried grew up as a trilingual person. His innovative ABC-book and the new orthography resulted in a very efficient way of teaching. However, it also brought along a sharp conflict with the conservative clergymen, who followed the first Estonian Grammar Book (1637), which was based on the German orthography. They regarded the vernacular of the indigenous people as broken.

The origins of Forselius' reforms have been considered to be based on the Swedish and Finnish languages and on the pedagogical principles of Comenius. It has not yet been mentioned, that Forselius' method is very similar to the Phonics Method of Valentin Ickelsamer (*Die rechte Weis, auff's kürztzist lesen zu lernen*, 1527/1534). Forselius' opponents even stated, that his new way of reading had been 'long forgotten in Germany'. The central idea of the method was giving new names to letters ke-le-me-ne etc and typographic syllabifying of all the text in the ABC-book, whereby it was possible to vocalize the syllables at once, instead of naming the letters by Alphabetic Method. The alphabet (which started now with AEHIK pro ABCDEF) had to correspond with the Estonian phonetic system and long sounds were marked by double letters (keel pro Kehl). The language reform of Forselius was completed by Johann Hornung (*Grammatica Esthonica*, 1693). In Germany, the same kind of innovations were experimented by Philipp von Zesen (1619-89), whose orthography (*Hooch-Deutsche Sprach-Uebung*, 1643) was based on the Meissen dialect and inspired by Dutch. Zesen lived in the Netherlands for 25 years and visited Tallinn in 1654-55.

In Halle, there was an analogue of Forselius' way of teaching. Johann Gottfried Zeidler (1655-1711), a predecessor of Rousseau and Pestalozzi, compiled an ABC-book (*Schlüssel Zur Lese-Kunst*, 1700), which was based on similar names of letters and elaborated teaching of syllables. Zeidler also came up with an idea of a training school for parish clerks and schoolmasters. As Forselius' method was looked down upon as 'mumbling', then Zeidler set out marmot as an example while teaching.

6.5 - International influence

Colonizing Childhood: The Influence of European Colonial Discourse on American Educational Thought, 1890-1910

Joshua Garrison

University of Wisconsin Oshkosh, Oshkosh, United States of America

Session International influence
Session Date Friday August 28
Time 15:45 - 16:15
Location Room 033

Abstract text

In 1904 G. Stanley Hall, the American psychologist and founder of the child-study movement, published his most influential work, 'Adolescence.' In many respects, 'Adolescence' was the culmination of a project that began in 1891, when Hall founded The 'Pedagogical Seminary,' a child-study journal that provided Hall and like-minded colleagues the opportunity to craft a new definition of childhood while developing reform proposals that sought to dramatically alter the experience of schooling itself. This essay offers a critical re-examination of both 'Adolescence' and the 'Seminary,' demonstrates that neither can be fully understood without acknowledging Hall's debt to European colonial discourse, and explores ways in which scholarship conducted in the colonies influenced ideas and practices in American education between 1890 and 1910.

Hall's psychological and educational theories were inspired and informed by works of colonial anthropology that chronicled the lives of 'savage' and 'primitive' peoples. Indeed, his theory of recapitulation, on which all of his work rested, was formulated by finding correlations between the behavior of children and colonized peoples. Hall posited that individuals evolved in the same manner as had the human race, taking small, progressive steps from a state of 'savagery' to one of 'civilization.' The children of the 'civilized' lands, therefore, were thought to occupy the same developmental space as indigenous people who had come under colonial rule. In essence, children were equated with 'savages,' and 'savages' with children.

In this essay, I illustrate the ways in which colonial discourse informed American educational thought. Though not a mighty colonial power, America was very much connected to the colonial realm. In particular, there was a lively and fruitful exchange between colonial scholars and those who occupied university posts in the United States. American academics (and in the field of education, Hall was the most important) built various ideas and theories atop scientific and anthropological work being conducted in the European colonies. Hall's unique contribution was that he applied colonial knowledge to the American educational context: within studies of 'savage' and 'backwards' people, Hall found a way to explain child development as well as a rationale for recommending changes in educational policy and curriculum.

In recent years, scholars have published much exciting work on the history of education and childhood under colonial rule. There is less scholarship, however, on the impact that colonial thought had on people who lived outside of the colonies, particularly in weak or non-colonial powers such as America. This essay builds on my extensive research on the writings and career of G. Stanley Hall. Here I expand the project by exploring the ways in which Hall's ideas about colonialism and colonized peoples impacted the wider discourse on American education and childhood. I am particularly interested in demonstrating the problematic logic that resulted when educators transformed Hall's work into practices that, essentially, envisioned children as 'savage' people to be 'civilized' through educational efforts. In doing so, I demonstrate that the legacy of colonialism made a far greater impact than is generally recognized.

6.5 - International influence

An American Role in Popular Education in the Middle East: Ideology and Experiment, 1920-1940

David Ment

New York, NY, United States of America

Session International influence
Session Date Friday August 28
Time 16:15 - 16:45
Location Room 033

Abstract text

In a significant 1925 essay, 'Western Education in Moslem Lands,' Paul Monroe addressed the emerging cultural and political forces that he believed shaped the problems and possibilities facing American educators in the Middle East. Monroe was widely recognized at the time as editor of the Cyclopedia of Education and Director of the International Institute of Teachers College, Columbia University. During the period between the Wars, he made the Middle East a major focus of practical activity as advisor to the Near East Relief, surveyor of educational conditions throughout the region (1930), director of an advisory commission to King Faisal of Iraq (1932), and president of Robert College in Istanbul (1933-1935).

The paper will analyze the themes presented in Monroe's essay and then demonstrate how those ideas evolved when implemented in educational projects in the region. Pointing to an older missionary relationship between western education and semi-colonial relatively powerless Middle East, Monroe argues that things (in the post-WWI world) were changing. A renaissance of Arabic culture; the emergence of an independent and nationalist Turkey; the varied degrees of de-colonization in Egypt, Syria, and Iraq; a general trend towards using education as a tool of cultural nationalism, and the development of radical Islamic movements--all seemed, to Monroe, to require a redefinition of the American educator's role.

In Iraq, and especially in his work at Robert College, Monroe learned just how real these changes were, as he struggled to preserve a meaningful role for American education. The conception emerged, in the 1930s, that American education could provide a resource to the Middle East which the nations themselves could evaluate and draw upon as needed. In the work of the Near East Foundation and that of the American schools, this conception in some ways prefigured the technical assistance orientation of later decades.

This paper draws on the Paul Monroe Papers (Teachers College Library), the records of the Near East Foundation (Rockefeller Archives Center), the Robert College Archives, and other contemporary sources.

6.6 - Inequality

High School Education For Lower Class Individuals In an Upper Class School (1955-1964)

Norberto Dallabrida

Santa Catarina State University (UDESC), Florianópolis - SC, Brazil

Presentation in French

Session Inequality
Session Date Friday August 28
Time 15:15 - 15:45
Location Room 134

Abstract text

In Brazil, until the mid-twentieth century, high school education was focused especially to the upper class and part of the middle class. From the 1950s, there were government and civil society initiatives which sought to include lower class individuals to high school education. In that historic moment, Colégio Catarinense a high school institution, located in Florianópolis (southern Brazil) which is managed by Jesuit priests and attended by teenagers from privileged classes started to provide scholarships for low income students, offered by the Company of Jesus which is the owner of that institution, and by the State. This study examines the social background, the school path in higher education and professional and social performance of scholarship students who completed their high school education at Colégio Catarinense in 1955, when it was established the High School National Fund (Fundo Nacional do Ensino Médio), and in 1964, the year in which there was a victorious military coup in Brazil. In that period, marked by the process of restarting democracy in the Brazilian society, vigorous and creative experiences of lower class education emerged, especially the 'Paulo Freire method', which was suppressed during the military regime (1964-1985). The understanding of the school and socio-professional history of scholarship students from Colégio Catarinense is made from the sociological perspective of Pierre Bourdieu, which seeks to understand the social and educational inequalities from a multifaceted point of view of capital. In order to understand the successful educational performance of students from privileged classes, he created the concept of cultural capital, built in a series of durable dispositions in the organism such as the learning of language and refined social skills, gradually accumulated in the family environment. Thus, the cultural capital 'naturally' acquired in the family contributes to the success in the school system. According to Bourdieu 'social capital is the set of current or potential resources that are linked to ownership of a durable network of relationship somewhat institutionalized in inter-knowledge and inter recognition.' The social capital is accumulated through places such as selected schools, chic neighborhoods or elite clubs and events (cruises, receptions, cultural ceremonies, etc.) It is observed that through scholarship programs, some teenagers from poor families managed to break through the condition of their class and enrolled to Colégio Catarinense and in higher education, but generally there were limitations on their social - professional growth. This work is based on written sources, especially in the annual report from Colégio Catarinense, and especially by statements from former scholarship students. The historical analysis of the inclusion of teenagers from lower income class to high school is relevant at the beginning of the 21st century, when Brazil is giving priority to this level of education in order to achieve the democratization of education and more access to higher education. Currently, elementary school is almost widespread in Brazilian, nevertheless, high school excludes significant group of teenagers, especially lower income classes.

6.6 - Inequality

Discovering (ine)quality: educational research in the Netherlands in the 1950s

Nelleke Bakker, Hilda Amsing
University of Groningen, Groningen, Nederland

Session Inequality
Session Date Friday August 28
Time 15:45 - 16:15
Location Room 134

Abstract text

In the Netherlands educational research was developed primarily at the Nutsseminarium voor Pedagogiek of the University of Amsterdam. This institute was established by the famous Maatschappij tot Nut van 't Algemeen (Society for the Common Good), which promoted the ideals of the Enlightenment and especially popular education. However, considering the topics of research, one must draw the conclusion that up to the 1950s attention was not distributed equally among Dutch youth. Inspired by the high number of children that failed in higher secondary education, research activities aimed at the improvement of the selection of candidates for these schools that were attended almost exclusively by bourgeois children. Therefore, the researchers' focus continued to be directed at ways of measuring the intellectual competence of twelve-year-old children and to ignore both social inequality and the quality of primary schools for a long time. 1939 saw the publication of the first data showing that, in spite of a national primary curriculum, children's elementary school career was only partly determined by their natural talent. Because of the war the first projects aiming at identifying these 'unknown' factors were not carried out until the 1950s.

This paper discusses two of these projects, both of which were examples of 'action research' instead of pure academic exercise. The first project was carried out between 1948 and 1955 in the city of Leyden and it focused on a number of schools in working-class districts. The second project, carried out between 1955 and 1961, was of a much larger scale, including a large number of schools in all kinds of districts. It aimed not just at identifying those factors that kept working-class children from developing their talents more fully, but also at improving didactics in order to turn the selected schools into temples of meritocracy. Whereas the first project recommended the improvement of the Kindergarten to compensate for the 'cultural and social weakness' of working-class children's background, the second produced the kind of recommendations that have continued to flow from educational advisory boards' reports ever since: reduction of the number of children pro teacher, more money and better observation of pupils' attitudes. The paper will give an analysis of this Copernican turn in Dutch educational research: from children's and families' weaknesses to the school's incapacity to compensate for them.

6.6 - Inequality

Brian Simon and comprehensive education

Tom Woodin

Institute of Education, London, United Kingdom

Session Inequality
Session Date Friday August 28
Time 16:15 - 16:45
Location Room 134

Abstract text

Brian Simon (1915-2002), the first president of ISCHE, was a key influence in the development of comprehensive education in twentieth century Britain. This paper will assess Simon's ideas and the role he played in the development of comprehensive schooling. Simon was a teacher, university academic, public intellectual, historian and Communist Party member who devoted his life to education and specifically to comprehensive ideals. He was a major force in discrediting intelligence testing and the 11+ which paved the way for an alternative to selective schooling, as outlined in books such as *Intelligence Testing and the Comprehensive School* (1953) and *The Common Secondary School* (1955). His arguments would draw directly from his engagements with Soviet psychology in the 1950s, in particular the translation and dissemination of the works of Lev Vygotsky and A.R. Luria. His political and intellectual commitment to comprehensive schooling would endure right up to his death in 2002: for instance, by establishing and editing *Forum*, through campaigning activities, supporting social movements, writing books in support of comprehensive visions as well as polemics focusing on the education policies of the Tory governments of the 1980s and 90s.

Internationally, recent attacks on comprehensive schools as well as academic discussions about the 'death' of the common high school [Franklin and McCulloch 2008] provide an opportune moment to re-assess the role of a key thinker and campaigner in the comprehensive movement in the UK. So far relatively little has been published on Simon although this is a potentially rich area of study. The tensions and dilemmas in Simon's thinking and practice will be charted through his academic work, his involvement with *Forum* and his role in broader social movements that campaigned for common schooling. Focusing on the individual biography of Simon will help to provide new perspectives on wider educational changes related to the structures and processes of comprehensive schooling including curriculum development, streaming, mixed ability teaching, and the role of social class. I will draw out historical, conceptual and theoretical issues which may help us to understand the changing nature of comprehensive schools and secondary education more broadly.

This paper will be based on original archival research at the newly established Brian Simon Archive at the Institute of Education as well as archival sources elsewhere. It will also utilise interviews with colleagues and comrades that were carried out in part as the BERA Brian Simon Fellow 2007-8.

6.7 - Subjects 1

The Origins and Rise of Elementary Social Studies Education: Case Studies in Chicago, Cleveland, and Detroit, 1900 to 1950

Anne-Lise Halvorsen

Michigan State University, East Lansing, MI, United States of America

Session Subjects 1
Session Date Friday August 28
Time 15:15 - 15:45
Location Room 135

Abstract text

This paper tells the story of the development of elementary social studies as a multi-subject area that replaced the individual disciplines of history, geography, and political science (civics) during the early to mid twentieth century. Elementary social studies is a fruitful area for examining pedagogical practices and changes in the Progressive Era. Of the various education reform efforts undertaken in the United States during the Progressive Era, the changes in elementary social studies education were possibly the most comprehensive and long-lasting.

Unlike many other studies of curriculum development, this paper focuses on actual changes effected at the local level in three urban school districts in the United States rather than on the changes promoted by national curricular recommendations. The focus is on the relationship of national developments in social studies education to local practice as evidenced at these schools districts in the United States. The examination of the districts' curricular recommendations and materials reveals how schools moved away from the history/geography curriculum toward the wider field of social studies and how social studies education was shaped by local as well as national leaders. As this investigation shows, dramatic changes in rhetoric were far ahead of changes in practice.

My research is based on curricular recommendations and materials drawn from the Chicago, Cleveland, and Detroit Public Schools. The time frame is the first half of the twentieth century when changes were most dramatic in elementary social studies education. Examination of the three school districts provides a broad perspective of how school leaders designed and implemented social studies curricula in the Midwestern United States that may have generalizable implications. I choose these school districts for study because all were in ethnically diverse cities where the public schools were known for their excellence. In particular, the Detroit Public Schools had a reputation as a leader in curriculum reform from the beginning of the twentieth century into the Progressive Era.

The paper, submitted for the subtheme category of 'Popular education and Politics,' explores the multiple, external influences on the changes in the social studies curriculum beyond the influence of the national curricular recommendations. Such influences included general educational trends (both K-12 and teacher education), immigration patterns, and socio-political events, including the Great Depression, racial conflicts, and World Wars I and II. Political events notably influenced school curricula since civic disturbances and social inequalities often motivated local political and education leaders to use schooling to help solve such problems. With its emphasis on citizenship training and cultural socialization, elementary social studies education was promoted as one remedy for uniting a citizenry facing fear and unrest. However, the influence of politics on schooling, while well-intentioned, did not always produce the intended educational practices. The rise of elementary social studies education often resulted in a watered-down curriculum that focused more on how children should behave than on the discipline-based knowledge and skills that would provide them the intellectual and affective tools needed for good citizenship.

6.7 - Subjects 1

Title: The teaching of environmental concepts in (popular) public schools

Raquel Barbosa

UNESP Universidade Estadual Paulista, Assis São Paulo, Brazil

Session Subjects 1
Session Date Friday August 28
Time 15:45 - 16:15
Location Room 135

Abstract text

The proposal of research involves an analysis of concepts formulated about the environment inserted into textbooks recommended by schools located in the surroundings of Assis, São Paulo State, Brazil (from 1997 to 2003). The schools selected for the research altogether serve disadvantaged students and may therefore be regarded as schools meant for popular education. Thus the research at issue comprises issues related to popular education and policies referring to the teaching process in Brazil.

The resource founding the analysis of concepts defining the environment was based on research carried out in textbooks recommended for the subject-matters: history, geography, and science. Such concepts are dynamic, the systematization found in this proposal involves, besides the study of pedagogical practices, the analysis of values accepted within a community. The study of that acceptance was based on news about that issue published in regional newspapers.

The history of concept formulation mixes with the development of the political-social- individual history of a country in time and space. The transformation which the issue of environmental preservation has undergone in the last decades is held up as an example of the dynamics of the comprehension assigned to concepts in course of history.

Interpretive lines, sometimes antagonistic, on the teaching/learning process in childhood and adolescence in Brazil, and their possible combinations, have led to the introduction of diversified pedagogical models and public policies. One gets used to listing among the functions of (popular) public schools, besides the teaching/learning process by means of content formalization, the development of citizenship by means of concept systematization.

A line held by Paulo Freire, a line critical of the so-called 'classic' school model in Brazil, proposes that the learning process should start with the reality confronted by the students and then open up possibilities for taking action against that reality, in order to change it. Such a line prospered and was opposed by public policies according to the different historical moments faced by the country (Freire 1996, p. 110).

Resorting to the analysis of concepts formulated about the environment may be held up as a basis for understanding how such concepts are framed by their users. Textbooks are not starting points; the references found in them are part of a historically molded heritage.

6.7 - Subjects 1

History education from the parliament towards the classroom: the past in service of Willem I's unifying policy in the Netherlands?

Matthias Meirlaen

Katholieke Universiteit Leuven, Leuven, Belgium

Session Subjects 1
Session Date Friday August 28
Time 16:15 - 16:45
Location Room 135

Abstract text

As soon as the Congress of Vienna (1814-1815) confirmed that the Southern and the Northern Low Countries had to become one kingdom, its new king Willem I started a real unifying policy. Convinced that the success of his kingdom depended on the cooperation between both parts of his country, Willem I took a lot of initiatives to integrate the southern and the northern society. Wanting to rebuild the United Kingdom of the Netherlands towards a strong nation state, he implemented divers recovery plans that had to put the slacking southern economy to the same level of prosperity as in the Northern Low Countries, he set out a language policy oriented on making Dutch the official national language, he developed a network of state schools all over the country to provide education for all classes, etc.

In the literature, these integrating measures made R. Reinsma detecting a unifying policy behind history teaching at that time. According to Reinsma, especially the fact that the Maatschappij tot Nut van 't Algemeen, an enlightened association concerning oneself about education, released textbooks national history that comprised both the northern and the southern history, proved his thesis. Yet, as Reinsma did neither systematically analyse the governmental orders on history instruction nor investigate the way teachers dealt with these directives, it can be questioned to what extent his position is well-founded. Moreover, textbooks are only one part of a complex teaching reality and do not necessarily reflect top-down prescriptions or bottom-up practices. In order to illustrate the problematic nature of Reinsma's thesis: the Royal decree of the 2nd of August 1815 regulating education in the United Kingdom of the Netherlands, for instance, did not make any reference to the need of teaching unifying visions in the history class.

This paper wants to (re-)examine Willem I's policy (1815-1830) concerning history education. But, rather than just looking at the state's governmental documents, and in accordance with recent trends in research into Willem I's unifying policy, sources giving bottom-up information such as examination programmes, reports of evaluation, or letters of teachers will be taken into account as well. By means of these sources describing the everyday history teaching, it will be questioned whether there was a discrepancy between the ideas of the policymakers and what really happened in the classrooms. Did Willem I ever try to use the past for unifying motives? Or did the matter stand differently, and was Willem I's policy only aimed at approving and adjusting the way teachers usually worked?

6.8 - Religion 3

Religion, Patriotism and Spread of the 'Shiny String of a Primitive Literacy': The Trajectory of the Popular Schools Association (Brazil/1910-1946)

Denice Barbara Catani, Paula Perin Vicentini
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Presentation in French

Session Religion 3
Session Date Friday August 28
Time 15:15 - 15:45
Location Room 136

Abstract text

This text takes into consideration the activities accomplished by the Popular Schools Association, founded in 1910 by Ms. Almerinda Rodrigues de Melo and by São Paulo Vicar General (Don Sebastião Leme), aiming to struggle against the illiteracy and promote the popular education. This institution started with a Night School to workers, in Santa Cecília parish - established in a downtown neighborhood - and included schools near the factories that operated in two periods (day and night) and attended not only illiterate young workers, but also popular class children, putting into practice, then, a large indoctrination work. In 1922, the association congregated 54 school unities, though this number had decreased to 12 in 1942, after having already attended about 30.000 students. In its initial phase, the association was supported by João Lourenço Rodrigues - General Principal of São Paulo Public Instruction during the First Republic - in order to increase the number of maintained schools. Because of the support from partners' donations, the association faced, in several occasions, severe financial difficulties. In 1946, The Catholic Teachers' League - created in 1919 and which had been acting with the Popular Schools Association since then, - became responsible for the entity. Still in operation, the League has constituted the first representative association of the Brazilian Catholic teachers and has engaged itself in the struggle against the 'teaching laicization' trying to strengthen the presence of the Catholic Church in the educational area.

By means of the examination of the documentation available in the League patrimony, it is possible to reconstitute the trajectory of the Popular Schools Association in order to characterize the practices spread among those institutions to assure the literacy of popular class children and adults. In these schools, paid teachers worked and inspectors carried out periodic visits in order to orient those teachers to assure uniform teaching procedures. This work was considered as a 'social regeneration work', whose main objective was the indoctrination, which included the literacy and the arithmetic and the Brazilian History basic notions teaching. Although since the 19th century the Brazilian educational legislation has had references to the teaching of young people and adults who could not finish the school process at the adequate time, the initiatives until the 1940s were scattered and concentrated in urban regions, aiming specific demands. Considering the Popular Schools, the Catholic Church - which was feeling threatened by the defence of the laicize teaching in Brazil and by the transformations of the modern society - seeks to enlarge its influence in the working class through this type of initiative. The present work will take aim to place this initiative inside the groups of similar initiatives developed at that moment in São Paulo.

6.8 - Religion 3

The diocesan seminaries in Spain and Portugal: Ciudad-Rodrigo and Guarda (1962-1983). A model of popular education in bankruptcy

José María Hernández Díaz, José Luis Hernández Huerta, Sara González Gómez
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Presentation in Spanish

Session Religion 3
Session Date Friday August 28
Time 15:45 - 16:15
Location Room 136

Abstract text

Trent Seminaries, since their inception (1563), have attracted the interest of ecclesiastical and civil authorities in the wider world of influence of the Catholic Church, owing to its importance within the Church, its impact on social life and the possibilities they offered for quality training for priests and for the most disadvantaged: Traditionally, diocesan seminaries have made it possible -and are still doing it in developing countries-, among other things, for children and young people of humble origin to have an opportunity to promote and free themselves from poverty and cultural isolation, thus making progress in the social scale and achieving a greater degree of cultural and social welfare. The reformation of seminaries allowed the Church to increase the number of vocations and priests reached a cultural level appropriate to the responsibility they had to play because, to a great extent they guided the daily life of the population, helping to shape the collective imagination and were responsible for much of the training of children, young and adult people in the parish that they were responsible for.

The end of World War II marked the beginning of a gradual and progressive process of secularization of European society, which has led to a significant decline in priestly vocations. Between 1944 and 1994 the number of diocesan priests and Catholic seminarists has been reduced, respectively, to a 41% and 61%. One of its consequences has been the closing down, for want of students, of numerous diocesan seminaries, especially and in this order as far as Europe is concerned, in Holland, Belgium, France, Spain and Italy, and the 'cultural orphan hood' of some poor rural areas, far removed from the modernization process, where the seminaries played a really relevant role in the social and cultural promotion of many young people of the diocese.

Special cases, owing to their political circumstances, are Spain and Portugal, where the 'economic miracle', the increase of state centres of the secondary education and secularisation arrived later and only in a decisive manner after the disappearance of their dictators (Franco in Spain and Salazar in Portugal) and where, paradoxically, the seminaries played an outstanding role in the processes of scientific opening, social secularisation and transition to democracy, also contributing, indirectly, to their progressive disappearance.

An example of this are the diocesan seminaries of Ciudad Rodrigo (Spain) and Guarda (Portugal), both of them located in inland Lusitania, to the West of the Iberian Peninsula. Between 1962 and 1983, the smaller seminaries underwent a dramatic and progressive decrease in the number of students, and the most important seminaries suffered the same process until finally disappearing.

In this paper, using information from unpublished archives, we study the way in which the process of social secularisation led to the decline of the model of seminaries and to what extent these seminaries contributed to the social and cultural improvement of the congregation that was under their influence.

6.8 - Religion 3

Public Education in Brazil and Portugal Aiming Catholic Church-Government Relationship (1931-1961)

Carlos Carvalho

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Presentation in Spanish

Session Religion 3
Session Date Friday August 28
Time 16:15 - 16:45
Location Room 136

Abstract text

This paper consists of a post-PHD Project carried out next to the Universidade de Lisboa in 2008 with CNPq financial support. The goal of this communication is the presentation of a discussion about the need to establish a public education system between 1931 and 1961 when the proposals about Public Education were more dense in both Countries, mainly, when it comes imperative to enlarge Primary Schools and adults education (mass literacy campaigns) starting under Salazar's ruling in Portugal and after Getúlio Vargas' Government in Brazil. At this point, one can see the Catholic Church influence in Public Education Projects either in those with Governments characteristic or in those headed by the Church itself through organizations such as 'Acção Católica', 'Juventude Católica (JUC)', 'Juventude Operária Católica (JOC)' or, yet, through Paulo Freire initiatives in Brazil in 1950. In a first moment, Catholic Church intentions were to consolidate their Education actions together with Governments next to Society most popular sectors. From there on political-ideological differences occur between those defending Public Education as a liberator instrument and the State. All this, during a time of redefinition in the plans of the Governments in each one of their Countries and, when have been disclosed social guiding proceedings in the Vatican underlining their worries about the 'education poverty status' in the outsider sectors of the Third World Countries. Among the research sources in Brazil we underline the total assets belonging to the 'Conferência Nacional dos Bispos Brasileiros (CNBB)' and their proposal documents for Public Education. A survey was also carried out in 'A Revista A Ordem', one of the most important daily papers at the time, for the disclosure of Catholic conceptions in the Country and to identify the principles of Public Education offered by the so called 'Conservative wing' of the Church. In Portugal, we also carried out several research surveys at Biblioteca Nacional where we have searched for media papers such as 'Novidades', 'A Voz', 'Diário de Notícias' and 'Diário da Manhã'. At Arquivo Nacional da Torre do Tombo we have researched the total assets of Salazar and Marcello Caetano rulers. In result of these researches one can see a redefinition in the strategies of Public and Religious authorities during the struggle period for the establishment of Public Education as much as during Portuguese 'Estado Novo' period as during 30, 40, 50 decades in Brazil. However, actions taken by 'Acção Católica', as well as JUC and JOC have created some embarrassment in the relationships between the two Governments and the Catholic Church when they start claiming that Public Authorities should be present in Primary Education system in a more effective way as a guarantee to the promotion of the fundamental human rights concerning education. We still see the pluralism among Catholics in the assumption of ideological and party preferences; 'Conservative' sector condemns the education principles of the State, accusing it of establishing monopoly in education while the 'Progressist' sector demands education for all.

7.1 - Democratisation

Educational Visions and Structural Demands. Baden after 1860 and the University of Constance in the 1960s

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Session Democratisation
Session Date Saturday August 29
Time 09:00 - 09:30
Location Room B

Abstract text

Popular education can be easily claimed and conceptualized but faces some organizational problems when it comes to its realization. This is even truer in times of educational expansion. New houses have to be build, the facilities in teaching rooms must be rearranged, new forms of instruction are to be developed and also the concept of managing a school or university must be reorganized when the number of pupils or students increases. And above all the financial and administrative resources for mass education have to be supplied.

The question of our paper is in how far these structural problems also cause a change in the visions of popular education. Do the administrators and politicians who formulate a concept of educating the people perceive the organizational implications of their educational ideas in advance? And do they adapt their educational beliefs to emerging challenges like a growing pupil population?

These questions shall be answered in two case studies. The first focuses on the Grand Duchy (Grossherzogtum) of Baden in the second half of the 19th century. In this time Baden faced a serious increase in population and experienced a certain amount of urbanization. Some cities like Mannheim even tripled in a period of not more than 30 years. Hence, there were also more children to be taught. As after Baden's 'Kulturkampf' in the 1860s it was the task of the state to organize and control education, the increasing school enrolments had to be managed from the top. But also local authorities had to contribute to the solution of organizational problems. The coincidence of formal legislation and an increase in pupil numbers made educational administration a double-edged phenomenon. On the one hand, the administrators tried to enable popular education by forming and organizing a state-run education system. On the other hand, educational administration was compelled by structural demands. Both sides had an impact on visions of popular education that administrators and politicians in Baden shared.

The second case focuses on the academic expansion in western Germany 100 years later. It illuminates the limits of conservative visions of higher education. Politicians and businessmen regarded the enlargement of the number of universities in the late 1960s as a means of using human capital for an improvement of economic development. These ambitions have to be seen within the context of competition with the Eastern bloc in the era of the Cold War. At the same time the educational visions were constrained by local or administrative claims. Besides, a new generation of academic teachers and new approaches in the social sciences led to the situation that the actual forms of teaching differed from the visions of University's founding committees as the case study of the University of Constance will show.

7.1 - Democratization

Proposal for 'Public' University as from Max Scheler (re) reading

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Presentation in Spanish

Session Democratization
Session Date Saturday August 29
Time 09:30 - 10:00
Location Room B

Abstract text

This proposal of communication aims the presentation of Max Scheler German University for common people -'Public'- as from a discussion developed by him in the text, 'University and 'Public' University' published in 1921. It was Scheler who has reasoned about the democratization process in the Republican State of Germany after First World War ended and bound it to the reform of all Universities in his Homeland. He perceived that the traditional program of German Universities was well out of context facing the imperative modernization which could already be traced at the time - a new shape for higher education expressing the preponderance of professional and specialized learning. By giving evidence of what uncountable contradictions would cause to the universities submitted to the State imperatives in specialised teaching, he also alerts to the problems that such professional tendency would bring within the sphere of the Universities. Scheler follows the concept of University introduced by Schleiermacher's orientations who had foreseen a program for the University of Berlin dedicated to the production of scientific knowledge and humane learning which brought an indifference to the pedagogic methods that were essential to the accomplishment of a teaching program endowed to the professional learning. Thus, he was always captivated by the prime interest in research through which the University could eliminate the 'bad conscience' concept ruling in Society at the time. This is a task that a merely professional and a non-concerning scientific basis university for common people could not provide. According to Scheler, what we see is that the proposals to enlarge the scope of Universities do not consider the pressure to establish a pedagogic program capable of a viable achievement in 'Public' universities, meaning that, even so these Universities look into themselves in a professional way they should also shield themselves under science principles which are the essential support for the accomplishment of professional education itself or, on the contrary, this would be a simple grotesque picture (caricature) of the universities for professional learning. Therefore, for these institutions to reach their mission development and assure the progress of 'good conscience' they will have to promote the 'reconciliation' between 'traditional university' and 'public' university, once this last one has already become a whole of high specialized learning schools. The economical challenges complexity and the modernization of Public Administration have created specific demands to a specialized learning inasmuch as they stick to traditional university basis, meaning that they must not abandon their genetic knowledge production, or, in failure of which they will keep going along with the paradox 'being 'public' without being a University' or 'being a University without being 'Public'. Thus, the spread of the University founded as an Institution with 'Public' characteristic which should be at the service of professional learning hast to put in its Agenda the Reform of the Universities in several Countries as an essential condition to the self survival of a higher learning quality.

7.1 - Democratization

The Educational Research In the Process Of Democratization Of the Brazilian Public Schools In the 50's

Marcia dos Santos Ferreira

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Session Democratization
Session Date Saturday August 29
Time 10:00 - 10:30
Location Room B

1950s - 50% literacy rate in Brazil.

Abstract text

This work presents an interpretation of the connections between the educational research and the elaboration of the state politics for the public school democratization during the 50's, in Brazil. In this decade, Brazil knew a period of deep economical, political and social changes due to the democratization, urbanization and industrialization processes in progress, in different paces and in several regions. These processes, according to some interpreters of the educational situation at that historical moment, demanded the implementation of an education reform that would modify the structure and the acting of the Brazilian public school so that the education provided by the State would raise skilled citizens for an urban and industrial society, and above all, a democratic one.

Anísio Teixeira (1900-1971) was one of the interpreters, that during the 50's, defended a strategy for an 'educational reconstruction' in Brazil, opposing himself to the increased numbers of schools build up by the President Getulio Vargas' government (1930-1945 and 1951-1954). To him and to his group of intellectuals, the public school democratization did not only depend on the increase of school vacancies, but it needed changes in the curriculum, in the teaching materials and in the organization of the public schools in order they adapted themselves for the educational requirements of an urban and industrial society. These requirements, according to this intellectuals group's opinions, could only be identified by scientific researches, which by establishing relations between educational problems and the social changes would provide subsidies for the politics in the public education in Brazil.

The bibliographical and documental researches done to accomplish this work indicate these ideas became more consistent by the development, in the beginning of the Juscelino Kubitscheck's government (1956-1961), of a net of institutions of educational researches sponsored by the federal government. The Brazilian Center of Educational Researches, in the capital, and its five Regional Centers, installed in different regions, promoted in the first years of work the scientific researches about Brazilian educational problems, focusing on the elaboration of politics for the sector. In these researches, it was shown the need of analyzing the educational problems as social ones, that is, as partial manifestations of general problems which affected the Brazilian national community. One of the main themes was the exclusion in the public school, which organized under an anachronistic model, was not ready to shelter students from the lower class who started searching for it.

The established relations between the educational research and the elaboration of the public politics in the 50's were neither straight nor homogenous. However, the information used to accomplish this work allows us to identify a linking between them. By many different ways, the researches supported by the Brazilian Center and its Regional Centers of Educational Researches influenced the debates about the Brazilian educational problems at that time, by taking part in the process of the democratization of the contents, methods and organization of the Brazilian public school.

7.2 - Creating citizens 2

'They have never been - they are not now - half-hearted Americans': Americanization Education, 1930-45

Jeffrey Mirel

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Session Creating citizens 2
Session Date Saturday August 29
Time 09:00 - 09:30
Location Room C

Abstract text

When educational historians think about Americanization education, they most likely envision the campaign to assimilate eastern and southern European immigrants that took place during the World War I and the immediate post-war years. This campaign, they would argue, was a nationwide effort that was both coercive and demeaning and rested on the idea that immigrants must abandon their Old World cultures as the price of admission into American society. Operating in such venues as public schools, public libraries, factories, and warehouses, this campaign touched millions of adult immigrants and their children particularly in large industrial cities. This campaign has achieved iconic status among historians and educational policy analysts mainly as an example of cultural imperialism, at best, and cultural genocide, at worst.

This essay examines a second and much less well-known Americanization campaign that took place in the 1930s and early 1940s. In many ways, this campaign was similar to the one mentioned above. First, it was strongly supported by national leaders such as President Franklin Roosevelt; second, it marshalled a large number of educational and non-educational institutions in support of its efforts; and third, it was, to a considerable degree, inspired by fears that the United States might soon be drawn in war and needed assurances of loyalty from immigrants whose home countries were potential enemies. Despite these apparent similarities to the earlier campaign, this second, and later, Americanization campaign was different in tone, content, and success (at least as measured by the number of naturalizations). However, the most striking difference between the campaign of the 1930s and early 1940s and the previous effort was the degree to which federal and local Americanizers were cognizant and respectful of the cultural distinctiveness of their students. Indeed, many leaders of this effort viewed the earlier campaign with disgust and dismay. They seemed determined not to repeat the errors of the past.

The primary backer of this Americanization campaign was the Works Project Administration (WPA) a New Deal initiative that employed a large number of teachers in adult education programs. Courses in English for the foreign born and preparatory classes for American citizenship were among the most popular offerings of the WPA adult program.

This essay examines the WPA efforts focusing especially on the National Citizenship Education Program (NCEP), which was run by William Russell, dean of Teachers College, Columbia University. The NCEP provided large amounts of WPA money to support teachers and to create a new series of textbooks for Americanization classes. In addition to looking at these developments on the national level, this paper details how these programs played out in Chicago and Cleveland, two cities with huge immigrant populations. Finally, the essay provides evidence of how immigrants responded to this new Americanization campaign by drawing on articles and editorials from the foreign-language newspapers in Cleveland. Significantly, the foreign language newspapers in Cleveland overwhelmingly supported the Americanization effort and consistently urged their readers to take the WPA and public school English and citizenship courses.

7.2 - Creating citizens 2

The French Third Republic: Popular Education, Conceptions of Citizenship and the Flemish Immigrants

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Session Creating citizens 2
Session Date Saturday August 29
Time 09:30 - 10:00
Location Room C

Abstract text

From the French Revolution onwards, the French school system has been assigned to advance the unity of the nation, in the light of the ideals voiced by Condorcet (1743-1794) of 'la promotion de tous'. His belief in reason and the acquisition of knowledge as a remedy against injustice and social inequality constituted the foundation of his conception of an all-embracing (comprehensive) state-directed educational system. Ignorance was conceived to be a limitation of freedom, schooling as an individual right. Obviously, as is the case with most revolutionary claims, the complexity of social and historical reality was too unyielding for these imagined ideals to immediately materialize, but with Napoleon at least one central revolutionary idea was being implemented: the organization and administration of schooling are being placed fully under the authority of the state. In practice, however, this system far from resembled the popular education for the masses as kept in mind by the revolutionaries. Later on, with the laws of Guizot (1832) and Falloux (1850), the monopoly of the state in educating the populace was weakened through the formal acknowledgement of the competence of the Catholic Church to set up their own schools. Eventually, one had to wait until Jules Ferry came on the scene, with his famous laws of 1881 and 1882, for a radical breakthrough in popular education to take place. By making schooling mandatory, free and secular, he entirely transformed the educational landscape of France, and the vigorous centralistic policy of the Third Republic forcefully reclaimed the power of the state. This paper will focus in more detail on the influence of the (educational) policy of the Third Republic and the specific conceptions of citizenship that were implied in the reshaping of primary - or popular - education. Particular attention will be drawn to the way children - as future citizens - were being addressed and 'moulded' through the then popular education practices, against the background of a severe assimilationist language policy and a fierce battle against religious institutions, eventually giving way to the separation of Church and State in 1905. Apparently, the rigour, fervour and ambition of the republicans during the last decades of the nineteenth and the beginning of the twentieth century have had far-reaching and sweeping consequences for the French society of the time and its conceptions of schooling, consequences that reverberate until today. One of them certainly concerns the non-recognition, educationally as well as politically, of the problem of 'immigrants'. With the huge presence of Belgian and Flemish immigrants in the industrial centres of Northern France in view - in which we are particularly interested in relation to a larger research programme - this meant at least two things: 1. that no special educational measures were taken to 'adapt' the Flemish, non-native speakers to their new situation, and 2. that the socialization of the Flemish (and Belgian) immigrants has long been supposed to have been entirely 'unproblematic'.

7.2 - Creating citizens 2

Public education: A space for the citizens' formation in the primary schools of the city of Mexico, 1890 - 1921

Rosalía Menindez Martínez

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Presentation in Spanish

Session Creating citizens 2
Session Date Saturday August 29
Time 10:00 - 10:30
Location Room C

Abstract text

At the end of the XIXth century, Mexico experienced a series of changes at political and economic level, same that were reflected in the educational ambience; the government of Porfirio Díaz impelled a strong process of modernization for the education that included different aspects of the school life, in particular emphasis happened to the reformulation of the plans and programs of study, which gave cause for the shape of a renewed curricula, the establishment of methods of avant-garde, the putting in practice of activities that they were emphasizing the rational, scientific, civic and practical part of the education, teachers' formation, construction of schools, the acquisition of school modern materials, furniture, textbooks, etc. All this reform in educational matter was applied in a special way in the elementary schools of the city of Mexico, which turned into a species of model of public education for the all country. In this model the citizens' formation was representing a fundamental aspect for the State, of there that supervised detailed plans and programs of study, textbooks, materials, activities, etc.; that is to say everything related to this area that turns into axis of the education offered by the Mexican State.

The object of the paper that I put to his consideration, is to analyze the citizens' formation, in the public schools, for it I will take the case in the primary schools of the Mexico City and will focus in the books and school materials.

7.3 - Popular universities

The Popular Universities And The Popular Education In Portugal In The Beginning Of The 20th Century

Joaquim Pintassilgo

University of Lisbon, Odivelas, Portugal

Session Popular universities
Session Date Saturday August 29
Time 09:00 - 09:30
Location Room 029

Abstract text

The cultural atmosphere in Portugal in the final stages of the 19th century and in the early decades of the 20th century was a catalyst for increasing concerns regarding popular education. The positivist based belief on the decisive role of education and culture as a source of progress and social regeneration, the political investment of the Republic, which was thought to be inseparable from the fight against illiteracy, and the cultural labour of the illuminist tendency of the masonry are some of the conditions that favoured the affirmation of a speech that puts the people and its education at the heart of political and social debate. Education and culture thus arise as key components of the development of a conscious and integrated citizen and in the building of a new society, where there is no place for ignorance or prejudice, a belief that becomes one of the great mythical references of that historic and cultural moment.

In this conformity, a whole set of experiences in the fields of popular education and scientific and cultural promotion, of which the Universidades Livres e Populares (Free and Popular Universities) are an example, among many others, will be brought to light. The Academia de Estudos Livres (Free Studies Academy), the object of our study, is part of those institutions. It was founded in 1889 and, in 1904 became known as Universidade Popular. This association guarantees the work of the School Marquês de Pombal (which offers day and night classes, the latter meant for adults), as well as providing diversified activities in the field of the designated cultural extension, such as the organisation of courses, conferences and field trips.

The Academy was also devoted to the edition of issues, amongst which we can highlight the Anais da Academia de Estudos Livres - Universidade Popular (1912-1916), a kind of body of this association, and the student newspaper A Mocidade (1910-1911). Besides the mentioned periodical publications, the Academy was also responsible for the editions of offprint's of this and various other works. It is this set of printed documents that constitutes the documental corpus on which we based this work.

The life span of the institution analysed here is marked by the extreme dates of the referred publications, in other words, the initial and most dynamic phase of the then recently established Republic. Through this communication we aim to assess the project for popular education developed at the behest of the Republic (of different tendencies). At the same time, we also wish to reflect upon the pedagogic dimension of that project, in its relation with the ideals of renovation that were being established at the time, as well as assessing their contribution to the formation of the Portuguese pedagogic field.

7.3 - Popular universities

Birth and growth of the Popular Universities in Spain (1903-2008)

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Session Popular universities
Session Date Saturday August 29
Time 09:30 - 10:00
Location Room 029

Abstract text

An analysis of the historiographical production on popular education reveals the scant attention historians have paid to the Popular Universities in Spain. What is more, the publications focus mainly on the specific analysis of the first, emblematic, experiments carried out in Valencia, Madrid, La Coruña, Segovia or Cartagena and, only exceptionally, on some pre Franco period. This paper aims to provide an overview of the birth and growth of Popular Universities in Spain over the 100 years from their introduction in 1903 to the beginning of the XXI century.

The paper starts by examining the origins of the Popular Universities, their context, the models and the conditions which favoured their establishment and dissemination through France before going on to look at how they were received in Spain, with emphasis on the peculiarities and the similarities between the features of Spanish popular education development and those in other European countries. The study of the path followed by the Popular Universities in the Spanish labyrinth will enable us to identify four chronologically defined stages ran through the life of the earliest Spanish Popular University, set up by Vicente Blasco Ibáñez in Valencia in 1903 and which ran until 1928. The second stage came in with the Segunda República Española (Second Spanish Republic) (1931-1939). After the Spanish Civil War (1936-1939) and the arrival of the Franco regime, the Popular Universities, as occurred with other popular education initiatives, were dissolved, and no organizations of this name remained in existence, nor any that responded to the principles that had inspired their creation. However, during the Campaña Nacional de Alfabetización y Promoción Cultural de Adultos (The National Campaign for Literacy and Cultural Awakening in Adults) undertaken in 1963, a type of popular education known as the 'Pequeña Universidad' ('Little University') was set up by government offices for adults and which was to survive from 1965 to 1967. The fourth stage of the Popular Universities in Spain came about after the return to democracy in 1978 and it continues today. For each of the four stages mentioned we try to delimit, study and interpret questions related to the social and ideological adscription of its promoters, questions about its bases, its aims, its characteristics, its programmes and activities, the people targeted, its dissemination and scope, its limitations, weaknesses, continuities, advancements, involutions and transformations, as well as, where appropriate, the attempts to build up inter-university networks.

7.3 - Popular universities

DUOC as an expression of Popular Education in the 60s in Chile

Jaime Caiceo Escudero

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Presentation in Spanish

Session Popular universities

Session Date Saturday August 29

Time 10:00 - 10:30

Location Room 029

Abstract text

The 1960s were marked by the beginning of social, political, educational and religious transformations. Due to these transformations, the student reform movement in the Catholic Universities in Chile (Valparaiso and Santiago) 'for one reason or force' in 1967 was initiated. The slogan was to open 'La Torre de Marfil' (the ivory tower) to society, especially to the people who lived there.

A group of students from the Pontificia Universidad Catolica de Chile led by the directive of the Student Center from the 'pedagógico' founded the Worker and Peasant University Department -DUOC-in 1968. The aim was to open the University doors to workers and peasants in order to finish their studies in primary and secondary education, training, and technical courses. In this way, the institution was able to have more than 75,000 students spread over 105 places from Arica to Punta Arenas, covering the entire national territory in the 70s.

The aim of this paper is to analyze the main causes that originated the Popular Education so strongly in Chile in the 60s, making possible a favorable climate of success for this institution. It is important to mention these educational issues, because in 2008 this institution celebrated its 40 years in Chile.

This research will be carried out by means of historical studies, reviewing primary and secondary sources with an exhaustive documentary analysis.

7.6 - Disabilities

The Rehabilitation of Disabled Soldiers in Belgium, 1914-1940

Pieter Verstraete

Katholieke Universiteit Leuven, Leuven, Belgium

Session Disabilities
Session Date Saturday August 29
Time 09:00 - 09:30
Location Room 134

Abstract text

In his pioneering work 'A history of disability' (1982) Henri-Jacques Stiker has pointed out the general impact of the Great War on the Western intercourse with persons with disabilities. To the general image sketched out by Stiker several disability scholars during the last two decades have added more sophisticated and detailed descriptions of these maimed soldiers' vicissitudes. If the use of prosthesis, the role of the state, the formation of organizations and the particular place attributed to the re-education of these disabled soldiers already to a large extent has been examined for the United States of America, France, Germany, Great-Britain, Canada and Australia, up till this time there have been no studies which focus on the history of Belgian 'invalid soldiers'. This is a rather strange finding for in some publications of the Red Cross the Belgian government has been described as a pioneer in the rehabilitation of disabled soldiers and from the very start of the First World War their existed in the North of France - where the Belgian government had settled down during the German occupation - two Belgian re-education centres: Institut Militaire des Invalides de la Guerre (Port-Villez) and Dépôt des Invalides (Saint-Adresse).

In this lecture we on the one hand would like to focus on the educational rehabilitation of the Belgian soldiers provided in these institutes and contextualize these efforts by referring to the highly politicized and international discourse with regard to these brave men who sacrificed their vision, face or limbs for the freedom of their country. For this part of the lecture we will make use of the archival records found in the Moscow archives of the Royal Museum of the Armed Forces and of Military History in Brussels. After having outlined the aims and preeminent means of the rehabilitation of these Belgian soldiers we, on the other hand, would like to present what happened with these soldiers after the Armistice and thus would like to examine whether the promises made towards these disabled comrades by the general population as well as the politicians were met during the Interwar period. Here we will make use of the bimonthly journal published by the national institute for disabled soldiers (I.N.I.G) 'l'Invalide Belge' which was published from 1917 onwards. Both the presentation of this particular kind of popular re-education and the life-circumstances encountered by the Belgian disabled soldiers during the Interwar period will enable us to make a substantial contribution to the existing corpus of disabled veterans history.

7.6 - Disabilities

The Amsterdam School for the blind (1808)

Marjoke Rietveld-van Wingerden

Vrije Universiteit Amsterdam, Amsterdam, The Netherlands

Session Disabilities
Session Date Saturday August 29
Time 09:30 - 10:00
Location Room 134

Abstract text

After the late eighteenth century many West-European countries started with schools for the deaf and blind. On the one hand it was the result of the growing awareness of the need of popular education as a means to reduce poverty and pauperism and to promote good citizenship. Especially the blind were people who earned their money with begging and singing on the streets. On the other hand there was a scientific concern. Enlightened philosophers were interested in the relation between reason and the observation with the senses. Were the blind and the deaf also able to think and to develop to a normal personality although they lacked ears and eyes? For both groups schools in France functioned as examples for elsewhere. In Amsterdam in 1808 Freemasons took the initiative to establish a school for the blind. In this contribution I analyse which were the founders' intentions and how they were motivated to provide the blind with education. Moreover, I address the question to what extent the intentions determined the contents of education for the blind and why this was less innovative than the curriculum of schools for the deaf.

7.7 - Subjects 2

'Institutional competition between physical education, sport, popular education'

Tony Froissart¹, Michael Attali¹, Jean Saint-Martin²

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²Université Lyon 1, Lyon, France

Presentation in French

Session Subjects 2
Session Date Saturday August 29
Time 09:00 - 09:30
Location Room 135

Abstract text

In France, the Ministry of Youth and Sport is organized around different groups which are youth and popular education, sport and until 1981 school PE. This situation puts in competition different forms of teaching in the field of sport culture and physical education. However, these ways are parallel within Youth and Sport administration.

Each group tries to distinguish itself by original education methods, given a very competitive associations, school and extracurricular scene. Indeed, the popular education actors cannot remain indifferent considering the social and cultural phenomenon that embodies the development of leisure sport, physical activities and physical education.

Form the school education point of view, the activist picture is associated with popular education players. The fact that these irreducible advocates of a popular cultural inventiveness are inflexible can inspire fear. In the field of sport education, popular education techniques are controversial. Moreover, the distinction is not easy because some actors are involved in school teaching and popular education or in associations.

This research tries to enlighten the representations of the daily actions of people building up a sport education for all, and to bring out the differences and the convergences. This study uses the methods of cultural history and crosses the oral sources gathered within the frame of the research program called 'Mémoprosport' and the sources from the PAJEP.

7.7 - Subjects 2

A preparation for life: mathematics education in the 'classes de fin d'études', France, 1936-1960

Renaud D'Enfert

IUFM Versailles, Paris, France

Presentation in French

Session	Subjects 2
Session Date	Saturday August 29
Time	09:30 - 10:00
Location	Room 135

Abstract text

In France, a 1936 Popular Front law extended compulsory education to the age of 14 (instead of 13) and led to the establishment of a new level of elementary primary education, called classes de fin d'études. Before the transformation of the French school system in 1959, these classes provided education for pupils who attended neither second degree schools nor complementary classes. Their main goal was to prepare children for social and working life. From 1941 on, however, they also became a preparation for the examination through which pupils could obtain the so called certificat d'études primaires.

Focusing on mathematics education, this paper aims to characterize the teaching and learning in the classes de fin d'études from 1936 to the very beginning of the 1960s. As official texts, textbooks and pedagogical journals show, these classes can be seen as a laboratory for an active education, using centres of interest linked to everyday life. However, when in the 1950s the democratization of the school system facilitated access to post-compulsory education, critical voices on the model of the classes de fin d'études arose: according to primary school teachers conferences, the 1947 mathematics syllabus was too practical and not educational enough, and the pupils of the classes de fin d'études did not have basic knowledge to make use of active methods. The primary school teachers' and inspectors' criticism is indicative of the innovative way primary mathematics education - and primary education in general - is considered in the new educational context of the 1950s-1960s: its main traditional goal, which was a preparation for life, did not seem to be appropriate anymore.

7.7 - Subjects 2

Evaluation of an elementary teacher's knowledge of basic oral health education

Lucia Tiosso

University of western of São Paulo State, Presidente Prudente, Brazil

Session Subjects 2
Session Date Saturday August 29
Time 10:00 - 10:30
Location Room 135

Abstract text

Popular education means, 'an educational technique designed to raise the consciousness of its participants and allow them to become more aware of how an individual's personal experiences are connected to larger societal problems'. This statement sends us to an ancient time when men and women assumed the thought of education and its bail would be forever. In the primitive societies the education was one collective function where adults disseminated to the children and the young the codes and values of the group. The duty that was previously performed by everyone became the responsibility of a few - the teachers - and was centralized in a specific place - the schools. The school is the proper environment for the development of health projects, where children of all ages congregated to improve the assimilation of preventative measures, such as oral hygiene customs, which had been shaped during childhood. The elementary school teacher has the responsibility of spreading oral health information to children, as well as motivating the health maintenance achieved through work-didactic teaching by the use of a more appropriate language to achieve the expected goals. The central question of this research was: does the elementary teacher have sufficient knowledge to identify harmful oral habits to their students and to guide them properly to prevent dental problems? This paper had the objective to assess the level of knowledge and motivation of elementary teachers on oral health education with students. The research involved 29 teachers attached to two elementary public schools of Presidente Prudente City, located in the western side of São Paulo state, Brazil. Data collection was conducted through the direct application of a questionnaire of multiple choices. The organization and quantitative analysis of data were systematized in the form of graphs and analyzed by statistical procedures, while the qualitative analysis was based on literature that guided this study. The results showed that both the specific issues of preventative and motivational concepts, the teachers of elementary schools need more clarification and guidance on oral health, confirming their own needs for more information on the subject. It is concluded that the teachers of elementary schools have not received enough information about oral health during graduation and need more expertise to be able to guide and motivate healthy habits at school every day. We suggest the development of programs on oral health during the training of teachers of elementary schools, as well as periodic retraining after the graduation of these teachers, which was confirmed by them. This study is scientific and socially relevant because the knowledge acquired motivates the changes of habits and improve their oral hygiene.

virtuous

7.8 - Missions

From Kerry to Katong: the mission imperative at Drishane convent school, 1910-1950.

Deirdre Raftery

University College Dublin, Dublin, Ireland

Session Missions
Session Date Saturday August 29
Time 09:00 - 09:30
Location Room 136

Abstract text

In 1909 a Catholic French order, the Sisters of the Infant Jesus, came to Ireland to found a convent and a school at Drishane, in the Diocese of Kerry. This was an unusual move for the order, which had over 60 convent schools in France and had many convents in Japan, Singapore, Malaysia, and the UK. Why the sisters would want to come to a remote part of Ireland - a country that had a proliferation of convent schools - was at first unclear to the Archbishop of Kerry. The motives of the French sisters became obvious in the first decade of the life of Drishane convent and school: the order needed English-speaking Catholic nuns for their mission schools in Malaysia, Singapore and Japan, and Ireland could supply this need.

Drishane convent and boarding-school were opened in 1909. The nuns adopted the system of popular secondary education common in Ireland at that time, which included an emphasis on mathematics, Irish, and English. Their teaching reflected the fact that the order was originally French, and the pupils became conversant in French. The nuns also established a School of House-craft which provided practical education in farm management and domestic work.

Once the school was established, a novitiate was opened. The order aimed to 'grow vocations', and the practice developed whereby many girls moved from the school into the novitiate each year once their schooling was completed. Because of the pressing need for additional nuns for the Asian mission convents, the young nuns often began the long sea-voyage to their new posts after only a few months in the novitiate. Yet these young women proved remarkably resilient, and they quickly adapted to very different environments. Most of them took up teaching posts and many assumed leadership positions in schools with several thousand pupils, such as the CHIJ convent at Katong, Singapore.

This paper examines the culture of schooling at Drishane in the period 1910-1950, a period during which over 370 Irish girls joined the order. Why did so many Drishane pupils decide to enter the convent? What prepared these young women for their work as teachers abroad? How did they cope with huge culture changes when they left Ireland and began teaching in Malaysia, Singapore and Japan? These are some of the issues that are addressed in this paper. In addition, the paper will attempt to identify elements of Irish popular education that 'travelled' with the Irish nuns and later emerged within the daily and weekly routines at Asian schools. Finally, the paper will explore what these young women understood by 'mission' schooling, and its place as a form of popular education. Significantly, their views sometimes changed in the decades that they spent teaching abroad.

The paper draws on previously unexamined primary sources, and interviews. Original photographs will be used in the presentation.

7.8 - Missions

Popular Education and Republican Ideals: The Portuguese laic missions in colonial Africa

Ana Isabel Madeira

University of Lisbon, Lisbon, Portugal

Session Missions
Session Date Saturday August 29
Time 09:30 - 10:00
Location Room 136

Abstract text

The creation of the laic 'civilizing missions' in the Portuguese African colonies in the early decades of the twentieth century gives birth to a new conception of the missionary work overseas. The constitution of these missions was closely connected to the diffusion of the republican ideals in Portugal during the First Republic (1910-1926). At the time European colonial powers were trying to consolidate their territories in Africa, the extension of these ideals to the colonial territories proved to be an exceptional initiative in terms of educational policies targeted at educating the indigenous peoples. In 1919, eleven civilizing missions were created, six in Angola, four in Mozambique, and one in Guinea. Each was formed by groupings of five individuals of both sexes designated as 'civilizing agents', which had previously been granted a diploma by the Instituto das Missões Coloniais. The civilizing missions, or laic missions, were occupation missions aimed at the consolidation of the Portuguese sovereignty in Africa through the expansion of Portuguese nationality by means of language, history, mores and institutions. All these objectives hinged upon the practical example of the 'civilized family', which justified the construction of missionary household groups formed by couples and direct relatives. In the settlements chosen, these groups were responsible for the building of schools, where a rudimentary level of instruction was offered to children and young Africans. The syllabus was based on the R's and on the apprenticeship of arts and crafts and agriculture skills deeply connected with local production characteristics and economy. Apparently in convergence with other missionary organizations, these laic groups proposed a popular education model totally different from the religious organizations, either catholic or protestant, whose influence was considered by the Portuguese noxious to the construction of the republican nationhood overseas. In this presentation, based on the analysis of correspondence between the missionaries and their curator in Colonial Institute, I will attempt to highlight questions dealing with educational incorporation and pedagogical models as instruments for governing at a distance. From the pedagogical point of view, the functioning of the laic missions allows us to look into reference pedagogical models and their circulation in the colonies, as well as the way in which their programmes were mobilized, translated and put in practice in order to build an adapted curriculum for each missionary setting. These innovative practices aimed at producing republican Portuguese subjects fast and efficiently, were based on trial and error experiments. They were rooted on the individual's experience of the African cultures and social environments.

This will bring the discussion to the fore of educational incorporation processes by identifying the plurality of pedagogical perspectives crisscrossing the African colonial space; by highlighting the translation and appropriation educational discourses to the local conditions; and, finally, by showing the contradictions and tensions associated with metropolitan governing programmes and political and cultural colonial constraints.

7.8 - Missions

The British Colonial Administration involvement in Missionary Education in Nigeria 1872-1926.

Jayeola Omoyeni

Adeyemi college of education, Ondo, Nigeria

Session Missions
Session Date Saturday August 29
Time 10:00 - 10:30
Location Room 136

Abstract text

The revived missionary activities at providing western education to Nigerians started on 24th September, 1842 when Reverend Thomas Birch Freeman led the Wesleyan Methodist Society team to Badagry. The Church Missionary Society joined the race on 19th December, 1842 with the arrival of Reverend Henry Townsend to Badagry.

The Presbyterian Mission came in 1846 and founded a mission and school at Calabar. They were followed by the Southern Baptist Convention in 1853 when they founded a school at Ijaye.

At the early period, the colonial administration left the administration of schools entirely in the hands of the missions. It was only 1872 that British colonial administration assisted the missions by granting each of the three major missions operating in Nigeria a sum of £30.00 per annum. This grant was increased to £200 per annum in 1877 and the grant- in -aid remained so until 1882.

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