International Standing Conference for the History of Education

EDUCATION AND POWER: HISTORICAL PERSPECTIVES

ABSTRACTS

ISCHE 35
Riga
August 21 – 24, 2013

CONTENTS

ACKNOWLEDGMENTS 4

CONFERENCE INFORMATION 5

- Conference Theme 5
- Local Organizing Committee 6
- ISCHE Executive Committee 6
- Reviewing Committee 6
- Publication 7

KEYNOTE SPEAKERS 8

- Biographical Notes 8
- Abstracts of Plenary Lectures 10

ABSTRACTS 15

- Individual presentations 15
- Panels 184
- Standing Working Groups 200
- Index/list of participants 212

A C K N O W L E D G M E N T S

ISCHE 35 organizers:
University of Latvia
Baltic Association of Historians of Pedagogy

ISCHE 35 sponsors:
European Commission
Riga City Council
Jurmala City Council

Design of conference materials and webpage – Viviana Romislova

ISCHE 35 LOC was supported by Jānis Aizpurs, Guna Anspoka, Ilze Dinka, Manuel Fernandez, Ligita Gaile, Nora Jansone-Ratinika, Andis Janovs, Linda Liepiņa, Andris Miškinskis, Silvija Puriņa, Elita Stikute, Ērika Vugule, Lilita Znotiņa and Inna Žukovska from the University of Latvia.

Photo: *Pagājušo gadu Latvija 1945 – 1990*, Zvaigzne ABC, 2010, pp. 52-53.

CONFERENCE INFORMATION

Conference Theme

EDUCATION AND POWER: HISTORICAL PERSPECTIVES

Education *per se* is power, or so educators truly believe. Education is able to influence politics, the business environment, faith, teachers and parents, as well as the media.
Throughout time, power in the field of education has been attempted to be realized, demonstrated, proven and imposed by a variety of actors: politicians, public figures, the clergy, business people, warlords, teachers, parents, and the mass media among others. The power structure has changed according to the political system, market economy, tradition, and even fashion.
Therefore, ISCHE 35 will focus on the following issues: how does power – usurped or self-proclaimed, appointed, democratically or naturally won – act upon the field of education? How has power affected teachers and their education? How does teacher education affect power? How has power and education affected childhood and adolescence and has it influenced the lived identity of men and women? How is power reflected in curriculum, textbooks, and teaching aids? How do the educational sciences serve power, and how do they legitimize power? How can we identify and explain the relationship between power and education? How possible in the field of education is it to support, restrict, stimulate and deny through power? Does power encourage resistance and how does this occur? Is it possible to resist power in education?

Conference sub-themes:

1. Power and educational policy
2. Power and the teacher
3. Power and childhood and youth
4. Power and curriculum, textbooks, and teaching materials
5. Power and informal education
6. Power and gender education
7. Power and inclusivity
8. Power and educational sciences
9. Power and education research methodology

Local Organizing Committee

Dr. Iveta Ķestere, University of Latvia, Chief Researcher
Dr. Aīda Krūze, University of Latvia, Professor
Dr. Rudīte Andersone, University of Latvia, Professor
Dr. Zanda Rubene, University of Latvia, Professor
Dr. Irena Stonkuviene, University of Vilnius, Professor
Dr. Alīda Zigmunde, Riga Technical University, Chief Researcher
Dr. Baiba Kaļķe, University of Latvia, Assoc. Professor
Dr. Dita Nīmante, University of Latvia, Assoc. Professor
Dr. Aija Abens, University of Latvia
Dr. Zane Āķīte, University of Latvia
Vadim Rouk, University of Tallinn, PhD student
Iveta Ozola, University of Latvia, PhD student
Aija Grāvīte, University of Latvia, PhD student
Evi Daga-Krūmiņa, University of Latvia, PhD student

ISCHE Executive Committee

Fuchs, Eckhardt, Georg Eckert Institute, TUB, Germany – President of ISCHE
Bagchi, Barnita, Universiteit Utrecht, Netherlands
Carvalho, Marta Maria, Universidade de São Paulo
Grosvenor, Ian, University of Birmingham, UK
Hamel Thérèse, Université Laval, Canada
Ķestere Iveta, University of Latvia
McCulloch Gary, Institute of Education, UK
Sobe Noa, Loyola University, USA

Reviewing Committee

Abens, Aija, University of Latvia
Arrendondo, Adelina, Universidad Autonoma del Estado de Morelos, Mexico
Bagchi, Barnita, Universiteit Utrecht, Netherlands
Braster, Sjaak, Erasmus Universiteit Rotterdam, Netherlands
Caruso, Marcelo, Humboldt University, Germany
Carvalho, Marta Maria, Universidade de São Paulo
Del Mar Del Pozo, Maria, Universidad de Alcalá, Spain
Depaepe, Marc, University of Leuven, Belgium
Fuchs, Eckhardt, Georg Eckert Institute, TUB, Germany
Grosvenor, Ian, University of Birmingham, UK
Hamel Thérèse, Université Laval, Canada
Hofstetter Rita, University of Geneva

Kallaway Peter, UCT School of Education, South Africa
Ķestere Iveta, University of Latvia
Krūze, Aīda, University of Latvia
Mayer Christine, University of Hamburg, Germany
McCulloch Gary, Institute of Education, UK
Rubene Zanda, University of Latvia
Rogers Rebecca, Université Paris Descartes, France
Rousmaniere Kate, Miami University, USA
Simon Frank, University of Gent, Belgium
Šnē Andris, University of Latvia
Sobe Noa, Loyola University, USA
Stonkuviene Irena, Vilnius University, Lithuania
Straube Gvido, University of Latvia
Verstraete Pieter, University of Leuven, Belgium
Whitehead Kay, Flinders University, Australia
Zelče Vita, University of Latvia
Zemītis Guntis, Latvian Academy of Sciences
Zigmunde Alīda, Riga Technical University, Latvia

Publication

A selection of papers presented at ISCHE 35 will be published in a special issue of *Paedagogica Historica*. Scholars are encouraged to submit their complete papers to the local organizing committee to be considered for inclusion. Deadline for submission of papers is 1 October 2013. An electronic version of the paper should be sent as an e-mail attachment to ische2013@lu.lv The authors will be notified of acceptance before 31 December 2013.

KEYNOTE SPEAKERS

Biographical Notes

MARC DEPAEPE

Marc Depaepe (1953) is Vice-rector of the KU Leuven, rector at the campus Kortrijk: Kulak and professor at the *KU Leuven*, Belgium, where he teaches at the Leuven and Kortrijk campuses. Over his more than 35-year-long career, he has achieved world-wide recognition in the field of the history of education. He is, among other things, co-editor-in-chief of *Paedagogica Historica* (since 2005) and member of several editorial boards of national history of education journals. He is the former secretary (1989-1991) and chair (1992-1994) of the *International Standing Conference for the History of Education.* He attended 28 of 34 ISCHE conferences and was the local organizer of the 25th meeting in Kortrijk. Moreover, he chaired the *Belgian Dutch Society for the History of Education* (1998-2002) and is former vice-president of the *Internationale Gesellschaft für Historische und Systematische Schulbuchforschung* (1997-2007). Since 2010, he is also a Fellow, and since 2012, member of the Board of Directors of the *International Academy of Education.* He has read lectures and presented papers in approximately 40 countries. His publication list contains more than 600 items in 17 languages. Several of them have been co-authored by colleagues and collaborators. His research interests include (1) the history of educational sciences from an international perspective; (2) the history of education in Belgium (mainly primary and preschool education); (3) the history of colonial education in the former Belgian Congo; and (4) the historiography, theory and methodology of the history of education as a discipline. been by Leuven University Press has recently published some of his work in the book *Between Educationalization and Appropriation* (2012).

MARIS VINOVSKIS

Maris A. Vinovskis was born in Riga, Latvia during World War II and immigrated to the United States in 1949. He is a Bentley Professor of History at the University of Michigan Institute for Social Research, and professor at the Gerald R. Ford School of Public Policy. He has published ten books, edited seven books, and written over 100 scholarly essays. His most recent books are *History and Educational Policymaking* (1999), *Revitalizing Federal Education Research* (2001), *The Birth of Head Start* (2005) and *From A Nation at Risk to No Child Left Behind* (2009).

Vinovskis was Deputy Staff Director to the U.S. House Select Committee on Population (1978) and a frequent consultant on population and adolescent pregnancy issues in the U.S. Department of Health, Education and Welfare in the early 1980s. He worked in the U.S.

Department of Education in the George H.W. Bush and Bill Clinton administrations on educational research and policy. He has testified before the U.S. House of Representatives and the U.S. Senate several times on education issues in the 1990s. Vinovskis was a member of the congressionally-mandated Independent Review Panels for Goals 2000 and No Child Left Behind during both the Bill Clinton and George W. Bush administrations.
He has received a Guggenheim fellowship and was elected to the National Academy of Education, the International Academy of Education, Fellow at the American Educational Research Association and President of the History of Education Society.

ALBERTO MARTÍNEZ BOOM

Doctor en Filosofía y Ciencias de la Educación, UNED (España). Magíster en Investigación Socioeducativa, UPN (Bogotá). Profesor e investigador de la Universidad Pedagógica Nacional desde hace más de 35 años. Profesor del Doctorado Interinstitucional en Educación de la Universidad Pedagógica Nacional, la Universidad Distrital y la Universidad del Valle en asuntos relacionados a políticas educativas, educación comparada, modernización educativa, escuela pública y saber pedagógico, análisis genealógico y arqueológico, historia del maestro y de la educación en Colombia. Es miembro fundador y activo del Grupo de Historia de las Prácticas Pedagógicas.
Ha sido profesor invitado internacional en diversas universidades, entre ellas: Universidade do Estado do Rio de Janeiro, Universidad Torcuato di Tella, Universidad Nacional de Rosario, Universidad Nacional de Litoral, Universidad Nacional de General Sarmiento, Universidad Nacional de San Luís, Universidad Nacional del Centro de la Provincia de Buenos Aires, Centro de Estudios Multidisciplinarios, Universidad Central de Venezuela, Universidad Experimental los Libertadores, Universidad de Zaragoza, Universidad de Alcalá de Henáres, Universidad Nacional de Educación a Distancia, Universidad de Chile, Universidad Autónoma de México.
Libros publicados: (2012) *Verdades y mentiras sobre la escuela*. (2011) *Memorias de la Escuela Pública. Expedientes y planes de escuela en Colombia y Venezuela, 1774-1821*. (2010) *Figuras Contemporáneas del maestro en América Latina*. (2009) *Instancias y Estancias de la pedagogía. La pedagogía en movimiento*. (2006) *La escuela frente al límite. Actores emergentes y transformaciones estructurales*. (2004) *De la escuela expansiva a la escuela competitiva: dos modos de modernización educativa en América Latina*. (2003) *Currículo y Modernización. Cuatro décadas de educación en Colombia*. (2002) *Universidad y verdad*. (1999) *Maestro, escuela y vida cotidiana en Santafé colonial*. (1996) *Escuela, Historia y Poder. Miradas desde América Latina*. (1989) *Crónica del desarraigo: historia del maestro en Colombia*. (1986) *Escuela, maestro y métodos en Colombia 1750-1820*. (1984) *El maestro y la instrucción pública en el Nuevo Reino de Granada: 1767-1809.*
Webpage: www.albertomartinezboom.com

TATJANA KOĶE

Tatjana Koķe, Dr.habil.paed. is a professor of the University of Latvia and director of the doctoral study programme in education. She was the Minister for Education and Science, Republic of Latvia from December 2007 to November 2010. She is a corresponding member and senator of the Latvian Academy of Sciences, an expert of *Team Europe* Latvia at the EC Representation in Latvia. She has contributed to the development and expertise of lifelong learning policy documents in Latvia, Estonia, Portugal. She has been a board member of the European Adult Education Association (2006 – 2008) and Vice President and member of the Council of International Bureau of Education, UNESCO (2004-2008). Since 2008 she has been a UNESCO International Bureau of Education editorial board member of the journal "Prospects", a quarterly review of comparative education, Springer. She has successfully supervised sixteen PhD students. She has experience in leading international projects, including a European Social Fund project, focusing on interdisciplinary study environment for development of student and teacher entrepreneurial skills. Since 2008 she has participated in the Asian – European Education Ministerial Meeting (ASEM) network and Research HUB of Lifelong Learning.

Over the last three years she has been the keynote speaker at 9 international conferences, has organised 8 and participated at 28 international conferences.

She has been a guest lecturer at Vytautas Magnus Kaunas University, Lithuania; Arhus University, Denmark; Fribourg University, Switzerland as part of SWISS-BALT NET cooperation; Columbia University, New York and Lehigh University, Pennsylvania, USA; University of Sussex, UK; University of British Columbia, Canada; University of Iceland. She has written over 100 scholarly publications, including 3 monographs, 65 articles, 37 essays.

Her research interests are focused on democratisation of the education system from a historical perspective to the modern context of lifelong and lifewide learning, including professional competence of teachers and teacher educators. She has explored the historical experience of the concept of "learning society" in line with evidence of the development of learning society locally and globally.

Abstracts of Plenary Lectures

DEMYTHOLOGIZING THE EDUCATIONAL PAST - 2: AN ATTEMPT TO ASSESS THE "POWER OF EDUCATION" IN THE CONGO (DRC) WITH A NOD TO THE HISTORY OF INTERWAR PEDAGOGY IN CATHOLIC FLANDERS

Marc Depaepe (with the cooperation of Karen Hulstaert)

This keynote consists of two parts. The first part offers some general observations from the past related to the power (and eventual powerlessness) of education and schooling.

The aim is to create a framework with which the specific case, discussed in the second part, must be interpreted. Furthermore, it is emphasised that almost every pedagogical intervention, which harboured the explicit aim of "forming" subjects, had in itself a very normative and disciplinary nature. Yet these objectives, imposed from above, seldom functioned in the day-to-day reality as they were conceived by the opinion-makers and education agents. The educational activity's political-ideological, fundamental principles do not allow us to directly deduce exactly what was retained by those subjected to the educational activity on the shop floor. Even though it was often effective, the "pedagogical regime" in which students and pupils were also firmly immersed was confronted with major and minor resistance; whereas in the long-term it was even able to deliver opposite and unintended outcomes. Secularisation in Flanders, which has long been resolutely Catholic, may be partly attributed to an aversion to rigid, compulsive, imposed religious standards and practices, which became particularly evident at the end of the 1960s. The downside of the "power" of any education is indeed the "empowerment" of the individual. Whether one is happy for man to attain this quality or not, pedagogical interventions can give rise to emancipatory effects, even if they are intended to be primarily disciplinary. The Congo is naturally a prime case that would enable us to further explore this question. On the one hand, after independence, the pursuit of power over education was exposed in the continuity of colonial principles as well as in the struggle between the State and the Church during the Mobutu regime. Furthermore, the way in which the student uprising was suppressed, as well as the authenticity campaign, do not leave a great deal to the imagination in that respect. On the other hand, the dictatorial regime did not prevent the Congolese from becoming empowered through education; however, it appears as though a certain methodical utilitarianism was never far off. Rather than focusing on the content of the education enjoyed, it was primarily used for social advancement.

EDUCATION HISTORY AND POLICYMAKING IN THE UNITED STATES

Maris Vinovskis

One of the important tasks for any society is transmitting their history and culture to their children. At the same time, policymakers sometimes have turned to history in order to help them to understand and address their current problems.

In my paper, I will focus on how historians and policymakers have used or misused, knowledge of the past in the United States, with particular attention to how history might play an important role in the schools and the formulation of education policies. My talk will consider briefly how many early American historians provided the public and policymakers with information about our history that provided both entertainment and policy suggestions. As American historians became more professionalized in the early 20th century, they tended to focus more on their own scholarly writings and less on policy issues. In more recent decades, however, there is a gradual revival of interest among professional historians in policymaking.

The rest of the talk will examine the uses of history and education since the 1960s. The field of American education history was revitalized from two different directions. In the 1950s, scholars such as Bernard Bailyn and Lawrence Cremin questioned the highly positive, in-house histories previously written by education professors. And later a group of younger, radical education historians, often called the "revisionists," pointed to the failures of American public schools and the neglect of children living in poverty.

Next, I will discuss the lack of historically-oriented education policy studies during the creation of programs such as Head Start as well as the passage and development of the Elementary and Secondary Education Act of 1965. More recently, education historians have joined other scholars in analyzing these programs as well as America 2000, Goals 2000, and No Child Left Behind. The role of historians in the recent federal program to improve the teaching of American history in K-12 schools will also be critically examined.

Finally, I will conclude by assessing some of the benefits and shortcomings of using education history in policymaking. While there are clearly opportunities for education historians to make an important contribution to American education policymaking, there are also major limitations to what can be achieved realistically. Part of the problem are the difficulties education historians experience entering the policymaking process. There is also significant skepticism among many policymakers, as well as some historians, on what any information about the past can contribute to addressing the current challenges facing our societies today.

The talk will be based in part upon my own scholarly research on the role of education research and policymaking. It will also reflect my experiences in the U.S. Department of Education in both the George H.W. Bush and Bill Clinton administrations as well as being a member of the congressionally-mandated Independent Review Panels for Goals 2000 and No Child Left Behind.

GOVERNED AND / OR SCHOOLED

Alberto Martínez Boom

We know that the modern subject is a subject schooled. Few sectors of the population elude social schooling processes; few ones, for not saying any, claim for themselves the no schooling. What is schooling? What are its limits? What effects, tensions and fractures occur? These are questions that this contemporary diagnostic must handle. With independence of institutional allegiances, of epistemological ties and philosophical rulings. We are interested in understanding what happens to us after having claimed for a long time, social modernization through education. Or, better schooling.

To speak today about education necessarily refers to an analysis in which enter in tuning in the educational systems, the primacy gained by the learning and, the consequences, to any scales, from schooling. The old promise that education would draw us from barbarism continues unfulfilled but still expressed high optimism in the relationship of cause and effect that would connect the values of modernity (individual freedom, progress and reason) and the entelechy of compulsory education (citizenship, development and culture).

Therefore, we wonder what the schooling makes regarding common phenomena in educated societies as violence, drug abuse and corruption. This means that in the process appear a set of cracks and fractures and of resistances that do not deny it, before on the contrary they reaffirm it. But from a macro perspective, we also inquire about the effects of schooling on national states: Although from different disciplines are trying to account for this problem, It is necessary to introduce from pedagogy a reflection that today's society demands, much more because school is where these issues have more force.

We also know that education is a historical form that education acquired in the late eighteenth century. Form in which multiple relationships and forces intervene: the state, family, parties, moral power, resistance, political powers, anyway, battlefield that makes from schooling a form of government of individuals. This govern refers to ways more or less systematized and regulated of power which conceptualized today, beyond the simple domination, show forms of reasoning capable of eliminating coercion through regulation of behaviors and desires, for the application of certain appropriated means and techniques. Governing from the current individuality is, certainly, a problem very different to govern from the corporal docility of the old discipline.

Governmentality is an overarching concept, multidirectional, so does the schooling. The conference introduces from historiographical evidence, accumulated over decades of research, a theorization of these concepts and their virtual interrelationships as devices, as power lines and as productive forms to build their own dynamics of expansion, speed and range.

Suggest tools to think the present does not mean, unfortunately, that we have the solution to existing problems: understanding a problem does not mean to provide a solution. This analysis which articulates the historical and sociological and political thinking shows the value of thinking these relationships in terms of multiplicity, immanence and contingency, examining the relationship between power strategies and forms of historical education.

Addressing schooling as specific objectivation supposed to relate that institutional, subjective and legal experience with a political and economic rationality whose effects become visible in the government order, production and social integration. The experience of schooling in our country favored the differential social control on specific population groups: schooling children, schooling the illiterate, schooling the marginalized, schooling employees, and shapes a matrix of modeled individuality that would be part of what we call here file of power.

In schooling, is summarized, articulated, organized and expressed much of what education has as a form of government of individuals and populations. Schooling is a unique and specific rationalization of human action and educational activities, but also a strategy that expresses state policies. Thus power relations are exercised under various mechanisms, in many cases barely visible, which in turn incorporate positive functions (exercise of rights, access to manifestations of culture, literacy practices, use of freedom, etc.) while also discipline, correct, tame and shape the modern subject. Power relations are exercised in the school (the micro) as well as in broader areas of society (the macro) do not necessarily work only as a type of domination and domestication of behavior but also as a productive exercise, economic, inclusive and empowering crossed by fractures and resistances.

POSITION OF POWER: CONTRIBUTION TO AWAKENING. PAID PRICE AND POSITIVE DEEDS

Tatjana Koķe

My keynote address consists of three parts. The first part outlines the potential of the position to be in power, namely, holding the position of the minister for education in different historical periods. Paraphrasing Dr. Martin Luther King's statement that *power is the ability to achieve a purpose,* my presumption is that the position of power provides *opportunities to achieve a purpose.* Generally speaking, the purpose is to shape the situation for the good of all. Nevertheless these opportunities are predetermined and determined by visible and invisible factors and circumstances which will be discussed in this part of my keynote address. Yet profound knowledge and competence of politicians in history serves as an advantage in shaping political discourse both locally and globally.

The second part gives an overview of the most important initiatives in the education sector undertaken by ministers of education during the first independence period of Latvia (1918-1940). I will analyse developments in the content of education in line with alterations in organisation of studies and professionalisation of teaching. Regardless the fact that the majority of changes were implemented with an intention to contribute to the awakening of people, nation and state, most of the initiatives induced resistance and rejection. In line with success and positive results, severe criticism from opponents and even peers had to be endured by those in the position of power. Why? Is there a necessarily antagonistic relationship between power and the truth? Important but very often unpopular decisions mean difficult choices. Political leaders are framed within short-term deadlines and populist promises. On the contrary, good leadership has to find an opportunity to create space and time to generate trust, shared ideology and a common worldview. Education in its lifelong and lifewide sense is an extremely powerful platform to influence and create a context in which people hear, understand and experience benefits of unity and partnership.

The third part raises the questions "Is it possible to be an independent intellectual and politician at the same time?" and "What are the benefits and difficulties in preserving two identities: an academic and/or a politician?" The idea of this keynote address ensued from my personal practical and emotional experience and reflections on holding the position of the Minister for Education and Science during the period of the economic crisis in Latvia (2007-2010).

ABSTRACTS

Individual presentations

The organizing committee of the ISCHE 35 are not responsible for abstract content or accuracy.

ABENS, Aija

University of Latvia
Latvia

Session 4

TEACHER EDUCATION DURING AND IMMEDIATELY AFTER CONFLICT – THE CASE OF LATVIA FROM 1940-1956

During times of war, as well as immediately after, power tends to concentrate in the hands of the ruling order, which in turn, affects the education process, including teacher education. Political regimes regulate and influence education content and methodology, influencing the circumstances in which teacher education takes place. This paper examines the effect of power on the preparation of teachers during wartime and post-war years (1940-1956) in Latvia. Latvia was occupied by the Soviet Union in 1940, by Nazi Germany in 1941 and again by the Soviet Union in 1944 − each occupation had disastrous effects on teacher education that was no longer determined by Latvian policy makers, but by foreign occupiers. Even though World War 2 ended, foreign occupation of Latvia continued. Research materials for this paper are based on archival documents, pedagogical press and interviews with teachers who received their teacher education during this period. This research reveals that teacher education is closely regulated during wartime and immediately following such periods of conflict, and the ruling order pays special attention to inculcation of the ruling order's worldview in teacher education and further on into the classroom, often resulting in teachers who feel powerless and afraid.

ACOSTA, Felicitas

UNGS/UNLP
Argentina

Session 3

STATE POWER IN SHAPING NATIONAL SECONDARY EDUCATION IN ARGENTINA: THE RELATIONSHIP BETWEEN THE NATIONAL STATE AND PROVINCIAL GOVERNMENTS FROM THE PERSPECTIVE OF PROFESSORS AT THE COLEGIOS NACIONALES (ENQUÊTE NAÓN 1909)

This paper analyzes the characteristics of the exercise of state power when setting national secondary education in Argentina. It specifically focuses on the relationship between the national state and provincial governments during this process. The work is based on studies on the place of the state in shaping educational systems (Archer, 1979; Green, 1990; Mueller, 1992; Savoie, Brutter & Frijhoff, 2004) and, in particular, on the concept of state systematization (Acosta, 2012) while the central state's ability to ensure the coordination of schools in a territory from a logic of educational centralization. ;In Argentina, the creation of free and compulsory elementary education was followed by the development of secondary education, which took the Prussian and French form of organization together with a propaedeutic function. Secondary education, in the figure of the colegio nacional (national school), became responsible for the formation of the ruling classes and was oriented to the university. The first colegio nacional, the Colegio Nacional de Buenos Aires, was created by decree on Mitre's presidency in 1863. In 1864 Mitre created colegios nacionales at the provinces of Catamarca, Tucumán, Mendoza, San Juan and Salta whose curricular programs were to follow the one of the Colegio Nacional de Buenos Aires. ;Since the late nineteenth century and the first part of the twentieth century the expansion of the institutional offer for secondary education came from the national state. To ensure a process of creating institutional offer homogeneous national state exercised control power through two tools: the bureaucratic centralization and curriculum control. However, the provinces had pre state educational institutions and reacted to attempts at centralization and control by the national state. What were the points of conflict between the national state and the provinces regarding the configuration of national schools? How did each other interests conjugated in the setting of secondary education? In order to answer these questions, this work takes as a source the 1909 survey on secondary school instruction known as Enquête Naón. ;Several decades after the establishment of colegios nacionales and in the context of a debate on the need for a law on secondary school instruction, in 1909 the Minister of Public Education, Dr. Rómulo S. Naón, decided to undertake a "Study on the status of secondary school instruction" in Argentina. The study was aimed at all professors at colegios nacionales. Whereas the survey met the voices of all the professors located in the provinces, this paper analyzes the responses of professors regarding the troubled relationship with the central state. This analysis will deepen the knowledge about the ability of the national state to exercise its power of systematization.

ACOSTA, Felicitas

UNGS/UNLP
Argentina

Session 8

STATE POWER, SCHOOL CURRICULA AND THE SHAPING OF NATIONAL SECONDARY EDUCATION IN ARGENTINA: THE RELATIONSHIP BETWEEN THE NATIONAL STATE AND PROVINCIAL GOVERNMENTS BY THE END OF XIX CENTURY

This paper analyzes the characteristics of the exercise of state power when setting national secondary education in Argentina. It specifically focuses on the relationship between the national state and provincial governments during this process through the analysis of school curricula. ;The work is based on studies on the place of the state in shaping educational systems (Archer, 1979; Green, 1990; Mueller, 1992; Savoie, Brutter & Frijhoff, 2004) and, in particular, on the concept of state systematization (Acosta, 2012) while the central state's ability to ensure the coordination of schools in a territory from a logic of educational centralization. ;Since the late nineteenth century and the first part of the twentieth century the expansion of the institutional offer for secondary education came from the national state. National schools were created in the provinces as from 1864. To ensure a process of creating institutional offer homogeneous national state exercised control power through two tools: the bureaucratic centralization and curriculum control. However, the provinces had pre state educational institutions and reacted to attempts at centralization and control by the national state. ;What were the points of conflict between the national state and the provinces regarding the configuration of national schools? How did each other interests conjugated in the setting of secondary education?. To answer these questions, this paper takes as its primary source curricula of the national schools created in the state systematization phase (late nineteenth century) in order to establish to what extent national state was successful in homogenizing. The comparison between the curriculum will strengthen the understanding of the forms in which the national state tried to exercise its systematization power.

ÁCS, Marianna

University of Pécs
Hungary

Session 2

”NON EST CURRENTIS …” THE CALVINIST MAGDA SZABÓ’S RELATIONSHIP TO POWER DURING HER LITERARY AND TEACHER’S CAREER

Magda Szabó (1917-2007) is a Hungarian writer of the 20th century, well-known and acknowledged all over the world. Her works have been translated to over 50 languages. The authoress lived within the most various conditions of power: she was born in the Austro-Hungarian Monarchy, she grew up and was educated in Debrecen, in the Horthy era (1920-1944). She spent her university years in Vienna and in Budapest. She was a novice teacher in Hódmezővásárhely during World War II. From 1945 on she was employed at the Ministry of Religion and Public Education in Budapest. She belonged to the circle of New Moon as a beginner poet. She was laid off from the ministry and deprived from the Baumgarten Prize which could have been awarded to young poets. The ruling power silenced her. Neither she nor her husband, the writer Tibor Szobotka, were allowed to publish anything until 1958. She was working as a primary school teacher in the Rákosi era (1948-56). Her writer’s career perfected itself in the Kádár era. Her active old-age life was determined by not only writing but also by taking part in the social life of the democracy following the political transformation of the social system in 1989/90. She was characterized by being consistent, sovereign and uncompromising as a writer and she was surrounded by popularity and held on a high esteem. Schools played an outstanding role in Magda Szabó’s life. Her chosen profession was also to be a teacher of Hungarian language and literature, Latin and history. The major purposes of the lecture are connected to this as well. One of the most important goals is to show how the authoress was influenced in terms of her relationship to the prevailing power by the Calvinist education that she received in her childhood and in the Dóczi School for Young Ladies of the Debrecen Calvinist Church. The lecturer intends to join with those branches of research on the history of education in which the values of the subjective sources are raised and which focus on the various areas of everyday life, on the ”history of weekdays”. We consider the subjective sources to be capable of formulizing the experienced events although in a unique manner, in a personalized tone, however, I think that history can be reconstructed to a certain extent, even if not in its full complexity, with the help of the additional checking of the given data. The basis for the lecture is provided by interviews given by Magda Szabó, by her statements and essays and by the studied and elaborated biographies. The method for the research is: contents and text analyses. As a result of the research I wish to demonstrate how a personality was able to maintain its sovereignity during the oppressive regimes of the 20th century and what kind of role the Calvinist education and schooling played in this process.

AGUIAR, Thiago

Universidade Metodista de Piracicaba
Brazil

Session 6

RESISTANCE TO POWER: TWO EDUCATORS OPPOSING "THEIR" CHURCH

This paper analyses the apparently unlike relation between Jan Hus (1369?-1415) and Amabile Lucia Visintainer (1865-1942) who can be seen as educators transcending their time through their historical legacy. He was a Czech priest of medieval era, condemned by a church council and burned in the fire in 1415. Distinguished intellectual, he left behind many writings and a life example which made him a national hero. She was a nun of some decades ago, Italian immigrant to Brazil, who was put apart from the head of her religious congregation by a bishop in 1909. Distinguished enterprising woman, she left behind many works, but only a few writings, for she was not fond of writing. But both Hus, in the fifteenth century, and Amabile, in the twentieth century, meet when we analyse their opposition to the Catholic Church power. They acted inside and against an institution that has strived to keep Christianity united under it for centuries. Methodologically, this paper deals through text analysis with letters and tracts of Hus, written in the fifteenth century, and the congregation archive documents of Amabile's religious group, as well as with biographers of both educators. In those documents, we found evidences and clues (Ginzubrg) which allowed us to write a historical narrative in which tactics and strategies in dealing with power (Certeau) were used by the subjects. The Church which they oppose has tried to use rationalization of its practices to keep its power centralized throughout the centuries (Lagroye).Opposing biographers and researchers of both characters (like Schaff or Spinka for Hus and Azzi or Tripadalli for Amabile) and even education historians (like Manacorda or Eby) we offer a different approach to these educators, interpreting their resistance to power as an educative proposal. Or paper shows that, despite the temporal and contextual distance of Hus and Amabile, both fought against the instituted power whether explicitly written, like the Czech priest or implicitly and tactically acted, like the Brazilian-Italian mother. These fights were against the imposition of Latin, the church Interdict and Excommunication, the blind obedience, in Hus' case, and against the catholic elites associated with male hierarchical power over the everyday life of pious women. As results of this comparison, we realized that resistance creates debates which keep on going to the future generations. Hus became a national and religious symbol. Amabile was considered an obedient saint and was canonized in the twentieth century (Mother Paulina) by Pope John Paul II. On the other hand, when the oppressed speak from a place of power, as Hus did when spoke to his disciples and Amabile ahead of a congregation, they also use strategies to maintain their believes, projects and intentions. We conclude by stressing that acting inside the Church implies facing a hierarchical order that must be dealt with. Educating despite this imposition requires a tactical and constant effort on relativizing power to instruct disciples on believing conscience instead of institutional hierarchy.

AKANBI, Grace; JEKAYINFA, Alice; ABIOLU, Oluremi

Emmanuel Alayande College Of Education
Nigeria

Session 8

EDUCATION AND WOMEN'S POWER IN MAINTAINING PEACE CULTURE IN NIGERIA

"A close look at any African society will reveal overwhelming evidence of the contributions which women have made in the past" (Awe 1992). This lend credence to the role of peace maker and educator assigned to women by the African societies, including Nigeria, which cannot be over emphasized especially in the face of various forms of conflicts being witnessed now in the region. Waithe (1987) submitted that "A woman's responsibility was solely to maintain law, justice and harmony in the home. A woman who did not abide by this contributed to the chaos and disorder of society". In line with the above theoretical framework, many international institutions including United Nations (UN) Security Council have recognized women's involvement in building and maintaining peace as a crucial element of recovery and conflict prevention. Resolution 1325 (2000) commits the UN and its member States to engaging women in conflict prevention and peace building. But an important and indispensable instrument of giving the power to effectively perform their roles of maintaining peace and translating legal instrument into real rights and concrete changes is education. The present government in Nigeria has pledged and is trying to implement 35% women involvement in governance and this has involved those who are educated. Therefore, the following questions and others that may arise will be answered in this research.

1. To what extent has education given power to women to maintain peace culture in Nigeria?
2. Can the 'Peace Initiative' programme of the present government succeed without giving more women access to power through education?
3. Is there any relationship between the level of education of women and the power to maintain peace?

This study is historical and descriptive. The researchers will therefore adopt historical and descriptive methods. This entails social survey methods, which will involve interviews and examining secondary sources such as archival materials, government documents and writings on Nigerian women who have made their marks in maintaining peace in Nigeria. It is hoped that this study will sensitize the Nigeria government and the society in general to the importance of giving more power to women through education to maintain the culture of peace that was part of traditional African society.

ÅKERLUND, Andreas

Department of History, Uppsala University
Sweden

Session 2

FOREIGN POLICY AND EDUCATIONTHE IMPACT OF STATE GRANTS FOR FOREIGNERS ON SWEDISH HIGHER EDUCATION AND RESEARCH DURING THE COLD WAR

The Swedish institute for International Exchange (SI) was created in 1945 out of the experiences of World War II to promote Sweden abroad (for SI in general see Glover 2011). From the start one of the tasks of the institute was to administer the state scholarships given to foreign academics for study and research in Sweden. These scholarships are clearly to place within the context of public or cultural diplomacy, a kind of diplomacy directed directly at foreign publics in order to promote the country internationally. Within this political field education tend to fill an important function alongside more general cultural exchange or news broadcasting (See Cull 2008).Cultural Diplomacy establishes an interesting relationship between foreign policy and higher education which still has to be examined by historians of education. Whereas scholars of public diplomacy often are more interested in the policy and politics behind educational initiatives such as exchange programs or language teaching abroad (Bu 1999), scholars of education tend to neglect or reduce the historical development and political framework of international exchange (Knight & De Wit 1995; Altbach & Knight 2007). The question how cultural diplomacy and shifting foreign policy interests affect the educational system is rarely posed. In my paper I intend to give an overview over the development of the Swedish scholarship system as well as a statistical overview over foreign scholars coming to Sweden during the cold war (1945-1989). The statistics are extracted from a database under construction containing all scholarship holders, drawing on SI yearly reports and material from the scholarship unit. Through combining the foreign policy level with a quantitative evaluation of the scholarship holders origin and fields of study its possible to see how changing politics affected the composition of this group and in the end therefore the international contacts of Swedish higher education. One of the basic assumptions here is that the scholarship system is a very slow kind of institution, where politically motivated changes become visible years or maybe decades after the decision. This kind of long term historical analysis is therefore the best way to actually investigate the impact of cultural diplomacy on higher education. The paper will close with a number of general remarks on the relationship between foreign policy and higher education based on the empirical findings presented.

AKGÜL Başak

Ataturk Institute for Modern Turkish History, Boğaziçi University
Turkey

Session 2

DEBATES ON RURAL EDUCATION IN THE LATE OTTOMAN ERA (1912-1918)

In this paper, the debates on peasantist education in the late Ottoman era are evaluated by referring to the arguments of the leading politicized pedagogues of the period, such as Edhem Nejad, Sabri Cemil, Osman Ferid and İsmail Mahir. These debates reflect not only the main concerns behind the attempts directed at the mobilization of the peasants as part of the modernity project in general, but also the economic and ideological mobilization of the rural population in the years of the Balkan Wars and the First World War when the home front was as vital as the front line for the belligerent states. Furthermore, the arguments of these educators are important due to their characteristic to reveal the dominant intellectual identity of the period by putting forth how the nationalists oscillated between populism and elitism. This paper suggests that the rural education model, which was based on the idea that the countryside could be developed and mobilized by theoretical and practical training provided by the educated nationalist youth, was brought onto the agenda of the intellectuals as a response to social disorder and the agrarian production crisis.

AMSING, Hilda

University of Groningen
The Netherlands

Session 7

SUBSIDING STUDENT POWER IN THE NETHERLANDS, 1968

In the same year as the famous student uproar in Paris, in 1968, the Dutch Student Union SVB (StudentenVakbeweging) organized at the University of Groningen the revolutionary "Action to Democratize". This left-wing student movement plead for radical changes in society, among which fundamental democratization of Dutch Universities. In the power relationships between the students (as vanguard), the University's administrators (the establishment) and the public opinion (the majority of spectators) the course and the outcome of the "Action to Democratize" is determined. According to Kennedy on a national level the Dutch government at that moment showed a "lack of opposition" with regard to social change and showed sympathy with the demands of the youngsters to prevent radicalization. This "lack of opposition" can also be seen at a local level. This case-study on democratization of universities shows how in Groningen, a University Town in the north of the Netherlands, administrators of the faculty of social sciences, especially of the department of psychology, followed the same strategy. Not only the public opinion, but also some of the staff members seemed to sympathize with the student-demands. They argued that because of the large numbers of students the personal approach was lost, the curriculum stood at great distance from society, and the students were not involved in the decisions made. In different working groups democratization was discussed and in March 1969 a prestigious Conference of Democracy was organized. At this conference the president of the University, Rector Magnificus prof. Jan [John] Th. Snijders climbed a chair, clenched his hands above his head and spoke out loud the legendary words: "I am John [in Dutch: Ik ben Jan], I am John, I am John". The strategy of de-escalation by complying seemed to have been just as successful as it was on the national level. The ideals of "direct democracy" and radical ideas on education were implemented at the faculty, but the process run aground already in the first year of implementation and the revolutionary experiment for democratization of education and policy came to an end without manifest opposition from students.

APANEL, Danuta

The Pomeranian University in Słupsk
Poland

Session 2

DISABLED STUDENTS WITHIN THE POLISH SYSTEM OF EDUCATION AFTER THE CHANGES TO THE POLITICAL CLIME IN POLAND

The scientific and technological progress, global transformations and the process of democratization of both the social and educational life in Poland after 1989 have brought about many changes in the lives of disabled people. Numerous legal documents ensure the same rights to education for disabled and able-bodied people alike (the Polish Constitution, the Common Declaration of Human Rights, the Acts regarding the system of education, the law of higher education and others). Various forms of integrated and inclusive education are becoming a more and more common way of educating disabled learners, and institutions of higher education are providing disabled students with increasingly advantageous forms of education and assistance. Because of the world-wide programme 'Education for everyone', there are various forms of integrated education for learners with special educational needs in operation now. Within the scheme of 'University for everyone', Polish institutions of higher education keep their doors open to disabled people. They welcome students with different disabilities (with a movement disability, wuth chronic somatic diseases, with visual and hearing impairment, with voice and speech impairment and other). The changes introduced concern not only the breaking-down of all architectural barriers, but also the existing stereotypes. In university buildings appear ramps, lifts, modernized plumbing systems, induction loops for people with hearing problems, tyflo IT laboratories, multi-media rooms which host lectures for learners with a hearing and visual impairment. Students' dormitories are also being modernized. Within their structure, institutions of higher education set up offices for the purpose of attending to the needs of disabled students, where both candidates or disabled undergraduates may obtain advice, information and assistance regarding specific forms of support (adjustment) during entrance examinations and studies. Some universities also choose, by way of exercising the decision-making power of their authorities, a proxy of the rector to take care of the disabled students. The role of the proxy is to, among others, represent the rector in projects and activities undertaken for the benefit of the disabled as well as to amass data and prepare information about students with disabilities at a given university. The main research questions of the paper are as follows:;- Did the changes in the law on higher education in Poland in the period of 1989-2012 guarantee the disabled the possibility of acquiring professional qualifications? And how?;- Have Polish universities met the basic educational and social needs of disabled students for the past two decades? And in what way?;- Did the job market in Poland after 1989 provide jobs for the disabled university graduates? And in what way?; The paper was prepared based on the author's own research on surveys compiled by rector's proxies for the disabled or rector's offices for assistance of the disabled of public and private institutions of higher education in Poland, who participated in the study as well as the data gathered by GUS (Polish Main Bureau of Statistics).

ARREDONDO, Adelina; GONZÁLEZ VILLARREAL, Roberto

Universidad Autónoma del Estado de Morelos
México

Session 3

FROM RELIGION TO MORAL IN SCHOOL: ONE PATH FOR THE STRENGHTENING OF THE MEXICAN STATE POWER

Mexico emerged as an independent country in 1821. Until 1861 teaching of catholic Religion was the focal point of the curriculum of elementary education, being replaced gradually by teaching of the Moral. In 1917 secular education was established as a constitutional principle, and operated with minor changes until today.

The above process was fraught with conflicts that included discussions in the newspapers, heated parliamentary debates and violent clashes. Despite the consensus that public education should be a priority of public policy, that the elementary education should be universal, compulsory and free, the differences laid in which organs of the State should manage and fund public education and in the contents of the official curriculum. Whether to teach or not religion in schools was one of the fronts on which took place a deeper struggle for control of the State apparatus between two political groups advocating different social projects. Therefore, this was a question of power and power reproduction through hegemony.

Why religion education was in the centre of the curriculum in the early decades of independent Mexico? Which were the differences in terms of content about religion in public education programs according to the educational level, gender or social sectors? How "Religion" as a curriculum subject was losing importance until being replaced by "Moral" with a lay content? How and why the group defending the secular education ended prevailing on the group defending the religious education in the formation of citizens? Which was the role of secular moral education in the strengthening of the Mexican State?

The objective of our work is to explain the reasons and conditions that made possible the transition from an elementary education curriculum focused on teaching religion to a curriculum aimed on secular moral education, as one of the fundamental strategies of building hegemonic power of the Mexican State.

Our first hand resources are the official journals, acts, decrees and laws, the debates in the Congress and in the media. We use second hand resources to explain the political, social and cultural context. We will limit our analysis to the curriculum of elementary school between 1824 and 1917. In our paper, on the basis of a totalising conception of social reality, we will try to rebuild that process in the next sections: 1) Teaching of religion in educational projects of independent Mexico. 2) The growing opposition to the teaching of religion in public schools. 3) The disappearance of religious education in the official curriculum and the struggle to set up a secular content for the moral education in schools. 5) The formalisation of laic secular education in the Mexican Constitution and the eradication of all religious education.

BAGCHI, Barnita

Utrecht University
Netherlands

Session 8

POWER, POLITICS, AND EDUCATION: GENDERED NARRATIVES FROM WESTERN INDIA

This paper will analyse gendered narratives focusing on personal journeys of political development and lifelong learning, originally written in the western Indian language of Marathi, then translated into English, written in the period from 1936 to 1975. I shall analyse the ways in which these literary texts seek to understand configurations of power (including caste, class, and, especially, gender) and what sorts of models they offer for alternative arrangements of power (seen as more emancipatory models), and how such considerations enmesh with formal and informal education. Two women writers and one male writer will be focused on. Core focus will lie on Geeta Sane's A Dead Tree (Vathalela Vriksha, 1936), Prema Kantak's A Chariot of Fire (Agniyaan, 1942), and Ganesh P. Pradhan's A Tale With Seven Answers (Sātā uttarācī kahāṇī, 1979). Uniting all of them is the theme of how men and women in twentieth-century western India are developing into politically aware selves, active either in different strands of the anti-British anti-colonial movement, or, later, in various movements round provincial linguistic autonomy, constructive rural educational work with emphasis on lower castes, or different kinds of trade unionism. I shall analyse the active emphasis on recognizing different , even oppositional kinds of political commitment. Along with this, I shall analyse the square emphasis both on formal education (men and women going to school and university, sometimes choosing to become teachers there) and on informal education (men and women choosing to start grassroots schemes of educational and social reconstruction, engaging in self-writing and publishing to articulate personal journeys of self-development, or choosing to engage in educating people about different socio-political choices through writing and publishing). Ganesh Prabhakar Pradhan wrote the first draft of A Tale With Seven Answers during a term of imprisonment of eighteen months during the politically repressive Emergency declared in postcolonial India, in 1975. During the anti-colonial Quit India movement of 1942 he had been imprisoned in Yerwada jail. He was a politician, a litterateur, a professor of English literature for years at Fergusson College in Pune, and he took in this book a distanced gaze at politics. I shall analyse the different models of self-development and self-education shown by seven men, protagonists of an epistolary novel, with seven different political ideologies, talking amongst themselves as friends, through a period that begins with the Quit India movement. As the title itself indicates, Pradhan believes that each point of view and each ideology is a search for a different plot or story, with a different posited answer for India's path towards emancipation. I shall analyse how the lives of the female partners of these men are analysed, how their formal and informal education is described. I shall compare such representation to the earlier two works by women writers, who are exploring similar issue, in female-centred works. I shall be seeking to answer how gendered the patterns of formal and informal education are, and their relationship with power and politics in society.

BAKKER, Nelleke

University of Groningen
The Netherlands

Session 5

THE POWER OF DISTINCTION: THE GROWING INFLUENCE OF PSYCHOLOGICAL TESTING ON CHILDHOOD AND EDUCATION – THE CASE OF THE NETHERLANDS c. 1945-1970

This paper discusses the growing power of psychological testing, its preconditions and consequences for children and schooling, as they manifested themselves in the Netherlands during the post-war era (c. 1945-1970). The Binet-Simon IQ-test had been used from 1919 in Dutch schools to select mentally retarded children for special schools. However, as elsewhere, critique grew from the 1930s as to the one-sided intellectual focus of this instrument of selection. A more pedagogical approach was promoted especially by teachers, who wanted to establish not only what a child had learned at school, but also the nature of the learning or behavioural problems and wanted to be informed about a child's developmental prospects. After the war special education grew rapidly and was enriched with a series of new kinds of schools, like schools for children with specific learning problems and a normal IQ. During the 1950s, moreover, child guidance clinics grew rapidly in number and in prestige. At the same time both child psychiatry, which had a stronghold in these clinics, and the study of learning problems were raised to academic status. In this context the use of a growing number of psychological tests for children seems to have acted as 'proof' of the scientific character of diagnostic procedures and, consequently as a lever to gain status for professionals in the rapidly developing field of child care. Of all child scientists involved in the end psychologists seem to have gained most, as they became the prime categorizers of problem children and, consequently, the foremost judges of normality. By 1970 in the world of childhood expertise they had gained the power of distinction. ;The paper uses expert reports on the use of testing and debates in professional psychological, educational and psychiatric journals as sources. Theoretical inspiration is taken from publications on the normalization of childhood, like for example no. 5 in the bibliography.

BALDAN, Merilin; DEPAEPE, Marc

Universidade Federal de São Carlos and UKLeuven,
Brazil/Belgium

Session 5

THE IDEAS OF SYLVIO RABELLO IN THE SERIE ATUALIDADES PEDAGÓGICAS: THE DISCOURSE OF PSYCHOLOGY IN BRAZILIAN NEW SCHOOL (1931 TO 1939)

The theoretical study about the pedagogical ideas present in Sylvio Rabello work's published in Serie Atualidades Pedagógicas, inside the Collection Biblioteca Pedagógica Brasileira, edited by Fernando de Azevedo, by Publisher Companhia Nacional. The Publish Companhia Nacional dedicated to publications aimed at the area of teacher training, being that the serie Atualidades Pedagógicas was published along 60 years. The books used as a primary source are: Psicologia do Desenho Infantil (1935), Psychologia Infantil (1937) and A representação do tempo na criança (1938); as a secondary source textbooks of history, philosophy and psychology are used that allow for a better understanding of the study objects and their context. The general aim of this work is to comprehend the conception of psychology in Rabello's work; for this, the following specific objectives can be delineated: (a) investigation of references and appropriations in the field of Psychology developed by Sylvio Rabello in his works published within the Collection/Serie and (b) partial comprehension of the constitution of knowledge in Psychology from the scholarly press utilized largely by the Brazilian New School Movement. The partial results demonstrates who Sylvio Rabello, in spite of asseverate the necessity of renewal of teaching and scientific actualization inside the educational field, finish to present the influences inside the history of psychology: biological determines and experimental investigation. The appropriation of modernity discourse, particularly, psychology and pedagogy, as instrument to renewal/transform of Brazilian education and society, can be seen in the objective of the collection in which the Sylvio Rabello's publications. The constitution of pedagogy and the application of psychology become principle themes of professionalism (teachers training) and what we can be called the necessity to emancipate the population of Brazil towards modernity through education and, subsequently, normalization. The renewal discourse by theory and practice, regarding overcoming traditional ways of thought and the educational/pedagogical action to his modern science and methods. Without a doubt, Sylvio Rabello's work shows the contrast between traditional and modern perspective in biology, psychology and pedagogy and its application in the teacher's daily.

BATIR, Betul

Istanbul University
Turkey

Session 8

ATATURK AND A REFORM IN THE TURKISH EDUCATION SYSTEM: COEDUCATION

Being one of the education reforms of Ataturk Coeducation has been realized based on the logic that science does not have gender. After the proclamation of the law of solidarity in education, all the Turkish educational institutions, primary and secondary schools, high schools and universities passed on to coeducation in 1924; thus, girls and boys had the right to study together. However, as in all reforms, it has rather been challenging to integrate coeducation in the society. In our study, this educational transformation that Ataturk's Turkey experienced in 1924 will be analyzed by means of archival documents, newspapers and memoranda and parliament speeches of the period. In addition, model applications from the schools of the period will be presented. The target of this study is to put forward Ataturk's attempts to raise awareness in the society; his proof to be against gender segregation in the fields of education and science; and his attempts to bring forward the woman, the fundamental structure of the society who was ignored until his time. At the end of the study, the society's learning and implementation of the concept of equality between men and women will be proven. Moreover, that the upbringing of man and woman side by side is only possible by means of modern education will be asserted. Being the founder of a country, Ataturk's model of a new education system will be analyzed.

BEATO, Carlos

Ministry of Education
Portugal

Session 1

LE DIFFICILE CHEMIN DES REFORMES: UNE APPROCHE AUX PREMIERES PROPOSITIONS OFFICIELLES DE REFORMES LIBERALES DE L'INSTRUCTION PUBLIQUE AU PORTUGAL (1833-1836) /THE DIFFICULT PATH OF THE REFORMS: AN APPROACH TO THE FIRST OFFICIAL PROPOSALS OF LIBERAL REFORMS OF PUBLIC INSTRUCTION IN PORTUGAL (1833-1836)

Le processus de construction d'une institution éducatif moderne au Portugal a connu de nombreuses difficultés, en parallèle, d'ailleurs, avec la construction de l'État moderne lui-même.;Après la défaite finale de l'absolutisme dans la première moitié des années 1830, les libéraux se sont précipités à prendre les mesures nécessaires pour remplacer l'ancien système des classes royales qui était né avec le marquis de Pombal.;Ainsi, en 1833 et a été nommé une première commission pour la réforme de l'enseignement public et, deux ans plus tard, a été désigné une deuxième commission. Les deux comités ont produit un travail d'une importance indéniable, mais les différends dans la sphère du pouvoir politique n'ont pas autorisée, dans l'avenir immédiat, la mise en œuvre de leurs propositions qui contenait, dans une large mesure, la structure globale du futur système d'éducation public. ; Dans cette communication, nous proposons une analyse minutieuse des développements des travaux de ces commissions les encadrant dans les actions politiques contemporains, qui ont parfois rendu difficile, parfois facilité, la création du système d'éducation qui a été, en quelque sorte, préfiguré dans les propositions des comités.;Les deux comités ont proposé des réformes radicales qui pourraient affecter, à un degré plus ou moins tous les niveaux de l'éducation. Sans vouloir dévaloriser les propositions pour l'enseignement primaire qui défendaient l'universalité et de la gratuité de cette école pour les deux sexes, et pour l'enseignement secondaire qui permettait l'introduction des sciences naturelles ainsi que les langues modernes dans ses programmes, le présent résumé met en évidence les propositions adressées à l'enseignement supérieur.Ainsi, la première commission (1833-1834) a proposé la création d'universités à Lisbonne et à Porto cherchant à briser le monopole de la très ancienne Université de Coimbra, une mesure qui, à la fin de la monarchie en 1910, le libéralisme politique a été incapable d'accomplir.;La deuxième commission (1835-1836) a conclu, à la fin de Juillet 1835, le projet de création des facultés de médecine de Lisbonne et de Porto et de création des facultés de sciences naturelles avec les chaises jugées préparatoires nécessaires pour aller à l'école médicale. Cette même Commission, après longtemps inactive, a présenté le 4 Janvier 1836, à côté d'un règlement pour les écoles primaires, un projet pour l'organisation à Lisbonne et à Porto de facultés de mathématiques, de philosophie [naturelle] et de médecine et des écoles de génie civil et militaire et de commerce et d'administration. Couronnant son vaste plan la commission

a proposé la création d'«écoles normales destinées à former des professeurs compétents pour enseigner dans les écoles publiques primaires et secondaires.» ;Cette communication est basée sur l'analyse de documents d'archives, y compris les procès-verbaux des réunions du comité, ainsi que sa correspondance, disponibles dans les Archives nationales de la Torre do Tombo et dans la bibliothèque de l'Académie des Sciences, et cherche à élucider dans quelle mesure ces propositions allaient influencer, au fil du temps, les réformes structurelles du système éducatif au Portugal au XIXe siècle.

BEZROGOV, Vitaly; MAKAREVICH Galina

Institute of Theory and History of Education
Russia

Session 5

ELEMENTARY SCHOOL TEXTBOOK COVERS' DESIGN AS MIND GOVERNOR IN SOVIET AND POST-SOVIET TIMES

In the paper we will examine processes of formulating, adopting and destroying the various concepts of the Soviet and Post-Soviet textbooks' cover. The design of a cover contains very important elements that serve as the pupils' and adults' eye views moderators, the agent and herald of the truth or verity the book promises to impart. One side of this truth is an inventing image of a model young person. Working with this type of source will allow us to determine the visual models implemented as powerful tools through the reading book for grades 1-3 (1-4) in 1944-2006. In the 1960s-70s we could see the hope for a more liberal course, the attempts to romanticize the Soviet ideology that in a moment of crisis of the late 1980s were replaced with rigid monumentality as a means of saving the Soviet system. At the beginning of the post-Soviet period liberalization can be seen firstly in the idea of an ethno-cultural revival of the Russian nation and then the 2003-2006 set was turned toward a global world. The 2003-2006 textbook covers can be viewed as the attempt to depart from any strict powerful position unto children, parents and teachers. The authors of schooltextbook themselves are trying to eliminate the possibility of indoctrinating students.

BITTAR, Marisa; FERREIRA, Amarilio

São Carlos Federal University
Brazil

Session 8

DICTATORSHIP IN BRAZIL: THE STUDENT MOVEMENT AND THE STRUGGLE FOR DEMOCRACY (1964-1985)

This paper addresses the relationship between education, military dictatorship, the student movement and the struggle for the democratization of Brazilian society. The research focused on resistance by the student movement to the modernizing reforms of capitalism imposed by the Brazilian military dictatorship from 1964 and is based mainly on primary sources. The military coup in 1964 ended a period of political unrest and ideological polarization between two nation projects: one intended to deepen democracy in Brazil and the other involving conservative forces against the economic and social reforms proposed by João Goulart's government.In this context, the student movement, led by the National Union of Students (UNE), actuated in extending literacy among the adult population (Paulo Freire) and vindicated university reform, an elite stronghold. The overthrow of the government by the Armed Forces initiated the country's process of authoritarian integration with international capitalism in the context of the Cold War and successive military coups in Latin America. The UNE was made illegal, public school was controlled and technocratic thought was established in education. Following escalating repression, from 1968, the student movement divided. One part, including the Catholic Youth, inspired by the Marxist concept of the Cuban and Chinese revolutions, attempted to establish a worker-student-peasant alliance, adhering to armed struggle. However, the guerrillas were not supported by farm workers and were decimated by military repression. The remainder of the UNE, also Marxist, considered it necessary to organize a grass-roots student movement acting in coalition with democratic sectors opposed to the regime. During the 1970s, private higher education expanded, the result of university reform implemented by the dictatorship, and students organized throughout the country and rebuilt the UNE. In 1984, their active participation established the campaign for the restoration of direct elections for president, the largest popular demonstration against the military dictatorship, which ended the following year. The research findings are as follows: 1) the educational policies of the dictatorship modernized Brazilian universities, while expanding private enterprise, 2) despite the defeat of the armed struggle, the student movement was one of the most important protagonists against the military dictatorship and generated important national political leaders, including the current president of Brazil, Dilma Rousseff; 3) the UNE continued to mobilize after the dictatorship and participated in important movements to build democracy, including the National Constituent Assembly (Assembleia Nacional Constituinte), 4) today, under the democratic rule of law and expansion of the university, the student movement is demobilized and the UNE is more closely identified with politicians and hegemonic parties of the government (Lula and Dilma Rousseff) than with grass-roots movements.

BOTO, Carlota

Faculdade de Educação da Universidade de São Paulo
Brasil

Session 7

ENLIGHTENMENT IN POMBALINE TERRITORIES: THE QUALIFICATION OF EMPLOYEES AS THE FOUNDATION OF THE NATION

This communication will try to return to some Portuguese Enlightenment authors, especially Luís António Verney and António Nunes Ribeiro Sanches. Attempts will be made to point out the repercussion of this Enlightened mentality on the Marquis of Pombal's project, showing the approaches and similarities between the country analyses, public policy plans − especially related to education − of the illustrated theories and the Pombalism actions. To find a new place to be occupied by state action. It was necessary for the Portuguese Enlightenment to rediscuss the public place of the State in shaping the Kingdom. The national State, as it would be instituted, required new regulation parameters, far from noble practices, dispersed, operated by clans, disordered, aristocratic and fragmentary. The national State, to exist, would need to impose unification. In this sense, it was imperative to form an employee framework. However with such an objective, the State should institute forms of control that can be dealt with through shared guidelines. Not only where religious orders an obstacle. The lack of concern about politics in social life was also an obstacle. It was the obligation of the State to equip the territory with specialists capable of looking after and modernizing the ways of life and existence. It was necessary to train accountants, inspectors, clerks and secretaries for the kingdom. It needed to endow rationality to the organization of the economy. It was necessary to inspect the education offered in the universities. It was essential to create State Secretariats and Courts capable of inspecting teaching and medical practices. A State that does not control the qualification to teach or does not have the capability to discover the legitimacy of those who operate in the name of medicine is a state fated to fail, from the point of view of public politics. The Portuguese enlightenment understood this; and this was maybe a great hallmark Pombline's presence. To think of science in the XVIII century is, in this sense, to think in the political operation − and in the Portuguese case this is more than evident. In this scenario, a new meaning of the national State − allied to a different understanding of the significance of knowledge and science − was engendered. It was necessary to equip the territory with specialized public services, under state control. It dealt with overcoming a society broken into interest groups, families or otherwise, collected into an idea of patrimonial benefit, which presupposes that the concession of favors and connections expressed through blood ties or trust. It was necessary to replace this private interest logic by the construction of a public framework, capable of valuing public and common interests.

BUCHARDT, Mette

University of Copenhagen
Denmark

Session 6

THE SCHOOL AS A SCENE FOR NEGOTIATING AND TRANSFORMING THE STATE/CHURCH RELATION IN DENMARK, SWEDEN AND NORWAY SINCE THE EARLY 20TH CENTURY. A NORDIC SECULAR LUTHERAN WELFARE STATE MODEL?

The paper deals with school reform concerning the role of religion in curriculum in light of the interplay between liberal theologian university academics and one of the new 20th century political forces in the Nordic countries; the Social Democratic parties which became a central governing force in Denmark, Sweden and Norway in the century during which the so-called Nordic welfare state model was developed. In the early 20th century, so-called Cultural Protestantism and liberal theology, originating from German universities, were sources of inspiration among university theologians in the Nordic countries. As an answer to challenges to social order − including critique of the church institution − from the labor movement, liberal science-based rationalism, and Pietistic and national awakenings, the "new theology" approached the relations between religion, culture, society and the state in new ways. This led to a transformed interest in school curriculum and pedagogy connected to interests in 'the social question', and consequently educational ideas − implicating new understandings of religion, culture and the state − were exchanged across the Nordic states. Whereas the "new theology" was met with criticism from conservative church circles, it also found new potential allies among the church-critical tendencies, for instance the Social Democrats. During the 20th century, reforms of the role of religion in school curriculum became a central area for such negotiations in Sweden, Norway and Denmark, but in each country they took a different form. The paper deals with these national differences and similarities, while addressing the following questions:How where concepts of the state developed in relation to reform ideas regarding religion and education, and how can we understand the role of religion in schooling of pupils into being citizens of the state in light of this? How were relations between the liberal theologians and a new political power − the Social Democracies − played out, and to which extent does this point to a specific Nordic model of secular relations between religion and the state? The disciplinary field of the paper falls between transnational welfare state history, church- and theology history and history of knowledge and curriculum, especially the Bernstein-inspired tradition of social curriculum history. Inspired by the concept recontextualization I study how educational ideas were exchanged between the academic field, the church field and the political field as well as between national contexts. Focus is on liberal theologian actors from Denmark, Sweden and Norway, and on how their answers to national challenges were formed from transnational inspiration and put into play in negotiations with political actors. The source material consist of letters, showing their network and exchange, their publication of handbooks for teachers and textbooks, and their involvement in reform

work and in debates on pedagogy and educational politics. The paper concludes that what is at stake is a division of religion and state, with school as a central scene for this process, and simultaneously a sacralization of the state through the educational system, which points to a possible impact of transformed Lutheranism in the development of welfare state mentalities in the Nordic states.

BUTCHART, Ronald E.

University of Georgia
USA

Session 7

LOSING STATUS, GAINING POWER: WHITE WOMEN AND BLACK EDUCATION IN THE U.S. SOUTH, 1862-1915

One of the traditional perquisites of power is status. Those with power usually enjoy substantial social status; those with status seldom lack some level of power. Thus, the situation of the women educators who created and administered black schools in the American South from the Civil War through the opening years of the twentieth century was paradoxical, if not ironic. The work these women inaugurated resulted in a substantial loss of status, particularly within the southern white communities but also to some extent among northern white communities. Educating black students was considered debasing work, an effort that at best was naive or foolhardy, at worst was treasonous to white supremacy. Such work violated racial norms. The educational work among former slaves also flew in the face of nineteenth century gender norms. Teaching had achieved acceptance as women's work by mid-century and could even garner some social status for a young woman in the northern states. The women studied in this paper, however, remained free of male authority. Worse, in the eyes of many, they assumed male roles as fund raisers, administrators, and business managers. Thus, it was not only the racial objects of their work that eroded their status as relatively privileged middle class women, status often buttressed by advanced education; it was also the gendered nature of the work. Yet while these women all lost status and social standing for their lifelong dedication to black education and for the roles they played in that educational work, they gained relative power and influence that few of them could have realized as women in their age outside of the realm of black education. Some took on political positions, either appointed or elected. All exercised power of various sorts as founders and principals of their schools. Within the southern black community, they gained broad influence as advisors, defenders, and guides. Some even regained a measure of grudging status in southern white community in the process. This paper explores teaching and schools in the American South as sites of eroded status and accrued power. Methodologically, the paper relies on collective biography. It explores the experiences of thirteen women who established African American schools in the 1860s that lasted into the twentieth century, and who taught in and administered the schools for many years; some remained at the head of their schools for the remainder of their lives. They include Laura Towne, Ellen Murray, Caroline F. Putnam, Martha Schofield, Elizabeth Hyde Botume, Alida Clark, Sarah Dickey, Cornelia Hancock, Rachel Crane Mather, Sally Holley, Emily Austin, and Lucelia and Philomela Williams. Their stories are buttressed by another 48 women who worked for a decade or more as principals of other southern black schools in the 1860s and 1870s.

CANALES SERRANO, Antonio Fco.

Universidad de La Laguna
Spain

Session 8

THE SOUTHERN EUROPEAN MODEL OF GIRLS' ACCESS TO SECONDARY EDUCATION

This paper aims to characterize the pattern of girls' access to secondary in Southern Europe. Unlike what happened in the countries of northern and central Europe in the late nineteenth century, a secondary education for girls never was established in Spain, Italy and Portugal. This absence of a specifically female secondary education resulted in an access model that may be called inclusion by oversight. Education laws included no reference to secondary education for girls, but neither prohibited their presence. Under these conditions, girls went into secondary education trough male schools. This circumstance might have slowed down girls' incorporation in Southern Europe, but also had a remarkable effect that has gone unnoticed for literature: the direct access to the prestigious male curriculum instead of a devalued version, as in Central and North Europe, which disabled girls to follow certain university careers.

CARVALHO Carlos Henrique; GONÇALVES Neto W.; CARVALHO Luciana Beatriz de Oliveira Bar

Universidade Federal de Uberlândia,
Brasil

Session 3

CURRICULUM AND CIVILITY: POWER RELATIONS WITHIN THE DISCUSSION BETWEEN THE STATE AND THE CATHOLIC CHURCH ABOUT PRIMARY EDUCATION IN MINAS GERAIS (1835-1859)

This communication aims to analyze the process of the regulation of primary education in Minas Gerais, based on the law of the organization of primary public education during the imperial period; more specifically between 1835 and 1859. Thus, the central focus of this work lies in the description and study of the legislation of Minas Gerais during the imperial era, which sought to spread the sense of civility through changes in the public school system. Our research points to the increase in debates about public education in the then Province of Minas Gerais, as the discussion was highlighted by the executive power laying the legal foundations of the new primary education organization. Accordingly, as of 1835, new initiatives arose emphasizing the need to modernize the provincial education through the enforcement of new teaching methods, public educational funding, and also the legal reorganization of the primary education curriculum. In view of this situation, we seek to relate the educational field to the schooling process, through the legislation debates triggered by Regulation number 44, of 1859 (now under the aegis of the Additional Act of 1834), which "reform" the primary education curriculum, making it optional for students of other religious beliefs to attend Catholic religious education classes in Minas Gerais. Therefore, the role of the State came slowly by, increasingly seeking to organize primary schooling, at least in terms of discourse, so as to articulate the educational process to the ideals of civilization, as well as acting as a founding hallmark of the state policy that sought to demonstrate to the population of Minas Gerais the centrality of education in the constitution of civility and morality. On the other hand, a debate about the new curriculum arose between the Catholics and the provincial government, straining relations between the provincial government and the Catholic Church, at a time when the Imperial State declared Catholicism as the official national religion. However, as the debates about public education intensified in the province, both the legislative and the executive powers tried to establish legal grounds for the constitution of relative religious freedom; in other words, they made it possible for other religions to come public. This new reality caused protests among the clergy in Minas Gerais, once the non-Catholic students were no longer obligated to attend Moral and Religious Instruction, and Reading and Explanation of the Gospel classes, which created an environment of mutual accusations among the political (liberal) and ecclesiastical sectors concerning the role of education in forming civility habits. Therefore, understanding the dimensions and implications of the proposed curricula in Minas Gerais at that time is the same as understanding the extent to which the curriculum

influenced the "civility process" of the society of Minas Gerais, for its "mission" was to create / recreate new individuals for the urban social context, especially within the primary school realm, possessor of new contents, and teaching methods and practices emerging from the curriculum reform of 1859.

CARVALHO, Marta

Universidade de São Paulo; Universidade Federal de São Paulo
Brazil

Session 5

PEDAGOGY AND POWER: DISCIPLINE AS ORTHOPAEDICS AND MOULD

The two prints by Andry that introduce the reader to Foucault's Discipline and Punish show an inscription, "L'orthopédie ou l'art de prévenir et de corriger dans les enfants les defformités du corps". In the first one, there is the image of a rule with the Latin inscription - Haec est regula recti − proposed as an art of prevention and as the supposed harmony that commands a scene of children tutoring. In the second one, the famous crooked tree, totally tied by a thick rope to a right wood firmly fixed in the ground, explains orthopaedics as an art of correction of deformation. In both prints, canon and deformation draw the field of the practices of prevention and correction. In both, what is shown as the object of the art of orthopaedics is not the lack of form or the informality, but the deformation of a canonical form. ; This communication intends to describe two different modalities of constitution of childhood as an object of disciplinary intervention focusing the proliferation of discourses that in the first four decades of the XXth century tried to legitimate themselves as a pedagogical knowledge defined as new, modern, experimental and scientific. The communication proposes the metaphor of "discipline as orthopaedics" in order to take in account the discursive practices that in Brazil, from the end of the XIXth century to the decade of 1920, tried to legitimate themselves as modern, scientific or experimental pedagogy.. The communication contrasts it with a new representation of discipline as the act of moulding, inscribed in the propositions of the so called new school pedagogy that began to circulate in Brazil since the half of the 1920's. In the new representations about child nature that this pedagogy puts in circulation, disciplining is no more preventing or correcting, but moulding, supposing the plasticity of child nature and its adaptability. ; The analysis will constitute two discursive corpora. The first one is a product of what perhaps is the most ambitious Brazilian initiative of implantation of practices understood as scientific in the field of pedagogy: the installation, in 1914, of the Laboratory of Experimental Pedagogy in the Normal Secondary School. The second one is composed by the pedagogical propositions made by Lourenço Filho , one of the main propagandists of the so called new school pedagogy in Brazil. A subtle mutation occurs in the intersections of these two corpora. The figures of deformation mobilized in the practices of Laboratory of Experimental Pedagogy as devices for detection and control of abnormality are expelled from the field of pedagogy and produced as theme and object of intervention of other kinds of knowledge and power. In the discursive field, an optimistic bet in the child nature and its capacity to be educated is insinuated as the main utterance. Ruling liberty and forbidding passion begin to be subtle practices for producing behaviors adapted to functions. These practices propose that efficiency is the new target of discipline.

CHRISTEN, Richard

University of Portland
USA

Session 4

HANDWRITING AND POWER IN THE EARLY AMERICAN REPUBLIC

With its economic, social, and educational functions nearly exhausted, handwriting has become increasingly irrelevant in today's society and schools. But penmanship was a vital skill in the late eighteenth- and early nineteenth-century United States, an essential tool for commerce, government, and personal correspondence and, accordingly, a commonly studied subject, both in and outside of schools. Keen to capitalize on this demand, entrepreneurial writing masters frequently devised new styles and pedagogies, each promising a system that would bring handwriting and its cultural power within the reach of more students. This paper will examine the two most popular American penmanship approaches in the United States and its schools between 1790 and 1840: John Jenkin's "plain and easy system," introduced in 1791; and Benjamin Franklin Foster's "practical penmanship" of the 1830s. The study's analysis of manuals written by the two penmen reveals strikingly different conceptions of handwriting pedagogy and its relationship to identity, power, and success in the early American republic. Jenkins favored a mind-hand approach to teaching and learning penmanship, insisting that students mentally dissect each letterform into its fundamental parts before putting pen to paper. Intellectual analysis and attention to form would simplify handwriting, according to Jenkins, placing a practical mercantile tool within the reach of many more Americans. It would also cultivate elegance—a longstanding indicator of gentility, social respectability, and cultural authority—and equip Americans to thrive in a post-revolutionary society where eighteenth-century aristocratic values interacted with individualism, democracy, and commerce. A generation later, Foster unveiled a handwriting pedagogy built around sequential arm, hand, and finger drills rather than mental analysis. The immediate popularity of this method, which produced a graceless but rapid script that was extremely useful in America's exploding market economy, suggests that Foster had tapped into an important cultural shift: commercial success and the tools needed for that attainment were displacing aristocratic gentility as the primary markers of social prestige. Rapid handwriting provided only limited access to this power, however, trapping countless clerks in dead-end, middling status jobs. Using a cultural studies framework rooted in the belief that humans construct and communicate worldviews through everyday practices, this paper provides a window into the ways in which curriculum both reflects and enforces social conceptions of identity and power. Mirroring different views of how the intellect, hand, and aesthetics contribute to agency and success, the shifting handwriting pedagogies of the early American republic were not coincidental. Nor were they neutral. As popular components of the educational curriculum, they played important roles in regulating and distributing power.

COELHO, Patrícia

Pontifícia Universidade Católica (PUC-Rio de Janeiro)
Brasil

Session 8

SCHOLAR GEOGRAPHY THROUGH RADIO WAVES IN BRAZIL OF THE 1930'S

In the decade of 1930, several specialists in Brazil conceived scholar geography as a relevant resource for consolidation of our nationality. Some intellectuals such as, for instance, Carlos Delgado de Carvalho, Edgard Roquette-Pinto and Fernando Raja Gabaglia, carried out studies, so as to make more attractive and efficient the teaching of this subject. For such, they suggested changes in the course grid, by prioritizing the natural regions as source for learning, rather than the administrative ones, as traditionally occurred. Not only geographical points should be studied, but also the men who lived there, as well as their influence on the environment. Each State was represented in a different way, according to a selection of information on regional nutrition, clothing, legends and celebrations. Hence, educators should comply with the purpose of making students more familiar to the country they did not know, thus reducing cultural distances. Within this same context, radiophony was at a stage of large expansion. The above referenced intellectuals took part at campaigns aimed at the use of radio only to disseminate teaching and culture, as another resource for stimulation of the national integration program. During the 1930's, radio shows were prepared to a child audience, in an attempt to achieve both purposes. From 1936 to 1937, Rádio Jornal do Brasil aired Viagem através do Brasil on Tuesday, Thursday and Saturday morning, under the responsibility of Professor Ariosto Espinheira. Tapete mágico da Tia Lúcia was broadcasted between 1934 and 1935 by Rádio Escola Municipal, Rádio Mayrinck Veiga and Rádio Nacional, under supervision of the radioeducator Ilka Labarthe. The purpose of this work is to analyze these two shows as part of educators' strategy not only to stimulate a national integration, but also to disseminate a representation of Brazil they wished to consolidate. Considering that studies on radio involve orality, we shall use as oral sources the shows' recording, and as written sources the scripts of shows, books, periodic papers, letters from listeners, maps and photos. This is the way how I intend to contribute with new visions on the history of teaching through radio and of geography teaching itself.

COLE, Josh

Queen's University,
Canada

Session 7

THE GREATEST SWINDLE IN THE HISTORY OF MAN: POSTWAR CANADA AND 'INDIAN' EDUCATION REFORM

Education is clearly a form of power. In Canada, this has nowhere been more evident than in the educational histories of First Nations, Métis, Inuit, and the country's other Aboriginal populations. This paper will explore one post-1945 educational reform project's attempt to meet this problem head on, and will analyze its successes and failures. Beginning in the mid-nineteenth century, the education of the 'Indian' became key part of a vast state formational project that aimed to stitch a disparate Canada into a single nation-state − a industrial-capitalist order, underpinned by modern notions of liberal selfhood. Under such conditions, the traditional cultures, politics, and collective economies of Aboriginal peoples were no longer tolerated. In its most aggressive form, this education took the shape of residential schooling. In this case, children were taken from their parents by the federal government, and housed in underfunded totalizing institutions (often rife with mental, corporal, and sexual abuse) and then 'civilized' through Anglo-European curricula and forced labour. After the Second World War, a shift in this colonial relationship at last seemed possible. Postwar Canada now saw itself as independent, tolerant, moderate, and multicultural. By the 1960s, this led to what historian Bryan Palmer describes as the "discovery of the 'Indian.'" That is, Aboriginal Canadians empowered themselves through new forms of opposition and protest. In turn, elite Anglo-Canadians worked to erase all economic and ethnic differences among Canada's citizenry. Education was seen by all as a crucial part of this new, utopian vision. The province of Ontario's educational reform project known as the Hall-Dennis committee -- which produced the 1968 neo-progressive educational classic, Living and Learning − strove to actualize this equalitarianism through new forms of schooling. As the first major educational report to deal with the problem of 'Indian education,' the committee went out of its way to re-examine Aboriginal schooling from the ground up. To this end, they enlisted the aid of sociological 'experts' on Aboriginal society and culture, and far more importantly, invited Aboriginal groups themselves to present their own visions for the future of Ontario education. What was discovered − and reproduced in Living and Learning – was a vexed attitude towards First Nations educational reform: one that was radical, yet attenuated. In Gramscian terms, it constituted a moment of 'revolution/restoration.' On one level, the Aboriginal groups consulted, the experts, and ultimately Hall-Dennis presented a strikingly post-colonial view of 'Indian' education in Canada. All involved did not shy away from the fact that First Nations schooling was a means of coercive assimilation. And yet, there were real limits to this critique. Notions of the 'Indian' as Other − archaic, primitive, deeply antimodern − undergirded much of the resulting analysis (particularly

the ‘scientific’ components). Symbolic violence in textbooks and teaching materials were taken to task, yet structural and economic factors were left largely untouched. Sovereignty in educational matters was sidelined in favour of a more modest ‘consulting’ role for Aboriginal peoples. In short, this moment in Canadian history offers a fascinating (and hitherto untouched) lens through which to view racial ‘double-consciousness’ (as W. E. B. Du Bois would put it) in mid-twentieth century educational reform.

COLLELLDEMONT, Eulàlia

Universitat De Vic, Catalunya
Spain

Session 1

LA REFERENCIALIDAD EDUCATIVA EN LOS MAPAS URBANOS DURANTE LA PRIMERA MITAD DEL SIGLO XX (1900-1939): ANÁLISIS DE LA REPRESENTACIÓN DE LOS PODERES POLÍTICOS, PEDAGÓGICOS Y MATERIALES / EDUCATIONAL REFERENCES ON THE URBAN MAPS DURING THE FIRST HALF OF THE TWENTIETH-CENTURY (1900-1939): ANALYSIS OF THE REPRESENTATIONS OF THE POLITICAL, PEDAGOGICAL AND MATERIAL POWERS

En la comunicación se presenta la comparativa de los resultados de los estudios realizados en torno a los mapas urbanos del siglo XX (1900-1939) en las ciudades de Edinburgh y Barcelona sobre la representación de los poderes políticos, pedagógicos y materiales. La finalidad de ambos estudios ha sido observar cuáles eran las prácticas de representación de las instituciones educativas en los mapas y planos urbanos a fin de poder analizar cuáles eran las prácticas administrativas e institucionales respeto a la creación y valorización de instituciones educativas se han analizados planos y mapas urbanísticos y de uso civil (guías, callejeros y mapas comerciales. Para ello, se han introducido los resultados de la aproximación realizada desde la perspectiva de los usos sociales y políticos, la arqueología del objeto de estudio, el análisis de los componentes gráficos y de la semántica de los textos insertos en los mapas y de las explicaciones complementarias dando todo ello como resultado la búsqueda de la gramática cartográfica establecida a través de las representaciones. En consecuencia, el análisis de las partes se ha llevado a cabo mediante un análisis serial de los mapas y planos, mediante categorías relativas a los aspectos formales, gráficos, textuales y de contexto.;La investigación parte de las propuestas de la historia cultural de la educación al intentar saber sobre las representaciones de los imaginarios y de las estructuras sociales, esta línea histórica se preocupa, ante todo, de "lo simbólico y su interpretación". Como marco remite a los avances de la estética de la recepción y a los estudios de las imágenes educativas para sustentar los principios, análisis e interpretaciones tanto de lo acaecido como de las prácticas o de los fenómenos de prácticas extendidas así como los avances realizados en el estudio de la cartografía urbana.;Así mismo, para realizar la comparativa se tienen presentes tanto los aspectos diferenciales como las coincidencias entre ambos contextos urbanos, destacando entre los mismos, la creación y consolidación de un sistema educativo autónomo en el que las religiones, los grupos ideológicos y los grupos de innovación educativa determinaron el espacio educativo de unas ciudades en expansión demográfica, industrial, social y cultural. Sin embargo, las representaciones concretas de las instituciones educativas en ambos contextos han de permitir delimitar las corrientes de influencia y apreciación de las estructuras de poder particulares en cada caso así como aquellos aspectos más globales. La comparativa de los resultados de ambos estudios, con sus coincidencias y divergencias, han de posibilitar constatar como los poderes ideológicos (políticos y religiosos), los poderes pedagógicos (de pensamiento y concreción) y los poderes materiales (económicos y técnicos) quedan manifiestos en las representaciones gráficas.

CUNNINGHAM, Peter,

Homerton College, University of Cambridge,
UK

Session 4

TEACHERS AND POWER IN PERSONAL MEMORY: THE CASE OF WORLD WAR II

The ISCHE 35 conference outline proposes a dual perspective on power, both the active exertion of power and the passive experience of power exerted by superior or external forces and agents. Teachers as a distinct group within education are both agents and victims of power. Within the classroom they wield power as individuals and as representatives of the state or other education 'authority'. At the same time, they act on behalf of these higher authorities, political and academic, to whom, indeed, they owe their own power to act. This contradictory situation has been described and analysed in a macro perspective, drawing on institutional archives by Ozga and Lawn's (1981) consideration of professionalism and social class 1981 and Larsen's (2011) Foucaultian analysis. Even this fairly evident and straightforward ambivalence becomes more complicated in each of two settings, the classroom and the state. It is a phenomenon of interest and relevance throughout the history of education, and certainly since the beginnings of universal compulsory state schooling. In any particular classroom at any given point in time, power exerted by the teachers is negotiated, dependent on less tangible factors such as the personality and expertise of the individual teacher, on the one hand, and the level of compliance or resistance exhibited by a specific group of students on the other. At the level of local or national government of education, teachers as a body may resist power through their representative organisations, professional bodies or trades unions. Individual teachers however relate in a variety of ways to such political and professional activity, some ignoring it and detaching themselves almost completely while others regard engagement in the politics of education as essential to their role. This web of interlocking attitudes and actions have been studied around the world (Rousmaniere et al. 1997), have been identified in first-hand written accounts by teachers and learners (Finkelstein 1989) and the 'classroom climate' has been interrogated through published sources or professional discourse (Depaepe et al. 2000) My paper acknowledges this rich historiography as its starting point. The particular research question framing this paper is how did teachers from the 1930s to the 1950s experience power, and how did the circumstances of total war change that in the short term and longer term? My sources are principally autobiographical, collected through a large oral history project, and account will be taken of challenges to personal testimony in the context of the wide range of sources accessed and methodologies applied to understanding 'educational reality in the classroom' (Depaepe et al. 2000 pp.28-39). My emphasis in this paper will be however on the uniqueness and richness of individual teachers' memories, revealing the interface between the personal and the professional. Extracts of oral evidence will be heard and questions raised about value and generalizability. By sharing some examples of teachers' testimony from this crucial period of social and cultural upheaval, I wish to explore its implications for continuing historical and sociological debates about the role and status of teachers.

DAVILA, Pauli; NAYA, Luis M.; ZABALETA, Iñaki

University of the Basque Country - UPV/EHU,
Spain

Session 8

POWER AND RESISTANCE IN EDUCATIONAL POLICY: THE BASQUE COUNTRY DURING THE TWENTIETH CENTURY

If the theme of power is fundamental for constituting educational systems throughout the western world, then so is the struggle of and the resistance by other political and educational players in order that these systems could adapt to the needs of one's own language and culture. The case of the Basque Country (Euskadi), in Spain, is paradigmatic in order to be able to study this process. ;Since the constitution of the liberal State in Spain in the nineteenth century, to present times, educational policy in the Basque Country has developed within different political frameworks and which has enabled it to develop certain features which have marked it off from that of the Spanish State. We can point to three frameworks which help us to understand this kind of relationship. The first refers to the period between the nineteenth century and the loss of the Fueros (territorial political rights) in 1876. During this stage the Basque territories achieved certain political and administrative control over education; even establishing a Carlist State which controlled education in the provinces under their control. With the subsequent loss of the Fueros, a second framework of relations between the State and the Basque territories was established through what is known as the Economic Agreements - enabling maintaining certain administrative powers which were taken advantage of by the Basque provincial governments to undertake a number of educational experiments and maintaining local schools. The political instability during the Spanish Civil War (1936-1939) permitted, not only the establishment of self-government for the three Basque Provinces (Álava/Araba, Bizkaia and Gipuzkoa), but also the possibility of creating a parallel school system to that of the II Republic. With this experience came a third framework of relations - between the Second Republic and what was known as Euzkadi. In the short life of this political autonomy, a complete Basque network of schools was established with control of teaching from a nationalist perspective. After the Franco regime, this self-government was recovered and a third framework of relations was established − the Statute of Gernika, within the framework of the 1978 Spanish Constitution. The Statute consolidated the school network of ikastolas (Basque schools) implementing language models which involved a long-term Basque literacy campaign within the school system, both for pupils as well as for the teachers. Educational policy was totally in the hands of the Basque Government, opening up the possibility of an educational system not dependent on the Spanish one. These three frameworks, where relations between the State Spanish and the Basque Country have found a framework of understanding, in reality reveal a conflict for the control of the educational system. The educational experience during the Franco regime would be a mark of identity for consolidating an educational model based on the defence of one's own (Basque) language and culture.

DEKKER, Marieke; DEKKER, Jeroen

University of Groningen
The Netherlands

Session 1

IN SEARCH OF THE CHILD'S VIEW ON CHILD PROTECTION: THE NETHERLANDS AFTER THE SECOND WORLD WAR

In this paper we will address the child's view on child protection. Child protection became a legal system in most European countries from the end of the 19th century. The system made possible to intervene in the lives of children and their families in case of failing care and educational conditions by imposing legal measures (Dekker, 2001; Dupont et al., 2001). In the Netherlands, such child protection laws were implemented in 1905. The legal justification for intervening in private life was the best interest of the child (Dekker, 2010). Throughout the twentieth century questions about the results of these interventions were regularly raised by those involved in child welfare. Although all measures were according to the law justified by that mantra of modern education, the best interest of the child, child protection practices were not only in the best interest of the child, but also in other interests. In literature on child protection a double aim is often mentioned (Komen, 1999). On one side there is the wellbeing of an individual child, on the other hand there is the interest of society as a whole, in particular because protective measures were regularly seen as preventive of (youth) criminality. Moreover, while adult agents in the child protection system could be convinced of acting in the best interest of the child, the child's perspective could be different. This brings to the fore both a question of perspective and a question of power: in whose interest is a measure being taken and who has a say when it comes to the evaluation of these measures? Was the child's perspective an aspect of studies on results of child protection measures in the period examined? Did children have a voice in evaluating results of interventions? To answer the question of how results of child protection interventions were studied we selected and analyzed evaluation studies that appeared in The Netherlands concerning the field of child protection in the period between 1945 and 2005. Results of this analysis are placed in the context of developments in Dutch child protection and society. In the period studied the emancipation of children has been an important development and children's rights have increasingly been stressed. Many studies have focused on the interests of children. Little research has been done in which the perspective of children themselves was the central topic (Dekker et al., 2012). There are a few examples of research in which the perspective of the child is given a central role. In the 1950s and 1960s research was done in which former pupils were asked to tell about their experiences. More recently research has also focused on questioning children who were still in care (Dekker et al., 2012). A possible explanation might be that the child's position was strengthened in line with the increasing impact of children's rights aiming at empowering children to have a voice instead of being merely 'protected'.

DESSARDO, Andrea

LUMSA University, Rome,
Italy

Session 1

WORLD WAR I, LOOKING AT THE FORMER AUSTRIAN SCHOOLS OF TRIESTE AND TRENTO

The sociological research has proved (with the so called "border studies"), that it is particularly useful to examine significant historical processes, by analysis of particular transnational areas. This is also apparent in the field of education, in which are strictly linked personal and institutional experiences. Where there are changes in borders, there are also clashes between powers and traditions, these clashes infiltrate school systems too.;My research looks at the education system from an Italian perspective, but it could be easily compared with others, not only in Europe. The occupation, and subsequent annexation, after the war, of Julian March and South Tyrol, offers the opportunity for a comparison with the Austrian system, which was recognised as better from various points of view. In the early 20s in Italy an intensive pedagogical debate broke out about the possibility of reform in the school system, considered unfit by the most influential pedagogists and philosophers. It must also be considered, that Italy has annexed in its new borders German, Slovenian and Croatian minorities, struggling to save their languages and traditional heritages.A long research period spent in the Italian and Austrian State Archives in Rome and Vienna respectively, has revealed a substantial amount of interesting unpublished documents about the evolution of the Italian political leaders' thinking while the fascist movement was breaking out, until the coup d'état in October 1922. The initial liberal tolerance for the minorities, and the open-minded attention to the Austrian school system evolved some years later into discrimination and the debate for the school reformation was aborted.;The new reformation, projected by the prominent idealist philosopher Giovanni Gentile in 1923, in the first fascist government year, established a centralistic system, which destroyed local autonomies and aimed to separate the future leading classes from the people. The leading powers heavily conditioned people's education for political gain.

DHONDT, Pieter

University of Eastern Finland
Finland

Session 4

THE POWER OF THE PAEDIATRICIAN. ARVO YLPPÖ AS A PHYSICIAN AND AN EDUCATOR IN THE TWENTIETH-CENTURY FINNISH SOCIETY

Since a few centuries, parents are assisted by so-called experts who provide them with guidelines about how to bring up their children. Clergymen, medical doctors, pedagogues, and, increasingly, psychologists have voiced strong opinions about mundane matters such as bedtime tantrums and toilet training. It was repeatedly suggested that bringing up a child is too difficult a task for ordinary parents. Meanwhile, the experts themselves differed in opinion and their counsel did not always rest upon solid scientific research. Much allegedly scientific advice was based upon no more than contemporary culture-bound opinion. (Van der Veer, 2011). Can a similar conclusion be made concerning care for babies and infants, as provided in maternities and in health centres, or is advice in this regard based to a larger extent on scientific results in medical research? Throughout the twentieth century, this infant care becomes clearly more professionalized and medicalized. How can this be explained? And how medical interventions were legitimised? Were they indeed supported by scientific research and were medical practitioners aware of the limits of this research (cf. the long-lasting controversy about breast- or bottle-feeding)? How the widening of what is regarded as health care should be interpreted? The limited and purely medical treatment was gradually enlarged to an examination of the intellectual, emotional, cognitive, conative, affective, moral and social development of the child. Health became interpreted as general welfare. To what extent the increasing power of the paediatrician was accepted by the parents, and, connected to this, to what extent these initiatives of normalisation can be regarded successful?One of the founding fathers of the Finnish public child welfare clinic system was the paediatrician and archiater Arvo Ylppö. Between 1920 and 1963, Ylppö has been active as chief physician of the Helsinki Children's hospital. Scientifically he is best known for his successful efforts in the decrease of infant mortality, yet at the same time he took up a public role in Finnish society by combining medical and educational advice with regard to infant care, until long after his retirement. Therefore he is often referred to as the Finnish Dr. Benjamin Spock. In his memoirs, which will be studied more in detail in this research, he has reflected explicitly on the balance between being a physician and an educator simultaneously. Because Ylppö engaged himsef actively in the training of nurses and physicians at the medical faculty of Helsinki University, among other education institutions, the topic will be approached mainly through the education of health care providers (nurses, midwives, gynaecologists and paediatricians in particular). In what way an increasing tendency of medicalization can be noticed in the educational training of these specialists? And especially, how were they trained to find a balance between their medical and educational responsibilities and to deal with their increasing power towards parents? Expected outcomes; Since I will start with this new research project only in the coming months, most of it still has to be developed. One possible conclusion might be that through their increasingly medical training, health care providers get stuck in a specific way of medical thinking.

DIAS CUNHA, Janaina

Universidad Complutense de Madrid
Spain

Session 5

RESTRUCTURE AND EXPANSION PROCESS OF THE HIGHER EDUCATION IN BRAZIL AND IN SPAIN (2000-2010): A COMPARATIVE APPROACH

The first decade of the 21st century has represented a period of higher educational reforms in several countries in both central and the peripheral areas of the capitalism system. These changes aims to adapt the higher educational systems to the economical and social demands in those countries. In Europe, aiming a more intensive integration and more competitive institutions, the higher educational systems have been modified towards a creation of a European Space for Higher Education, under the perspective of the Bologna Process, signed in 1999 and subsequencial agreements. In Brazil, the current educational policy, and some isolated programs such as Plano de Desenvolvimento da Educação (Educational Development Plan) adopted by the two last governments (2003-2010), has been changing the higher educational field towards its diversification and expansion. This article aims to analyze in a comparative way and through a historical perspective the higher educational policy and the university reforms implemented in two countries − Brazil and Spain − in the last decade. The study uses as sources the official documents and programs launched by both countries in order to modified and adapt the respective higher educational institutions and institutional studies. The methodology used in this study takes into consideration the comparative approach.

DINIZ, Aires

Escola Secundária Avelar Brotero
Portugal

Session 8

PORTUGUESE LYCEUMS REFORMS AT MILITARY DICTATORSHIP AND NEW STATE REGIMEN I

In Portugal, after 28th May Coup d' État, during the period 1926-1933, there was obsessive five Lyceum reforms by decree, as a form of safeguarding status of the higher class. But in 1935, these attempts was for some politicians, that forgot 1934 reform, ridiculous because they were simple reorganizations of administrative educational services with great emphasis in exams and curriculum, expressing more the different correlations of lobbies that continuously are arguing for more teaching time to some foreign languages like German or alternatively for scientific themes. Unfortunately, some choices reflect idiosyncratic minister of instruction interests. For example, experimental teaching of physics and chemistry or Natural Sciences, Biology and Geology, can gain or lose importance with some minister, reducing, in this case, student capability to overcome professional life difficulties.; In this sense, all was stabilized by 1936 Minister Carneiro Pacheco Reform that points as main and fundamental objective of Lyceum to transform the privileged youngster in a New Man to obey perfectly to New State, a result of 1933 Constitution', that was thought by Salazar as a Political Solution to construct a New Political Order. So, it was necessary an Education Ministry, replacing the traditional designation of Instruction Ministry to explicit the objective of conforming the youngsters to New State Principles. Downgrading scientific experimental teaching by reducing his time in student week timetable, minister Carneiro Pacheco want to gain more time to teach Portuguese literature and language, Latin and foreign languages as German, French and English and, more important, History of Portugal, Philosophy and, finally, introduce as obligatory the learning of Nation Political and Administrative Organization. It was also a form of imposing Mocidade Portuguesa organization at all Lyceums, as state secondary school and also in Colégios, private schools that had the same curriculum, but can add more time to teach experimental sciences, gaining some comparative competitive advantage with Lyceums in official pupil examinations. ;So, some time later, it was visible that this was not working, not only because Colégios pupils had more success in national exams and but also because it was evident by analysis of exams results that students was poorly prepared to pursue studies at University. This implied Carneiro Pacheco demission in 1940.Scrutinizing all, Lyceum Natural Science Teachers and Science University Professors prepared in 1941 I Natural Science Congress, where they discuss exhaustively Natural Science Research and Teaching, hauling energetically profound changes in Natural Sciences Curriculum and Research. This was important at the end of II World War, because it was the time of great hopes of democratization to Portuguese People, and also to Natural Science researchers, professors, teachers, but, unfortunately all hopes vanish rapidly.;But, feeling some panic with political consequences, New State Regime by not funding it effectively, stop the planning and consequently the realization of II Natural Science Congress, preventing any curricular, and also political challenge to New State Lyceum practices.

DOS SANTOS, Ademir Valdir

Universidade Federal de Santa Catarina
Brazil

Session 5

PODER TOTALITARIO Y EDUCACIÓN EN ITALIA Y BRASIL: FASCISTIZACIÓN DE LA ESCUELA BAJO MUSSOLINI (1922-1945) Y VARGAS (1930-1945) /TOTALITARIAN POWER AND EDUCATION IN ITALY AND BRASIL: FASCISTIZATION OF SCHOOL UNDER MUSSOLINI (1922-1945) AND VARGAS (1930-1945)

En las dictaduras europeas y latinoamericanas del siglo XX se le dio un papel estratégico en la educación escolar. Esta investigación aborda la fascistización de la escuela bajo el régimen autoritario de Mussolini en Italia (1922-1945) y Vargas en Brasil (1930-1945). El fenómeno es una cuestión vexata quaestio, tantas son las problematizaciones, argumentos, interpretaciones y literatura que aún emerge (GENOVESI, 2010). El objetivo es discutir el papel asignado a la escuela por las perspectivas teóricas y metodológicas que se ocupan de la fascistización de la infancia y juventud a través de la propaganda ideológica y del currículo. Se presenta un enfoque político-cultural de los escenarios italianos y brasileños y se interroga acerca de la construcción de la identidad fascista en estos países tratando de entender cómo el poder totalitario ha afectado a la educación en ese período histórico (DE FELICE, 2008; DE GRAND, 2005; SANTOS, 2012; 2010). La metodología utilizada consiste en el uso de fuentes de investigación documental encontradas en Italia y Brasil: legislación, libros, cuadernos, periódicos escolares, fotografías, folletos y objetos de la cultura material. Los análisis son conducidos por la caracterización, identificación y discusión de las relaciones entre el poder y la educación. El análisis histórico de los regímenes totalitarios reveló el alcance de las actividades políticas y culturales y su penetración ideológica en la escuela. Los resultados muestran que las políticas de reforma educativa fueron decisivas: en Italia, la Reforma Gentile (1923) y en Brasil las Reformas Campos (1931) y Capanema (1942). Los rituales y las ceremonias fueron promovidos en las escuelas y espacios públicos alabando la mística de los líderes. La propaganda ideológica afectó a los niños y jóvenes a través de una escrita de moralización y de apología al régimen contenida en los reglamentos, libros, periódicos, libros y folletos. Era evidente que la producción, distribución y uso de los materiales de la escuela era una estrategia. Los profesores debían asegurarse de la ideología totalitaria y la acción docente fue controlada por la inspección escolar. En Italia, para la formación de la infancia y la juventud se han creado grupos de Figli della Lupa (con niños de 4 años), los Balilla (que reúne a los de 8 años de edad), los Avanguardisti (después de los 14), los Giovanni Fascisti (después de 18 años) y en las universidades fueran promovidos los Gruppi Universitari Fascisti. En Brasil, se han establecido asociaciones similares como la Juventud Brasileña y los Pelotones Escolares, inspirados por las organizaciones italianas. En Italia y Brasil otras formas de inculcación fueron utilizadas como los programas de radio y la producción de películas y teatro que proponían los valores del fascismo como necesarios para construir una nueva nación. La comparación indicó posibilidades de fascistización de la infancia y juventud de ambos países a través de la acción del poder autoritario en la educación, por medio de elementos a veces similares, a veces contrastantes, lo que confirma la presencia del fenómeno histórico de la fascistización.

FABIO, Pruneri

Università degli studi di Sassari
Italy

Session 8

POWER AND EDUCATIONAL REFORM IN ITALY DURING THE "SECOND REPUBLIC" (1992-2012)

ln the twentieth century, the characteristics of the Italian school system still retained traces of legislation that had accompanied unification (Casati Law, 1859) and the rise of fascism (Gentile Reform 1923). By the turn of the millennium, significant changes were taking place. New reforms, affecting the whole education system, from elementary schools to university. The rapid sequence of educational reforms followed on from the crisis of the political majority. The term "Second Republic" indicated the downfall of the Christian Democrats who had been in power, almost continuously, for four decades, from the end of World War II, it also refers to the collapse of the Communist Party vote as well as the emergence of new moderate and conservative right groups.

In fact, in March 1994 elections swept media magnate Silvio Berlusconi-and his Freedom Pole coalition into office as Prime Minister, after this change there was a new season for the school and reforms which have featured prominently in public debates, especially during electoral contests.

The first aim of my paper is presenting in which way the new political forces use the theme of school reforms as an ideological tool of propaganda and a evidence of their power. It will emerge that right party desires new populist and free-market oriented change in education ("less State and more society"). On the opposite, the left coalition wishes to extend education to larger number of adolescents and expand opportunities without distinctions.

According to my analysis based upon sources like newspapers, electoral programs of political parties and commercials for election campaigns, a second outcome appears: and is that, paradoxically, in the last 20 years, words like autonomy, competition, evaluation, standardization, meritocracy and federalism have become common in the rhetoric of both right and left parties. So a new research question emerges: "Why have we found out this similarity?".

In the field of educational policy, behind this media exposure, fed from both the right and left, economic considerations prevailed over the choices driven by cultural factors. Ministers of Education had to give way to Finance Ministers who were concerned to innovate while reducing public spending, for example, by limiting school hours, increasing the number of students per class and limiting the number of teachers. So schools have also witnessed the rise of new powers over the last twenty years. A global educational culture has emerged based on principles of efficiency and flexibility and more receptive to the needs of politicians and economic and financial markets, rather than those of pupils and families. Agendas of the European Union and other international organizations (the World Bank, UNESCO, OECD) have prevailed over the goals of municipal, local and national authorities.

My paper will build upon a historiographical tradition that produced valuable research in Italy in the past. It will go beyond the 'Pillars of Hercules' of the 1990s, attempting a provisional historical evaluation of the relationship between power and the school that I hope will be useful for an international comparison.

FÉLIX, Inês

Universidade de Lisboa
Portugal

Session 7

EMPOWERED JUVENILES: HERITAGE AND EDUCATION AT SECONDARY SCHOOLS IN PORTUGAL (LATE 19TH CENTURY TO MID 20TH CENTURY)

At the end of the nineteenth century, within the emergence of educational sciences and mass schooling, the modern states regarded education as part of its agenda in order to produce a specific kind of individual, wise and well educated. The desired and expected metamorphosis from student to citizen sustains a connection between the modern pedagogic project and the appropriation of heritage objects on both political and educational goals achievement.The evidence that heritage served cultural training as a central piece of a far-reaching education (focused not only on what youngsters should know, but also on what they should become) is to be questioned from a particular point of view: how pedagogues found on heritage values the required cultural capital (Bourdieu, 1986) to argue its knowledge and understanding towards an empowering teaching-learning process on secondary education in Portugal. To do so, it will be set as hypothesis the following: if "education is power", it is so because it aims to transform personally every student, providing them not only knowledge assets, but also ethical values on which cultural objects play an important role through its historical and memorial symbolism. This research fits in a foucaultian discursive analysis due to its intents and purposes (Foucault, 1970). Its critical perspective allows it to explore the historical conceptions of cultural objects not simply from a physical viewpoint, but from an idea of cultural materiality as an empowering tool. Therefore, it will look for a narrative of the heritages' values and its recognition based on scientific, historical, social, cultural reasons present on Portuguese pedagogues' monographs and on pedagogical articles between the late nineteenth century and the first half of the twentieth century. Additionally the prolonged observation of the gradual establishment of modern pedagogy in Portugal will enable the discussion of how this discourse brought together the future and the past, the innovation and the tradition on schooling. In fact, the desire of a New School — described by means of the accurate methods of an empowering education for the future — was coupled to past objects as a representative of cultural achievements, i.e. representative of historical facts and civilizational values embedded in power (Henriques and Félix, n.d.). Thus, it will enable the understanding of how the image of power derived from cultural artefacts was consubstantiated with the future citizens' education. The main issue is to pursuit how a correspondence of education, culture and power was argued and subsequently conceived. Even though it aims to think it and discuss it from a specific point of view, it stands on a major framework: that school understood as an institutional space naturalized a gesture (Ó, 2003) that establishes objective systems to apprehend both individuals and the world, connecting each other by shaping an idea of cultural empowerment through knowledge and identity. By presenting an innovative transdisciplinary set of goals and methods towards the students' uniqueness, it provided strength to the institutional forms of reproduction of a standardized worldview, guarantying the preservation and transmission of cultural objects and values over generations.

FERNÁNDEZ GONZÁLEZ, Manuel Joaquín

University of Latvia
Latvia

Session 7

PEDAGOGICAL LEADERSHIP AND POWER IN EDUCATION ON THE LIGHT OF THE HISTORICAL DEVELOPMENT OF THE EUROPEAN PERSONALISM

The objective of this study is to explore the relationship between education, power and the person. The rationale of the study is constructed around the personalist understanding of the person (Mounier, 1936; Polo, 1999) and its connexions with pedagogical leadership theory (Gento, 2002) and power (Foucault, 1975). The research question is: how personalism philosophy relates to pedagogical leadership and power in education?

This question is addressed in two steps: first, an historical overview of European personalism focuses on the ways personalism relates to pedagogical leadership and power. The personalism perspective is interesting, not only because it was born as an anti-totalitarian movement (Burgos, 2003) but because it deeply challenges the notion of power in education. If the person's intimacy is inviolable and inaccessible, "untouchable", how the educational task can be thought in a personalist paradigm?

In E. Mounier's (1905-1950) communitarian personalism, communities of learning should work on the principle of shared pedagogical leadership. In Germany, the "philosophers of the dialogue" leaded by M. Buber (1878-1965) stressed the importance of mutual dialogue (words and love) in pedagogy. M. Nédoncelle (1905-1976) incarnates the phenomenological personalism, where the pedagogical leader should guide the person through the phenomenological experience of learning. Later on, the existential personalist G. Marcel (1889-1973), revealing the difference between "problem" and "mystery", conceives teachers' mission as leading the learner to "enjoy the mystery" rather than enhancing a problem-solving mentality. In Italy, for the hermeneutic personalist L. Pareyson (1918-1991) the teacher should lead the learner to the recognition of his/her own context, whereas in Poland, for K. Wojtyła (1920-2005), the action reveals the person as a transcendent being, and promoting learner's agency is considered to be the key of the pedagogical relation.

In the second section, the main features of a personalist view of education (intimacy and agency) are confronted with power relations in education, addressing the fundamental educational problem of the incommunicability of the person's intimacy (Altarejo and Naval, 2000), and challenging evolutionistic conceptions of education:

In a personalist perspective, considering the incommunicability of the person's intimacy, the only possible goal for the educational task is awakening and nurturing the desire of learning that lies dormant in each person; and the only way to implement the educational task is based on the Aristotle's notion of "mimesis", the person's capacity of acquiring the inner desire of learning when he or she is in presence of someone (the teacher) who is in action of learning. Regarding agency, in an evolutionist paradigm the criterion of success

is adaptation to the context, which plays the power-role. On the contrary, personalism considers that human beings, having personal agency, can take the power-role, transforming environment and society; the aim of education is not preparing individuals to survive, but enhancing agency and creativity.

The relevance of personalism perspective for a new education that empowers the creative intimacy and agency of the person appears maybe most evidently in the lives of true, creative artists, who had always been a source of trouble and instability for the established power.

FERREIRA, António Gomes; VECHIA, Aricle; LORENZ, Karl Michael

Coimbra University
Portugal

Session 6

MARQUIS OF POMBAL´S EDUCATIONAL REFORMS IN PORTUGAL: MODERNIZATION AND STATE POWER

The scientific and cultural revolution of the XVIII century, the belief in reason and in progress, and the transformation of pedagogical ideas shook the foundations of the Old Regime. Those imbued with the ideas of the Enlightenment understood that the expansion of schooling and the improvement of science instruction could change Man, fortify kingdoms and strengthen the State. Within this context Sebastião José de Carvalho e Melo, future Marquis of Pombal, was named Minister to King D. Jose I. Committed to changing the inoperative structures of the Portuguese State, Pombal perceived the need to reform an educational system that for more than two centuries had been controlled by the Company of Jesus. In 1759, after a series of conflicts with the Jesuits, Pombal expelled the Jesuit Order from Portuguese territory, thus diminishing the Order's influence over the education. To substitute Jesuit-run colleges he created, throughout the country, free courses in Latin Grammar, Greek and Rhetoric. In 1771 he handed the oversight function of the Lesser Schools of the Kingdom to the Royal Board of Censorship. In accordance with law of the 6 of November, 1772, it was given the responsibility for developing a plan for a system of instruction, designating the locations where there should be teachers of Reading and Writing and professors of Latin, Greek, Rhetoric and Philosophy. This was the first initiative taken by the State to rationally organize a public education system in Portugal. In 1772 Pombal also reformed the University of Coimbra so that it would begin to incorporate new scientific developments in its program of studies and require that professors conduct research in their areas of specialization. He also created new colleges in the University, as well as an infrastructure that supported modern methods of teaching. This paper intends to analyze some of the characteristics of the Pombal reform, focusing on the extent of its pedagogical proposal and its significance for the Portuguese State. This study will utilize key documents that advocated and supported the educational ideas of the reform and analyze the information from the viewpoint of Cultural History. Pombal sought to achieve a level of development that the population could sustain. For this he had to reorganize the political structure of the kingdom and, being a vocal disciple of the Enlightenment with a strong commitment to modernization, he could not allow the education of Portugal's citizens to remain in the hands of the Church or other traditional centers of power. Pombal therefore embarked on a course of action that gave the State control over education. Working under the idea that the development and quality of this administrative function is related to the trustworthiness of the human resources available, Pombal labored to make educational policy subject to the interests of the State. Finally, the study will examine the meaning and significance of the reform(s) in order to gain insight into how they are inscribed in the affirmation of the State and in the construction of modernity.

FRASIER, Amanda

Michigan State University
United States of America

Session 3

SCHOOL IN THE KOVNO GHETTO: CULTURAL REPRODUCTION AS A FORM OF DEFIANCE

When Soviet forces entered the Kovno ghetto on August 1, 1944, they found a scene of mass destruction. What happened at Kovno was a reflection of the extent of the Final Solution, where the goal was to extinguish not only the Jews themselves, but the entire culture. While the Final Solution was instituted throughout Europe, this paper will focus on the inhabitants of the Kovno ghetto. The story of Kovno is not an isolated example of defiance, but such is a topic too vast in scope for this project. As they faced extermination, the Jews risked their lives to secretly create detailed records including: lists and accounts of people killed, diagrams of the camp, artwork, journals, and photographs of the events in the camp (USHMM, 1997; Tory, 1990). The most famous of this evidence are the photos secretly taken by George Kadish (Hirsh Kadushin), a teacher at a Hebrew school (Tory, 1990). One act of defiance chronicled in the photographs and writings would be the hidden school system that the Jews conducted to exercise one of the few powers they possessed, the power to preserve their culture and salvage their humanity. I became intrigued by this topic upon encountering one of the secret photographs of Kovno, a grainy photograph of a schoolteacher, Shmuel Rosental, and several young children attending a clandestine school in a stable. This photograph led me to question why the Jews went to great lengths to educate their children in the face of insurmountable oppression. This photograph prompted me to explore the power dynamics of and the purpose of schooling in the Kovno ghetto. To accomplish this, I use the diary of Avraham Tory, excerpts of the diaries of students, historical information provided by the United States Holocaust Memorial Museum, and other historical resources to outline the history of the clandestine schools. My paper will compare Kovno's schools to what I will refer to as the traditional purposes of education as espoused by Labaree (1997) and will explore how the role of power caused the focus of education to shift from traditional purposes to a preservation of culture and humanity. Therefore, the purpose of Kovno's schooling will be examined through reproduction theory in an attempt to explain why schooling continued in Kovno despite the threat of eminent death. The role of the power of both the oppressors and the oppressed will be examined as the history of the ghetto is told. For instance, life threatening restrictions made access to materials and attendance at school deadly. Despite great obstacles, defiance manifested as a refusal to be forgotten and the hidden schools were one means of perpetuating Jewish culture. This work is significant because other cultures have used cultural reproduction as a form of defiance. Furthermore, an exploration of how educational purpose shifts can be useful in examining the roles of education and power in other marginalized populations. This work also demonstrates how sociological concepts can be used to understand historical events.

GABRIELLI, Gianluca

University of Macerata
Italy

Session 3

POUVOIR FASCISTE ET ÉDUCATION À LA GUERRE/ FASCIST POWER AND WAR TEACHING

Enzo Traverso a défini les année allant de 1914 à 1945 l'époque d'une "guerre civile européenne qui a profondément modelé les attitudes, les idées, les représentations et les pratiques des ses protagonistes".;Il n'est pas difficile de trouver confirmation de cette déclaration; elle est : 1) dans les dimensions dramatiques et sans précédent prises par les deux guerres mondiales; 2) dans la participation aux conflits qui se propagent comme jamais auparavant et vint à impliquer les populations entières des pays belligérants (a la fois combattants et civils), 3) dans les nouvelles technologies utilisées dans la guerre, avec une puissance destructrice incomparablement plus grande que par le passé et qualitativement choquant qui produisit bouleversements aiguës dans la vie des individus et des sociétés. En Italie depuis 1922 prit le pouvoir le fascisme, une dictature impérialiste et liberticide. ;Le mouvement fasciste considérait l'expérience de la Première guerre mondiale comme un élément fondamental de son identité et il s'imposa comme le système de régénération de la nation à travers la glorification du bellicisme et la militarisation des domaines importants de la vie publique.;Dans mon discours, j'essaie d'abord de montrer les principaux éléments de contexte, au cours de la période fasciste, ceux qui ont contribué à renforcer en Italie l'idée positive de la guerre. C'est à dire, l'idée que la guerre représente une condition naturelle et fondamentalement positive (ou au moins inévitable) de la vie de l'individu, de la nation et des relations entre les nations. ;Parmi ces éléments, les trois plus importantes sont certainement: 1) l'usage de la violence des escadrons fascistes contre les opposants politiques et pour la prise du pouvoir; 2) la politique démographique promue en fonction d'une augmentation de la puissance militaire et impériale de la nation; 3) la politique étrangère belliqueuse et révisionniste qui commença en 1935-36 à bouleverser l'équilibre européen avec l'invasion de l'Éthiopie et qui continua avec l'intervention en Espagne contre la République et l'intervention dans la Seconde Guerre mondiale du côté des nazis.;Donc, dans ce contexte, j'analyse les éléments de la transformation du système éducatif national (ceux de l'organisation ainsi que ceux relatifs aux contenus éducatifs et pédagogiques) qui atteignirent la militarisation de l'enfance et la croissance d'une image positive de la guerre. ;Les chapitres les plus importants de ce processus sont trois: 1) la création d'un vrai culte des martyrs de la Grande guerre et de la révolution fasciste qui s'exprima dans les rituels récurrents qui impliquèrent les écoliers; 2) la création et le développement des organisations de jeunesse du régime (Opera Nazionale Balilla et Gioventù Italiana del Littorio), qui intégrèrent l'école et élargirent son statut, en devenant à la fois le gym et la caserne; 3) la transformation des sujets et des leurs contenus en fonction de la naturalisation de l'identité militaire des enfants et des adolescents et de leur acculturation politique, jusque à l'apogée de l'institution des deux nouveaux sujets enseignés: «culture militaire» et «culture fasciste».Il s'agissait d'un cas unique dans l'école européenne

pour la puissance déployée et l'omniprésence.Seule l'analyse en détail de la dimension éducative de cette transformation anthropologique des Italiens peux nous faire comprendre la «disponibilité» sans précédent de la population italienne à la mobilisation pour la Seconde Guerre mondiale.

GAERTNER, Niko

Hansa-Gymnasium Hamburg
Germany

Session 3

THE END OF HAMBURG'S ANGLOPHILIA − AN INVESTIGATION INTO WAR PROPAGANDA'S PENETRATION OF SCHOOL CURRICULUM AND UNIVERSITY CONTENT 1913-14

This study of education and power investigates a drastic change of attitude in pre-WWI Hamburg. Pupils and students here were subjected to the same discourse of rising nationalism as those elsewhere in Germany, but for them the new aggressive patriotism had particular significance since their city had been something of an unofficial British outpost (or as nineteenth century commentators put it: a 'London suburb' in danger of 'Verengländerung'). Hamburg's ruling elite had successfully copied English liberalism and lifestyle − and faced with German English rivalry it could not resolve the paradox of being both cosmopolitan anglophiles and patriotic Germans. When war became a real possibility, the city's burgeoning mercantile middle class pragmatically complied with the Kaiser's demands and put war propaganda on the curricula.This paper explores the extent of Hamburg's compliance by looking at essays that were produced at extreme ends of academia. The key sources are Abitur exam essays by secondary school students from 1913 on the topic 'England and Germany − two rivals.' They are assessed here against the dominant official mindset exemplified by a 1914 public lecture from the English faculty at Hamburg's university. The dual ambition of this study is to assess the validity of school essays and exam papers as historical sources (as so far they must be considered a niche interest), as well as judging the level of propaganda penetration commandeered by those in charge of education, i.e. to assess how and how far educational policy makers influenced students' essays. In many ways the results are sobering. While at university level Anglophilia prevailed in a strange form of nostalgia for a 'great' Britain of peaceful gentlemen and honest workers who should have resisted the imperial ambitions of a corrupt banking elite that provoked the war, the students' essays almost betray Hamburg's heritage by simply repeating the prevalent and one-dimensional propaganda about warmongering imperialists attempting to suffocate Germany's earnest ambitions for its rightful place on the world stage. On paper at least, German nationalism had thoroughly replaced Anglophilia. There are, however, indications that while teachers and students were compliant to current popular opinion, they did not expect it to last: the England-bashing essays are written in perfect English. A lot of time and effort went into the study of English, which surely would have been a waste of time if Anglo-German relations were not expected to improve again soon. Seen as a whole then, students' essays can be valuable sources − if one looks beyond their content.

GAUDIO, Angelo

University of Udine
Italy

Session 6

CATHOLIC EDUCATION AND POWER: DISCOURSES AND POLITICS. A RESEARCH AGENDA

Following the example of Michel Foucault's Discipline and Punish that tests the Conduite des écoles crhétiennes as a discourse and practice of power of the church on education, in the first part of my paper the Catholic teaching on education in twentieth century as a discourse on power and as a claim of power will be discussed. Documents particularly focused on education such as as Divini ilius magistri (1929) and Gravissimum educationis (1965) but also the parts dedicated to education in some encyclicals will be examined.
The claim of power is always the same, but the attitude toward the role of the state becomes more open. In several recent papers the catholic discourse on education becomes part of the debate on globalization.
Furthermore, using the method proposed by Margareth Archer's Social origins of educational systems, in the second part a research hypothesis about Catholic lobbying on political agendas with examples relating primarily Italy and Ireland) will be presented.
Especially in Italy, the Catholich Church plays four different roles in the same time :
1. The catholic church as an institution relating to the Government in the definition of the rules on non-state schools and also the definition of the rules related to religious education in every Italian school. This relationship develops its most significant moments in bilateral documents as the "Concordato" of 1929, and its revision of 1984, but also in self-legislation of the state as the Constitution of the Republic of 1947 and the law on the parity of school (2000) former communist This issue shows a particular importance from 1945 onwards when the main primary teachers' union was based on Catholic inspiration. This aspect is intertwined with the significant presence of Catholic publishing houses particularly in the educational publishing sector as La Scuola of Brescia and SEI of Turin.
2. The catholic church as owner of schools. This presence was particularly important in the field of pre-schools where the direct presence of the state begins only in 1968.; Also some Jesuit élite high schools and the network of female schools for the training of the primary and preprimary teachers are of relevant importance.
3. The catholic church as a background for a political party, the Cristian Democratic party in the guidance of the Ministry of Education in the long season from 1945 to 1992. That party, ironically, argued a liberal ideology in education but had a practice of government centered on managing the state apparatus. This management failed to prevent the slow decline of the role of Catholic schools but preserved the strong presence of Catholic religious instruction in state schools and in university education sciences affecting educational policies.

GEISSLER , Gert

German Institute for International Educational Research (DIPF)
Germany

Session 2

REVISITING THE CONTROL SYSTEMS OF SCHOOLS HISTORICAL INSIGHTS FROM EASTERN GERMANY (1970-1989)

Der Beitrag befasst sich mit der politisch-organisatorischen Durchdringung der Schulen. Er führt zu der Feststellung, dass die Schule in der DDR ein durch und durch herrschaftspolitisch begriffener und gesteuerter Raum war Dieser Raum zeigte sich von den einzelnen politischen Akteuren arbeitsteilig, wechselseitig ergänzend in einer Dichte besetzt, die für die deutsche Schulgeschichte singulär ist.;Durch die Stellung des Direktors als Einzelleiter der Schule und durch die besondere politische Stellung des Ministeriums für Volksbildung ergab sich insbesondere seit den 1970er Jahren ein politischer Bedeutungsrückgang der im Volksbildungswesen tätigen Parteiorganisationen. Unter diesen Bedingungen nahmen immer mehr die Staats- und immer weniger die Parteifunktionäre die „führende Rolle" der Partei wahr. Die politische Gesamtverantwortung für die Durchsetzung der in den Beschlüssen der Partei festgelegten Ziele und Inhalte trug an der Einzelschule als staatlicher Leiter der Direktor. Dabei hing es von einem spezifischen, personengebundenen „Kräfteverhältnis" an der Schule ab, in welcher Weise und inwieweit die Gesamtpolitik der Partei an der jeweiligen Einzelschule durchgesetzt und praktiziert wurde. Daraus ergab sich trotz der administrativen Vorgaben und trotz der allgemeinen politischen Verhältnisse in der DDR für die an der Schule Beschäftigten ein Bewertungs- und Handlungsspielraum. In diesem Raum wurden politische Vorgaben verstärkt, abgewandelt, hingenommen, ausgehalten oder − zumeist latent − auch abgewehrt. Insbesondere im letzten Jahrzehnt der herrschte an vielen Schulen eine politische Routine und Ermüdung, die sich führenden Volksbildungsfunktionären als „Zurückweichen" abbildete. Im Herbst 1989 brach das System trotz vereinzelter Konfrontationen unter dem Druck auch von Schülern, Eltern und Lehrern rasch zusammen.

GILES, Geoffrey

University of Florida
USA

Session 3

THE LIMITS OF THE POWER OF THE STATE: EDUCATION AND SEXUALITY IN NAZI GERMANY

This paper examines the ultimately insuperable problems of the Nazi state in its attempts to regulate the gender identities of young people, so as to eradicate altogether the possibility of homosexual activity, which was believed to lead to an irreversible homosexual identity. Beyond the general homophobia that was quite widespread in many countries in the 1930s and 1940s, the Nazi leadership in Germany believed that homosexuality was a disease that could spread like an epidemic, if not stamped out at an early stage. There was only a grudging recognition that many youths do engage in same-sex sexual experimentation, combined with a confidence that strict discipline in schools and the Hitler Youth would induce them to refrain from this. In part, the policies of the Nazi Party were a reaction against the liberal atmosphere of Weimar Germany in the 1920s, which had made Germany, and especially Berlin, the world capital of homosexual emancipation. The flowering of a gay movement, and the public visibility even of transvestites, led to a backlash by conservative and religious groups which the Nazis sought to harness. For years Hitler had no problem with the homosexual identity of Ernst Röhm, head of the Storm Troopers, until it became politically useful for him to feign moral indignation, in order to justify his assassination of the latter at the Night of the Long Knives in 1934.Through an examination of the surprisingly and inappropriately timid attempts at educational efforts to this end, and the disciplinary measures taken to correct errant youth, it will be seen that the goal was never achieved. Moreover, the testimony of youths accused of homosexual activity shows that they (correctly!) did not consider this "fooling around" to stamp them as homosexuals. For older youths in the SS, even the threat during World War II of the death penalty for homosexual acts did not stop such offenses. A complete inability to agree on a definition of a homosexual (at what point did a person become one?), or even of a homosexual act (mere touching or kissing, or actual contact of the sex organs?) hampered educational initiatives in this direction. This was made even more difficult by the fear that any open and descriptive discussion of this issue would positively encourage same-sex experimentation among Germany's youth.;There has been only limited scholarly investigation of this question, and this paper will be principally based on archival sources, including the rare statements by Hitler himself (who proposed a death penalty for Hitler Youth members as well!), as well as some of the educational literature (the Nazi Party placing more emphasis on the Hitler Youth than on the school system here) and internal discussions about it. Also, the records of the disciplinary and criminal courts are especially illuminating on this question. As I have discussed elsewhere for the adult sector, the failure of the police state to solve the "problem" of homosexuality would have led to much harsher measures, following a successful outcome of the war for Germany.

GO, Henri Louis

Université de Lorraine
France

Session 6

L'ENFANCE VUE COMME RÉSISTANCE DANS L'ŒUVRE DE FREINET / CHILDHOOD AS RESISTANCE IN THE WORK OF FREINET

Freinet se présente comme un homme ayant "conservé" sa propre enfance : « Loin d'essayer d'oublier votre enfance, entraînez-vous à la revivre ; revivez-la avec vos élèves » (1969, p.64). Et Il faudrait imaginer Freinet au milieu de sa "jungle", dit Élise, « au niveau des enfants, baigné comme eux par les élans fugitifs d'une vie instinctive qui est celle de l'enfance (..): il fait à chaque instant le constat de l'incommensurable puissance créatrice qu'il tente de capter à sa source » (1974, p.212). Pour Freinet, l'éducation ne doit pas enfermer l'enfant dans son futur, elle ne porte pas sur cet objet absent qu'est le futur adulte, ou futur citoyen comme l'on dit beaucoup de nos jours. L'éducation est au contraire ce qui intéresse le plus l'enfant à son présent actuel, lui permettant d'effectuer des puissances. ;En nous appuyant sur certains aspects de l'œuvre de Freinet, sur les Archives Départementales des Alpes-Maritimes (Nice) et sur les archives de l'École Freinet, ainsi que sur notre propre méthodologie d'enquête (Go, 2007), nous caractériserons sa conception de l'enfance comme un flux paradoxal, celui d'un devenir-enfant: l'éducateur doit lutter contre les dispositifs de pouvoir institutionnels pour que cette source ne se tarisse pas (Deleuze & Guattari, 1980).

GOETTLICHER, Wilfried

Institut für Bildungswissenschaft der Universitaet Wien
Austria

Session 1

„SCHULE – MACHT – ZUKUNFT“ – PEDAGOGIC AMBITIONS, DESIRABLE BLUEPRINTS OF FUTURE AND POLITICAL ADAPTION IN THE DISCOURSE ON THE REFORM OF RURAL SCHOOLS IN AUSTRIA, 1922-1952

‘School has the power to shape the future’. This is what politicians and ‘Schulmänner’ (i.e. teachers and school administration officials with special commitment, e.g. publishing in teachers’ journals) believed. For politicians, school always has been a place to form the upcoming generation in accordance with the ruling political system. ‘Schulmänner’, however, driven by a professional ethos and by distinctly pedagogical ideas on what school should be about, often pursued their own ambitions. This does not mean that they would have resisted the political instrumentalization of schools. On the contrary, examples show that teachers driven by distinctly pedagogical ambitions were especially prone to conforming to political system changes (see e.g. Joerg-Werner Link’s biographical study on the rural school reformer Wilhelm Kircher, Link, 1999). My contribution examines the relationship between political ambitions (as sketched above) and pedagogical ambitions concerning the formation of school, using different blueprints and concepts on the reform of rural schools in Austria in the period from 1922-1952. In Austria, four different political systems were in power during this period (1st Republic, authoritarian Ständestaat, National Socialism, and 2nd Republic). However, the structural problems of rural elementary schools underlying the reform debate hardly changed. Thus, I am able to pursue my examination by comparing blueprints and concepts of the same authors, but in the context of different political regimes. ;My method is a historical discourse analysis as proposed by Achim Landwehr (Landwehr, 2009). First, I shall identify the most productive authors in the rural school reform debate, who have been publishing under different political systems. Thereby, authors of both sides will be considered: teachers and school administration officials, as well as authors who stood on the side of the reigning political power. Their publications will be examined with regard to (explicit or implicit) educational goals, their blueprints for the future and their pedagogical and political options. On the basis of my preliminary study of sources, the following hypotheses concerning the relationship between pedagogical and political ambitions in this school reform debate, which have to be further examined in the proposed contribution, are offered: Two distinct groups of authors can be distinguished: one, primarily driven by pedagogical ambitions, the other primarily by political ones. Nevertheless, in a given case one may find a mélange that is difficult to untangle. However, the distinction between political and pedagogical ambitions is reflected in the patterns of argumentation used by both groups. State policy tried to wield power over teachers by suggesting they could best follow their pedagogical ambitions within the framework and in

the interest of the existing political system. ‘Schulmänner’ on the other hand pointed to the (presumed) power of school to shape the future in order to draw the political authorities’ attention to problems of school and to push them to providing appropriate resources for schools. Both strategies facilitated the adjustment of teachers’ political orientation to that of the ruling political system. Thus, one can say that being primarily driven by pedagogical ambitions paradoxically facilitated their docility towards political instrumentalization.

GONÇALVES NETO Wenceslau; CARVALHO Carlos Henrique; CARVALHO Luciana Beatriz Oliveira Bar

University of Uberaba
Brazil

Session 1

SCHOOL CULTURE AND POWER RELATIONS IN TEACHER EDUCATION IN BRAZIL: THE ELEMENTARY TEACHER EDUCATION SCHOOL OF MONTES CLAROS (1888-1903)

This paper aims to describe, analyze and question the institutional norms, education and teaching conceptions, and the power relations established among teachers, students, and staff of the Elementary Teacher Education School of Montes Claros, in the state of Minas Gerais, in Brazil. This documentary research was based on the educational legislation, and documentation from the Minas Gerais Public Files, especially the minutes of meetings of the congregation of the Elementary Teacher Education School of Montes Claros, from 1887 to 1903. The presented results are part of a research project on the organization of public education in Minas Gerais (Brazil), financed by the CNPq (National Council for Scientific and Technological Development). The Elementary Teacher Education School of Montes Claros was created by the Minas Gerais state government in 1879, working regularly until 1905, when it suffered the first of a series of interruptions throughout the twentieth century. The period covered by the research, which includes the transition from Empire to Republic (1889), is marked by several changes in the school statutes, by a change in location, and by changes in principals and faculty. It is important to highlight that much of the change is related to the attempts of the republican government of Minas Gerais to conform to an education system encompassing primary school and primary teacher training, beginning with the regulations of the Afonso Pena Reform (Law n. 41), of 1892; supplemented by the Decree n. 655, of 1893; and followed by several interventions in the following years, until the João Pinheiro Reform, of 1906, which implemented the school groups system in the state. The documentation allows a vision of different angles of the culture and the power relations developed within the regular school: 1) the configuration of institutional relations, through reforms in regulations and curriculum structure, the outlining and supervision of the pupils area, school uniform, etc.; 2) the manifestations of indiscipline in the school environment: student-teacher (insubordination, disrespect), student-student (a) (fights among students, hair pulling), and student-employee (disrespect); 3) the effort to preserve teacher, principal, and staff authority, faced with student verbal insubordination (corporate attitude in demonstrations within the congregation); 4) the different manifestations of refusal of the disciplinary structure by the students (time, space, vocabulary, use of weapons); 5) the various types and forms of punishment to students (temporary banning, censure, banning, etc.) Therefore, a broad movement within the school is clearly responsible for molding a culture that is consolidated over time, and that involves the curriculum, the enforcement of order and discipline, the preservation of the institutionally constituted authority, and the control of the relationship between students, including a strict separation of male and female students of the school.

GORLOFF, Elżbieta; GRZYBOWSKI, Romuald; JAKUBIAK, Krzysztof; PASZKOWSKA, Anna

The University of Gdańsk
Poland

Session

ENFORCING THE MARXIST WORLDVIEW AS A SIGNIFICANT COMPONENT OF THE RELATIONSHIP BETWEEN COMMUNIST AUTHORITIES AND TEACHERS IN POLAND FROM 1945-1989

The researchers will introduce important aspects of the teacher indoctrination process in communist Poland (1945 − 1989), including the imposition of a materialist worldview based on the assumptions of Marxism.

The authors aspire to answer the following research questions: Where did communist authorities place school and teachers in the social and political system of the Polish People's Republic (PRL)? What did communist authorities expect from teachers? How did the authorities define their scientific (materialist) worldview and why was it inseparably interconnected with Marxism-Leninism? How did the authorities substantiate the need to develop the materialist worldview among teachers? What actions did communist authorities undertake in their aspiration to develop a scientific (materialist) worldview among teachers and teacher candidates? What were the effects of these actions?

This project reflects the widespread research trend towards analysing the functioning of societies and social institutions, such as schools, within totalitarian political systems installed in Central Europe by the USSR after World War II.

The historical method comprises the principal research approach in this study. The researchers will conduct critical analysis of primary source materials produced by central and local political authorities (such as the PZPR - Polish United Workers' Party). The inductive, deductive and comparative methods will be particularly useful for the purposes of this research. Moreover, the authors will conduct a hermeneutical analysis of text sources, such as pedagogical journals, published in the Polish press during the period 1945-1989.

The authors believe that this research will make a significant contribution towards understanding how communist authorities, embodied in the Polish United Workers' Party (PZPR), sought to take over schools and use them as important tools for transmitting communist ideology to generations of Polish young people. Since schooling in Poland after 1945 was compulsory and lasted for several years, it constituted an appealing indoctrination tool. For this reason, after taking over political power in Poland in 1947, the communists decided to assume full control of schools as well. However, the administrative takeover of schools themselves was not enough; the communists also sought to win the hearts and minds of their employees − teachers, through indoctrination. The success of the communist program relied on the active support of teachers who were supposed to educate their students in accordance with the values of communist ideology. Since one of the principal tasks of

schools was to develop a secular, materialist worldview among students, the authorities decided that teachers themselves had to hold this same worldview. This idea became the most important principle for developing both teacher training curriculums and ideological training courses for all teachers employed in all types of schools during the time of the Polish People's Republic (1945 − 1989).

GRAFL, Florian

University of Giessen,
Germany

Session 1

KNOWLEDGE IS POWER - THE BATTLE FOR THE SCHOOL SYSTEM IN CATALONIA BEFORE THE SPANISH CIVIL WAR

Der Bürgerkrieg von 1936 bis 1939 forderte hunderttausende von Opfern und gilt infolgedessen unbestritten als die größte Katastrophe in der spanischen Geschichte. So ist es nicht verwunderlich, dass die Historiographie hinsichtlich der Ursachenforschung für diese Tragödie die ihr vorangegangenen Jahrzehnte besonders aufmerksam in den Blick genommen hat. Dabei haben, angefangen mit Gerald Brenans Klassiker „The Spanish Labyrinth" viele Historiker gezeigt, dass die dann im kriegerischen Konflikt zwischen den Putschisten und den Anhängern der Republik offen zutage tretenden Spannungen sowohl in der vorangegangenen Zweiten Spanischen Republik (1931 − 1936), als auch in der Restaurationsmonarchie der Bourbonen (1875 − 1923) sowie der Militärdiktatur Primo de Riveras (1923-1930) bereits bestanden und die spanische Gesellschaft dadurch schon zu jener Zeit tief gespalten war, wobei vor allem das hier besonders interessierende Katalonien mit der aufstrebenden Metropole Barcelona als Epizentrum Ausgangspunkt für Unruhen war. Die bestehenden gesellschaftlichen und politischen Konflikte kamen auch im Bezug auf die Organisation des Schulsystems offen zum Ausdruck. Hier lassen sich zwei Konfliktlinien beschreiben: Zum einen der Kampf der katholischen Kirche um ihr traditionelles Bildungsmonopol, welches ihr zum einen liberale Politiker mit Forderungen nach Säkularisierung des Schulsystems sowie ab Beginn des 20. Jahrhunderts verstärkt auch Bildungseinrichtungen der aufstrebenden Anarchisten wie die Escuela Moderna unter Federführung von Francisco Ferrer immer mehr streitig machten. Zum anderen kam es durch den verlorenen Krieg mit den USA 1898 besonders in Katalonien zur Abkehr vom spanischen Zentralstaat, wobei sich der aufkommende Regionalismus auch besonders in der Frage manifestierte, ob bzw. zu welchem Anteil der Unterricht in spanisch oder katalanisch durchgeführt werden sollte. Die hier kurz skizzierten Konfliktlinien sollen hinsichtlich der Frage untersucht werden, welche Auswirkungen die jeweiligen Machtverhältnisse − von der schwächelnden Restaurationsmonarchie über die autoritäre Militärdiktatur Primo de Riveras hin zur von starken säkularen und regionalistischen Tendenzen geprägte Zweite Republik − auf das Schulsystem in Katalonien, besonders in Barcelona hatten. Basierend auf der Tatsache, dass insbesondere die Zeit der Restaurationsmonarchie als auch die Zweite Republik schon von einer extremen Gewaltsamkeit geprägt waren, soll ein weiteres Augenmerk auf der Frage liegen, inwieweit die Institution Schule zu diesem Phänomen beitrug. Gestützt wird diese Annahme etwa durch Berichte ehemaliger Besucher katholischer Schulen in Spanien, die diese um die Jahrhundertwende als „Folterkammern" wahrgenommen hatten oder etwa durch den nicht völlig von der Hand zuweisenden Vorwurf an Francisco Ferrer, er habe seine Schüler aktiv zur Gewaltanwendung gegen den Staat aufgefordert. Insgesamt soll der Vortrag am Beispiel des katalanischen Schulsystems vom Beginn des 20. Jahrhunderts bis zum Bürgerkrieg einen Beitrag zur Frage leisten, inwieweit sich unter historischer Perspektive politische Macht in der Bildungsinstitution Schule manifestiert.

GRANBOM-HERRANEN, Liisa

University of Jyväskylä
Finland

Session 7

INDOCTRINATION INVOLVED WITH THE STRUCTURES OF SOCIETY? UPBRINGING OF COMMON PEOPLE'S CHILDREN IN FINLAND BEFORE SECOND WORLD WAR

The main objective of the paper is to highlight the possibility of the phenomenon "indoctrination" combining it with the structures of society in Finland before Second World War. On one hand, the focus is on the official expectations, the statutes. On the other hand, the paper deals with the private level, pedagogical speech connected to the goals of education in the childhood memories. Mostly, the history of pedagogy and education is to do with formal education and with official written history. In this paper the focus is on common people's life and bringing up children at home. The statutes (laws, codes, rules, regulations, orders of the king and the tsar) tell about the expectations the society has directed to its members, groups, and organizations. What is written in the statutes does not tell what actually happened in society, but we can interpret them as expectations and targets expressed and set by politically and economically powerful groups in society. In the centre there are the rules and regulations focusing on children and their living conditions. The main objective was to find the goals of raising children of common people in Finland during the time when the education has meant not-institutionalized learning for the majority. Language is a tool of cultural expression which, through its concepts, it limits and enables thought and thus controls the life of the individual. The use of proverbs in pedagogical speech follows the mechanisms of thought and language and appears unconscious. The Finnish language is connected with social capital because of its history. The language of proverbs used by ordinary people was mostly Finnish whereas the languages of the power elite were Swedish and Russian (also German, and French). The proverbs were a form of speech used by people which were a part of the minority from the point of view of social power. The exercise of power is also based on oral norms and standards that are transmitted from one generation to another through upbringing. The slowness of the changes both in society and everyday life strengthens the effect of upbringing and the proverbs used in it. The proverbs contribute to education in two ways. For the child, the first is the individual level, which includes both the speaker and the child himself/herself. The second level is society with all the history and tacit knowledge that it holds. The power of proverbs lies basically on the second, society, level but is used on the individual level. Out of these two realities − the private and the public − emerges a picture of the relationship between the interpretation of proverbs in pedagogical speech and the public expectations. Instead of looking at indoctrination as a whole I have looked at how the conditions of indoctrination are fulfilled.

GRASSI, Chiara

University of Florence
Italy

Session 1

THE MUSEUM BETWEEN DICTATORSHIP AND DEMOCRACY: THE CASE OF THE MUSEO NAZIONALE DELLA SCUOLA IN FLORENCE

The museum is a cultural institutions that acts as custodian of a society's official historical memory, a semantic and epistemological accumulation, actuated according to motivations and choices that reflect the anthropological-cultural system of those who produce it, who deem certain objects as worthy of being preserved not for their utile value but for their significance as 'semiophores', which according to Krzysztof Pomian play an important role in organising the transmission of values, the passing on of a civilisation's traditions to future generations, as theorised by Jacques Le Goff who makes the connection between 'monument' and 'document'. ;The principal European museums have participated in the definition of the new bourgeois knowledge and, in the reading of Michel Foucault, they also function, together with other political, social and administrative institutions, through rational classifications, in the relations between knowledge and power, control and order that totalitarian regimes, in their permeation of society, have not failed to invoke.;In this connection the present research project proposes as its objective an historical investigation of the role and contribution of museums in the informal educational process, focusing on a particular example, the National Museum of the School in Florence, setting it in the context of the history of Italian museums in the twentieth century and in particular in the two decades of Fascism. ;The museum-school relationship took concrete form from the mounting of a national didactic Exhibition in 1925 in Florence, which displayed educational and pedagogical material from Italian schools, with the objective of casting light on the results obtained by the Gentile Reform of 1923, reflecting the regime's desire to bring schools into line with Fascist principles.;In 1929 the exhibition was given permanent form as the National Didactic Museum at the University of Florence, a space for the observation, documentation and study of the progress of the national culture, for the training of teachers, and in 1937 it changed its name to the National Museum of the School, being more concerned with the development of new ideas and experimentation in the pedagogic field, with the historical study of national education and of Italian educational institutions, revealing the role historically played by Italian civilisation and culture and evaluating the nation's educational tradition. ;The exhibition space thus became a display area for the progress of the Fascist school and a point of centralisation and control for the didactic renewal of the Italian school, where the Fascist schoolmaster was to be trained, in particular the elementary schoolmaster, who was invested with a key role in the transmission of national identity and of a culture consistent with Fascist ideology to the new generations through the medium of education.;The research, conducted through an analysis of the available sources and materials (bibliographic, archival, photographic) suitable for a reconstruction of a complete cultural and institutional overview, shows in emblematic fashion how an entire series of communicative, theatrical and propagandistic strategies was actuated, filtered through the educational, pedagogic and social potential of the museum, so as to construct a collective awareness adapted to the exigencies of the new society promoted by the regime.

GREVELING, Linda; FLAMEZ Evelien; DEKKER, Jeroen

University of Groningen
The Netherlands

Session 8

THE POWER OF TELEVISION IMAGES IN PORTRAYING EDUCATIONAL INNOVATION. VISUAL FRAMING ANALYSIS OF THE COMPREHENSIVE SCHOOL EXPERIMENT IN DUTCH TV-BROADCASTS, 1969-1993

The central research question of this paper, which is part of a PhD thesis about the representation of Dutch comprehensive education ("Middenschool"/Middle School) in media and politics, regards "How did television programme makers use visuals to promote or criticize the Dutch comprehensive schools in the period 1969-1993?" The comprehensive school idea(l) was an international phenomenon that aimed on unifying different educational tracks into one single comprehensive school curriculum. In the Netherlands, in 1969, this idea(l) was put on the political agenda and in 1976, comprehensive school experiments started. However, in 1993 the experiments ended because a new curriculum was implemented in Dutch secondary schools. The political and educational debate about comprehensive education that existed from 1969 onwards was noticed by the media. In the period under study, television started to play a major role in the Middle School debate reporting on the issue in news reports, current affairs programmes, and television documentaries. Since television is an a priori visual medium, the importance of visuals influencing the Middle School debate can hardly be underestimated. Therefore, the paper focuses on the representational power of television images and on the persuasive and rhetorical intentions of broadcasts. In this scope, we pay attention to the importance of framing. Visuals in particular are good framing devices. We explore the way visuals were used to frame the issue of comprehensive education, which can influence the way people perceive that issue. Television broadcasting makes use of various rhetorical tools − metaphors, depictions, symbols − that try to capture the essence of an issue. In this sense, "visuals channel discursive possibilities for making sense of social phenomena; they legitimize the grounds upon which some interpretations can be favored and others impeded" (Rodriguez & Dimitrova, 2011, p. 51). However, identifying visual frames remains a challenge. Framing refers to different levels − the framing of sequences within an episode, the framing of visuals within a sequence, the framing of subjects and objects within the visual, the framing of concepts behind the visuals (or: specific interpretations of a concept) and the framing of ideologies behind the visuals. To study the power of visuals in television programmes about Dutch comprehensive education, we use a method that builds on Rodriguez and Dimitrova's (2011) four-tiered model of identifying visual frames and on Creeber's (2006) thoughts about studying television. The most important benefits of the used model concern the integration of different levels of analysis, taking into account issues of historical contextualization (Grosvenor, 2009; Van Gorp, 2011) and questions of power, politics, and ideology (Tagg, 2009). The model helped to answer questions about

what interests were being served by the representations of comprehensive education and what ideas dominated. The model also helped to gain insight in the way images can be employed as instruments of power in shaping public consciousness on the issue at stake (Tagg, 2009). Furthermore, the focus on the process of framing develops our understanding of television as a political medium promoting a particular problem definition within the issue of comprehensive education through framing.

GROSVENOR, Ian; MACNAB, Natasha

University of Birmingham
United Kingdom

Session 1

EDUCATION, DOCUMENTARY PHOTOGRAPHY AND DIRECT COMMUNITY ACTION IN POST WAR BRITAIN

Radical political activism in 1970s and 1980s had a huge impact on documentary photography in Britain (Walker, 2002; Mellor, 2007).This period saw what has been referred to as a 'wider manifestation of "arts for everyone"' and 'experimentation went wild' with 'community publishing, print shops, bookshops and darkrooms all flourishing' (Macnab, 2012). Community organisations and photography collectives emerged and endeavoured to democratise the arts for those who would not otherwise have come into contact with them. Community photography used the technology to break down the barriers between artist and audience. It involved participation in the production of ideas and meanings, the active transference of skills and the acquisition of technical and aesthetic skills within communities in the hope that arts techniques/ activity would become an integral part of everyday lives. For many of the projects the central objective was about learning − enabling an understanding of how events, ideas, and social relations are made meaningful through the promotion of visual literacy. Paraphrasing Paulo Freire, Su Braden in Committing Photography (1983), her account of the emergence of community photography as a form of direct action, concluded: 'To teach those who do not yet know to learn in their own terms it is first necessary for the teacher to learn from the pupil about the pupil's own culture. In this way the pupil perceives that what is being offered is not a new culture, but a tool with which it will be possible to express the reality of the cultural world he or she knows.' (Braden: 1983). Community photography also offered the possibility of creating, archiving and distributing an iconography of self-representation which counteracted the dominant media representations in post war Britain of photojournalism and advertising. Concern to make photography more accessible was not new − the Federal Arts Project in the United States and the Workers' Film and Photo League tackled this problem in the 1930s − what was different was the scale on which community photography was done. ;This paper will document the emergence of community photography in post war Britain and the learning strategies developed 'to construct a coherent set of practices across a range of communities, whilst enabling those very different communities to work with and in photography in ways most useful and accessible to them' (Bezencenet and Corrigan: 1986). The nature of photography as a practice 'depends on the institutions and agents which define it and set it to work' (Tagg: 1986) and the paper will also explore the arguments around the fragmenting of alternative photographic practice in the 1980s with a movement away from 'access' community photography with its concern with 'putting cameras into the hands of the people' towards greater engagement with the politics of representation and cultural theory (Myers 1986:89).

GRUNDER, Hans-Ulrich

Forschungs- und Studienzentrum für Pädagogik (FSP)
Switzerland

Session 4

THE POWER OF PERSONALITY IN THE EDUCATIONAL FIELD: THE EXAMPLE OF ERNST SCHNEIDER (1878-1957), PEDAGOGUE, PROGRESSIVE EDUCATIONIST – EARLY LOSER AND LATE WINNER

Since the 19th century the post of a director of a teacher training seminar in Switzerland has been an ejection seat. Regarding to the political orientiation of the government in charge, one is hired or fired. A director of a teacher training seminar was on the cut surface of political and pedagogical power. Why was one of the most famous directors, Dr. Ernst Schneider, who started in 1905, impeached after ten years of work? The lesson to be learned from this ‚case', this example, which in Switzerland stands for at least four others, is, that political leaders don't care about pedagogical concepts and contemporary educational agendas, abusing their power harming the person concerned, who has to bear the consequences, in Schneider's case: to go abroad (to Riga, Latvia).

GUEY, Emmanuelle

Université Paris 8
France

Session 8

LA FORMATION DES MAÎTRES DU PREMIER DEGRÉ EN FRANCE: UN OUTIL DE GOUVERNANCE RÉFORMABLE? (1920-1947)

En 1941, après plus d'un siècle d'existence, les écoles normales d'instituteurs vont connaître une refondation profonde avec l'arrivée, en France, du gouvernement de Vichy. L'objectif affiché étant de « « déprimariser » la formation des maîtres » , ces derniers devront préparer un baccalauréat dans les lycées, ainsi « immergés » dans le secondaire, de nouvelles opportunités s'ouvriraient à eux. Renommées, Institut de formation professionnelle, ces nouvelles structures n'auront plus l'apanage normalisateur du corps des enseignants du primaire et devront se contenter d'organiser la formation professionnelle des futurs éducateurs du pays. S'il est acquis que les écoles normales ont fait l'objet, à cette occasion, d'une instrumentalisation des politiques publiques, qu'en est-il des programmes de formation ? Si l'idée que l'idéologie dominante transite justement par ces curricula, leur rééducation paraît nécessaire, mais la suppression pure et simple d'enseignement disciplinaire, jugé subversif, est-elle suffisante pour atteindre les objectifs escomptés ? Cette réforme est orchestrée par un grand intellectuel, historien de formation, Jérôme Carcopino, sur lequel nous reviendrons et dont le parcours illustre les actes manqués de la refonte. Par exemple, l'enseignement de sociologie appliquée à l'éducation, controversé depuis son introduction, est supprimé , en revanche le nombre d'heure accordé aux pédagogies, générale et spéciale, connait une inflation considérable. De fait, il semble bien, qu'à regarder de près, et même si ces enseignements disciplinaires ne sont prévus que pour un trimestre de la seule année de formation professionnelle, certains sont demeurés essentiels. Nous nous proposons, de revisiter ces programmes à la lumière de ceux qui les ont précédés, et de les mettre en perspective de ceux qui leur succèderont, en 1947. L'étude particulière des pédagogies du maître, dans une période trouble de l'histoire française, laisserait entrevoir ce qui tiendrait lieu d'une doctrine majeure dans le champ de l'éducation. A l'heure, où la France s'apprête à inaugurer de nouvelles « écoles supérieures du professorat et de l'éducation » pour la rentrée scolaire 2013, cette analyse croisée permettrait de considérer ces cursus de formation comme une « construction sociale où s'entremêlent des enjeux liés […] à la conception même des maîtres à former, à la façon d'entrevoir l'enseignement et à sa place dans la société » .

GUVEN, Ismail

Ankara University
Turkey

Session 7

EDUCATION AS A POWER FOR CONSTITUTING A NEW NATION: THE RELATIONS OF POWER AND EDUCATION IN TURKEY SINCE REPUBLICAN PERIOD (1923) TO NOWADAYS

Education as a major means of improving social transformation is very powerfull means for providing different opportunities and better quality for individuals in society. Education not only forms identities but also maintain the power and knowledge relations as well. Foucault implies that there is a strict relationship and inter-relationship between power and knowledge based on discourse that act as a conjunction between power and knowledge. The gainin power and controlling education has been main focus point of the educational agenda of all the nations and Turkey is not exception. This paper will elicite an interpretation of educational arrangments and discussions related to the educational system in Turkey since 1923 (Republican Area) in terms of on the political and ideological levels that use power for controlling education The paper will start wit conceptual framework whereby education is considered as a enviornment for struggle in the public sphere based on developments in the reform of the Turkish educational system since 1923. The aim of this paper is to analyze the education as shaping power for creating new nation in Turkey since Republican era namely 1923. The paper gives a brief outline a century of Turkish education system and the impact of outer powers on educational policies. The educational developments and changes in many stages will be discussed in historical and social developments of Turkish society. Turkey has always had a strong state tradition based on powerful state elites and bureaucracy from the time of the Ottoman Empire to present. In the times of the Ottoman Empire, the state elite consisting of extensively officers were particularly preoccupied with the problem of reforming the education along Western lines. Later, in the Republican period (from 1923 to the present), the state elite and the military were instrumental in introducing reforms in the government and educational settings. The state elites and governments used education as a power for constituting a modern nation. The national education system has been shaped by the hand of powerful elites. Turkish governments strictly controlled and monopolized educational activities since establishment of Turkish Republican Period. The educational system has been deeply changed by outer interventions (either military or elites) and the education system has been shaped in different ideologies and political approaches in terms of governments' policies not educational principles. The reform process of the teacher education system and higher education will be discussed in terms of power relations and its effects on whole education system.

HANSSON, Johan

Umeå University
Sweden

Session 7

THE SAMI FOLK HIGH SCHOOL − TEACHING AND MAINTAINING SAMI HISTORY AND SAMI CULTURAL HERITAGE

When the Sami Folk High School started in 1942 the purpose was to educate the Sami youth so that they could have better knowledge of the modern society, better knowledge of their own language, history and culture, as well as better possibilities to work for a better future for the Sami people as a whole. The main actor, the Swedish Mission Society, set out to empower the Sami but also to make them good Swedish citizens, all in a Christian spirit. In the seventies the Mission Society stepped back and the municipality of Jokkmokk and Sami organizations governed the Folk High School. Today it is called the Sami Education Centre. This conference paper is the first empirical study of the education that took place at the Sami high school. The main source material of the study is the descriptions of the Sami High Schools headmaster regarding their activities, the curriculum, and different articles published in newspapers and periodicals describing the teaching at the Sami folk high school teaching. The analytical starting point is found in the post-colonial theory and thoughts of for example Edward Said are combined with different tools for analyzing curriculum and teaching (Simpson et al 2011 for example). ;Previous research has proven that the Sami High School was indeed of great importance for the Sami political mobilization. That means that one of the aims with the Sami Folk High School was achieved − the school did prove to be of value for the Sami as a group (Lantto 2000). The actual education has yet not been studied. The study at hand is limited to how history was taught, what kind of history that was taught and by whom it was taught in the first years of the Sami Folk High School. ;In 1942, before the first course started, the chairman of the Swedish Mission Society: Bishop Jonzon and the future headmaster: the priest Wallmark, authored a pamphlet where Wallmark gave an overview of the course's contents and teaching methods. Regarding history it says that the students will learn Swedish as well as world history and that there will be some practical exercises in civic education. This is fairly similar to the usual history education in the Swedish Folk High Schools of that era, but the Sami Folk High School also has Sami history, culture and professional life as a school subject. The contents are however not described, but in the description it says that experts in the field will hold lectures and that there will be both discussions as well as practical exercises (Samernas folkhögskola 1942). This suggests that Wallmark and the others in the staff had to "invent" along the way, and that it was indeed desired to cooperate with others, skilled in different aspects of Sami culture.

HEINZER, Markus

University of Berne
Switzerland

Session 7

THE SWISS SCHOOLS HAVE BEEN GOVERNED BY LOCAL LAY AUTHORITIES

After the introduction of the liberal-democratic constitutions in the Swiss cantons in the first half of the 1830ies the grid of existing schools has been systemized and broadly expanded. The school systems have ever since been characterized by one key element: a special local authority type called „Schulkommission" or „Schulpflege". They take the form of committees consisting of laymen that are appointed by democratic elections like all the other executive bodies on the different federal levels in Switzerland. When it comes to their obligations and activities these community level school committees conform very much to the school boards in the American and Canadian school systems. They are accountable for the selection and supervision of the teachers. They approve decisions about the school careers of pupils and about curricular matters like the choice of school books. Normally their members are elected by the local voters for four year terms of office (reelection remains possible) and with regard to pedagogics they normally are non-professionals. The board members are responsible for classes and teachers assigned to them and they have to go to see them periodically. These visitations and the board meetings each month together with the teachers enable the board members to attain a deep insight into what happens in their schools over the course of their term of office. But they are confronted as laymen with a professional teaching staff and with educational experts in the public administration. Nevertheless this form of executive power by non-professionals is constitutive for the state governance in the Swiss as well as in other national political environments. It corresponds to the principles of subsidiarity and militia and therefore allows for a strong accentuation of liberty and the right of self-determination, two axioms at the very base of democratic federalist ideology.

This governance architecture with this strong accent on local anchorage features substantial advantages for the legitimacy and acceptability of political and administrative decisions. And this is relevant especially in the educational area because the rearing of the offspring is a project of hope and, besides, quite costly. In the public opinion such supervision bodies staffed by laymen seem to have certain credibility advances in comparison with the professional administration. They are given credit to be capable of impeding the waste of common financial resources and of warranting the protection and the fostering of the community's children at once. Especially because of their non-professional character they are trusted to be reliably immune against organizational blindness and they seem to be able to defend the interests of the local community against the standardization and centralization aspirations originating from the administrational expertocracy.

In the paper these common rationales will be underpinned by results of a comprehensive historical analysis of the Session protocols of three Bernese school commissions from 1835 to 2005.

HERNÁNDEZ HUERTA, José Luis; GROVES Tamar

University of Valladolid
Spain

Session 3

RESISTANCE THROUGH TEACHERS' PROFESSIONAL DEVELOPMENT. THE SPANISH FRENIET MOVEMENT BEFORE AND AFTER THE FRANCO DICTATORSHIP

Teachers' professional development is considered crucial for systematic reform initiatives. To carry out the demands of education reforms teachers must be able to assimilate new contents and carry out novel practices in their classrooms. In this paper we explore self training initiatives carried out by the Spanish followers of the French educator Freinet. We centre our attention on their activities in two crucial moments in Spanish history: The Second Republic and The Transition to Democracy. Both periods witnessed a political transformation that affected the relations of power of the Spanish state. The education system was clearly influenced by these processes of political change. Different groups aspired to reform education in accordance to their interests. Facing these struggles the Freinet movement initiated ambitious programs for teachers training thus converting teachers' professional development into a tool for redistributing power: in the classroom, in the education system and even across society. The Second Republic (1931-1936), followed by the civil war (1936-1939) led to the Franco dictatorship (1939-1975). The political transformation of the 1970s resulted in a stable constitutional democracy (1978). The Freinet movement took an active part in the struggles that characterized these crucial periods in Spanish History. Its programs for teachers' training were shaped by contemporary challenges. Moreover the movement encouraged teachers to become active militants in the struggle for the future of Spanish society. In our analysis we mainly rely on the professional publications of the Spanish followers of Freinet and also on archival sources and interviews. We thus centre our attention on the subjective aspects characterizing the design, participation and execution of these programs. This methodological choice follows contemporary attempts to employ the biographical perspective for understanding teachers' professional development. We feel that this approach allows us to highlight the unique characteristics of professional development initiated by teachers themselves. This kind of continuous learning and instructing among professionals can be, as the Spanish case indicates, highly effective in times of political instability.

ILIADOU − TACHOU, Sofia; TACHOU Varvounis; MANOLIS Orfanou

University Of Western Macedonia
Greece

Session 3

INVESTIGATING THE INTERACTION BETWEEN EDUCATION AND POWER: THE CASE OF THE PRINCIPALITY OF SAMOS (1834-1913)

In the Ottoman Empire, the distinction between national-religious communities, the millets, dominated and formed the framework within which education functioned. The Millet of Orthodox Christians, the Rum Millet, set the educational guidelines and options of Greek Orthodox communities. Nonetheless, in 1834, the institutional dimension of the newly established Principality of Samos created reversals on the determination of guidelines of educational policy. In the former framework of millet, new parameters were added, such as: a) the attraction of the Modern Greek National State as a model, with its power structures, such as its political parties or parliamentarianism, b) new balance in the relationship between the Church (ecclesia) and the Prince, c) interventions of the Sublime (High) Porte as provider and regulator of subordination in the case of the Principality, d) interventions of European Great Powers − carriers of peace-oriented Universalism and e) personality, culture and strategies of each Prince. Within such a complex of interlaced power relations, education was diversified not only in terms of its institutional framework, or concerning its prevailing ideology, but also in specific sectors, such as school books or syllabuses. The research method selected is the historical which studies: a) legislative decrees rendered by the Principality of Samos, b) the variable institutional framework of its establishment, c) the changes in educational policy as reflected in educational legislation, syllabuses and school books and d) changes in the prevailing ideology. The latter objective can be approached upon the use of content analysis in official speeches of Princes of Samos. The results of this research are expected to: a) enlighten the forms of power relations developed in the Principality of Samos, b) record the effects of such relations in the formation of the institutional framework and the prevailing ideology of education and c) decode the process of transition from the education of the Principality of Samos to the Greek national education. The shifting from the education of the Principality of Samos to the Greek national education is expected to take place through conflicts between the standards favored by the forms of power predominant from time to time.

IMLIG, Flavian; RUOSS Thomas

University of Zurich
Switzerland

Session 8

EVIDENCE AS SOURCE OF POWER IN SCHOOL REFORMS

In educational policy in the last decade of the 20th century, two trends can be identified regarding the interest of political actors in so-called "facts". First - in relation with the emergence of new public management - there is a general intention to emphasize the use of evidence in policy making (Campbell, Benita, Coates, Davies & Penn, 2007). Second, there is a change of paradigm in educational policy from input-driven to output-based controlling of schooling and education, based among other things on the impact of international learning assessments (Hartung-Beck & Diemer, 2009; Zierer, 2012). In the current Swiss program monitoring the education system (Bildungsmonitoring Schweiz), education statistics can be argued to have an increasing influence in educational politics.

In a historical perspective, both trends have one background in common: phases of educational expansion went hand in hand with an increase in data production dealing with modern school systems. The content of the data is changing over time − as well as the actors producing the data, their expectation of the statistical material and their use of the data. However, the connection between the expansion of school systems and the increase in statistical data seems to have a lasting stability. As the pressure of expansion is seen to provoke structural reforms, the function of "compter pour réformer" has already been essential in generating school statistics in the 19th century (Luc, 1985, p. 8).

Our thesis states that political actors challenging expansion can be argued to employ statistical data as a source of power and to use the data as an argument concerning (structural) school reforms. This kind of evidence-based policy-making is also a stable part in school reform processes over time. Therefore, we pose the question as to which policy-actors use evidence-based arguments in which part of the legislation process and as to which contents of the planned reforms are concerned.

In the lecture, we will focus on two historical school reforms in the canton of Zurich, both dealing with the prolongation of compulsory education in the context of the expansion of the education system. By the cantonal law of 1899, attending the "Oberschule" [lower secondary education] was declared compulsory. In 1959, the compulsory education was extended again and the system of lower secondary education was restructured. Both school reforms were a reaction to the growing demand for schooling (Bosche & Criblez, 2007).

Using parliamentary and governmental records as sources, we intend to identify evidence as a powerful issue and as a substantial feature in school reform.

INOKUCHI, Junzo

Otemon Gakuin University
Japan

Session 5

WERE THE TEXTBOOKS OF J.A.COMENIUS INTERFERED BY THE POLITICAL POWER?

John Amos Comenius(1592~1670) was very influenced by the Thirty Years'War. He was a bishop of the Unity of Brethren and he necessitated to spend his life in exile, because Moravia had been ruled by a Hapsburg monarch. He was suppressed by the powerful ruler. What shall he do to work for the reconstruction of his devastated country? He placed his hopes on the education of the younger generation. He tackled the reform of the educational methods and he wrote many textbooks. The book Orbis sensualium pictus (the Visible World by the Senses)by John Amos Comenius(1592~1670) was initially printed in the year 1658. It is well known as the first textbook in the world to be published with many illustrations. And it was indeed the first teaching material, which was able to be touched and handled by pupils. It is remarkable in the history of the teaching material.

For example the first sentence of the third chapter 'Heaven' of Orbis sensualium pictus is written as follows, 'The heaven is wheeled about and encompassed the earth, standing in the middle. 'What the passage makes clear at once is that the explanation by Comenius was made from a standpoint of the Ptolemaic theory. And the illustration revolved in the original edition really also. But actually the heaven does not revolve. The novelty of the teaching method gave a misleading impression of the heaven. We must think about the relation between teaching methods and contents.

Although Comenius had already known about the Copernican theory, his explanation was based on the Ptolemaic theory in his textbook. Why is it?

Should we consider about his explanation in relation to the suppression by the political power? The purpose of this presentation is to consider about this problem.

JANSONE-RATINIKA, Nora

University of Latvia
Latvia

Session 3

IDEOLOGICAL TRANSFORMATION OF FAMILY LIFE (1960 − 1980)

The aim of the research is to analyze the transformations of father's role in the family in Latvia during the period of Soviet Power (1960-1980) under the influence of political ideology. This paper is part of the dissertation thesis "Father's Pedagogical Competence in Family Nowadays", which was worked out in the period of 2007 - 2012 in the Faculty of Pedagogy, Psychology and Art of the University of Latvia.;The annexation of the Republic of Latvia in 1940 initiated rapid political, economic and ideological changes in all social structures. The process of ideological transformation of society was carried out in all its groups and determined every individual and group's changes of attitude, values, behavior, according to the communist ideals. The focus on public production, centralization of systemic processes, motive of collectivism, which were propagated by the Communist Party, substitution of religion by scientific atheism and the (non)implemented gender equality also initiated changes in the family.;As a result not only the idea of a must-be presence of man and woman in the public space, but also the view on the roles of father and mother in the family and the culture of their relationship within its framework had changed.;The research of social situation and the ruling ideology of the period of Soviet Power was carried out by having analyzed the narrative of the pedagogical magazine „Skola un Ģimene" ("School and Family") published during that period. The choice of the source is based on the fact that media were considered to be an effective ideological instrument and mechanism of social education, therefore their operation was subjected to a strict political censorship. The message voiced by mass media determined the "ideal" model of family relationship, as well as constructed father and mother's identities. The basis of the research was also supplemented by pedagogical literature published during that period and the sources revealing the actual reality − reconstructions of time-space recollections. ;The applied method of discourse analysis, in which the methods of critical discourse analysis had been used, permitted to achieve the aim of the research − to reveal the changes of father's role in the family. ;Interaction of family and society in the perspective of power within the framework of which also the changes of roles of gender have been characterized, is revealed in the socio-linguistic analysis of the sources. As a result of the analysis the characteristics of family with the appropriate portrait of father represented in two types corresponding to the Soviet Period have been created. "The type of Patriarchal power" represents the demand of public ideology where the traditional masculine model in family and society is postulated as desirable. In this model the dominant power has been delegated to the man. Whereas the other identified type − "the father who has lost his authority" − represents the deformed relationship of gender equality, which in fact could be implemented only in the sphere of employment. In this model the real master of situation in the family

is the woman in the power of who it is to decide every-day issues and the issues pertaining to children's upbringing and education. The reason of such situation is the purposefully propagated image of the "omnipotent" woman who has been allotted hyperbolized ability. Thus the man in the family has lost the feeling of power and of being irreplaceable, as well as the function of family protection delegated to father, which also facilitated the decrease of the volume of his responsibility. Another reason to be mentioned is the state policy, which in the form of slogans glorified the importance of family for the achievement of collective goals and also for the development of the personality of an individual. However, it did not ensure support, but in fact leveled the family values and traditions. The identified types of fathers naturally represent contradictions, confronting layers, discourse conflicts and falsification of reality on all levels characteristic of the period of Soviet Power.

JEKAYINFA, Alice Arinlade; AKANBI, Grace Oluremilekun

University of Ilorin
Nigeria

Session 1

HISTORICAL ANALYSIS OF NIGERIA EDUCATION DURING THE MILITARY RULE, 1966-1983

The paper is a historical analysis of the Nigerian education situation during the military rule in Nigeria, undertaken with a view to seeing the use of power in implementing policies and advancing the course of education during the selected time frame.;The paper is informed by the belief that history, being catalogue of facts and an exciting academic pursuit, concerns itself with the success and failures of the past, not merely for its own sake, but for the present generation to learn from them, avoid the pitfalls of the past and borrow from their achievements as a base for future planning.;The period of Military rule in Nigeria -1966 to 1979 - was characterized by crisis, fear of political domination by the North and educational and economic domination by the south. The Military tried to solve these problems by breaking up the country into small units which cannot be threatened, and pushed education into the forefront as a major tool in bringing about reconciliation in the nation (International Labour Office, 1980, p.4). There was educational transformation during the period in question and several factors accounted for it between 1966 and 1979.; Of these factors, probably the most important was the nature of the Government in power. Military rule, by nature, is characterized by single-veto command structure in which authority flows from the top to the other ranks, without question, based on this, polices could be formulated and implemented without question, delay or acrimony. Military also operated a diacritical system by which non-military, highly influential and credible civilian leaders and the intelligentsia formed the advance guard of the military rule. (Ogunlade, 1999). This made it possible to implement the educational plans of the regime, combining military power with diplomacy and concern for the delivery of social welfare. Although the regime decreed and ensured that schools were established in nooks and crannies of Nigeria, opinion leaders advanced the success of government to military rule policies (New Nigerian, 1966-1975).The Military demonstrated that hard work and commitment to a cause they believed in was bound to yield positive results. They did not waiver in their policy that Nigeria was capable of development up to the same level as non-Africans. The Military men who were at the helm of affairs at the time surrounded themselves with very capable assistants such as Chief Obafemi Awolowo, Alhaji Aminu Kano, Chief Anthony Enahoro, Dr. Okoi Arikpo, to mention but a few. These prominent men worked for the achievement of educational goals, thus establishing an inter-relationship between leadership style and educational advancement. Responsible leadership facilitates educational progress, while bad leadership ruins education. This is an important lesson the present-day and future Nigerian educational system can learn. Historical method, using primary and secondary sources was employed to collect data for this study.

KALERANTE, Evaggelia

University Of West Macedonia
Greece

Session 8

EDUCATIONAL POLICY 1981-1984: THE POLICY OF A SOCIALIST GOVERNMENT WITH EMPHASIS ON SOCIAL MOBILITY

The content of the present research is about the implementation of the educational policy throughout 1981-1984, comparatively to the former period of 1974-1980, to elevate the different content of policy as this is articulated within the general ideological framework that is the association between education and politics referring to the new type of citizen who could define his life through a looser social classes system in which social mobility is in favor since the lower social strata could make their educational choices and formulate professional preferences beyond the constraining terms of their social class. In particular, ideological texts of the Panhellenic Socialist Movement(PASOK), governing throughout 1981-1984 and the educational legislation of the specific period are scrutinized by the present research. The framework of change towards a fairer society in which the rights policy could function even for the lower social strata to improve their quality of life and contribute, through their education, to the country's development is schematized by the ideological framework of the PASOK educational policy. Education is regarded as power, by the PASOK government, able to assist the individual to push forward his abilities and, individually, to project his thinking through creation within an educational environment that yields respect and encouragement to unfold his personal interests. Under socialist terms, it is about a system of recognizing the individual's peculiarity and personality in which education is perceived as the power of self-fulfillment. Throughout the period under scrutiny, PASOK seems to project the notion of collective social progress, beyond the individual's personal development and improvement through education, in which common objectives beyond class and gender constraints could be materialized by the individuals through education. A framework of education organization is observed through laws articulating the implemented educational policy in which free education and supporting education are reinforced in order that the lower strata could meet their multiple wants and evenly integrate into the educational system to expand their presence in the educational grades and organize, under different terms, their personal and professional development. Meanwhile, women are also integrated into this rights redistribution policy; thus, women's education is formally or non- formally reinforced so that power is obtained to be utilized both on political and social level. To top it all, political texts about education generated during the specific period, PASOK outlines of government policies as well as the overall legislation referring to primary, secondary and tertiary education are under scrutiny in the present paper. An attempt is made to push forward the educational policy of that period both on intentions policy and implementation policy under a dynamic correlation so that the different political and social model about education is projected in which a policy of

rights redistribution is constructed by recognizing social inequality. The prerequisites about the function of a different educational paradigm are simultaneously formulated through the perception of education as a reforming power of society within the existing model of economic and political function. A subverting model within the existing system is obviously formed by the PASOK educational draft, under political terms, and having profoundly studied social inequality and political reform issues that is lower social strata quality of life improvement.

KLUCHERT, Gerhard

Universität Flensburg
Germany

Session 1

FROM DISCIPLINE TO SELF-GUIDANCE? FOUCAULDIAN PERSPECTIVES ON THE HISTORY OF GERMAN SECONDARY SCHOOLS IN THE 20TH CENTURY

Foucauldian concepts of power have been adopted in numerous studies on the history of education and schooling in the last decades. It was particularly the concept of ‘discipline’ that has enjoyed a remarkable increase in popularity. So various ‘regimes of practice’ concernung school have been analyzied as parts of a ‘disciplinary institution’ and as ‘technologies of discipline’. Less popular in the historiography of education are the concepts of ‘biopolitics’ and of ‘governmentality’. The former has been adopted exclusively by M. Caruso in analysing different phenomena of progressive education in the elementary schools of imperial Bavaria. The latter has been predominantly used for dealing with changes in school governance and instructional settings during the last two decades. On the whole, in the historiography of education the Foucauldian concepts of power have remained isolated from one another, and there has been no discussion yet about their - systematical and historical - relationship.;The paper to be presented aims at contributing to the generations of such a discussion by adopting the concept of ‘discipline’ and the concept of ‘governmentality’ to the historical analyse of two kinds of institutions which were implemented to the secondary schools in Prussia and other German countries in the 1920ies: first, the institutions of students’ representation and participation, and second, an institution of students’ ‘self-disclosure’, i.e. the curricula vitae which had to be written by every high school graduate for the registration for exam.

KOCHAN, Katarzyna; GEISLER, Gert; SROKA, Wendelin

University of Zielona Góra
Poland

Session 4

LITERACY ACQUISITION IN A MULTILINGUAL SOCIETY: POLISH-GERMAN PRIMERS AS TOOLS OF BILINGUAL EARLY EDUCATION IN UPPER SILESIA, 1840S TO 1870S

In the 19th century, Upper Silesia with its predominantly Polish speaking population was part of the Kingdom of Prussia. Here as in other districts of Prussia with a mix of linguistic groups, language policy turned out to become a specific challenge for policy makers, and this policy heavily affected the schools. While schools where seen by the Prussian government as institutions to raise loyal, useful and to some degree German speaking subjects [Untertanen], the role of the Polish language in the curriculum was much less clear. Thus, when it comes to "education and power" in 19th century Upper Silesia, the question of how schools should deal and how they dealt with both the Polish and the German language is a major issue. Textbooks designed for use in these schools and approved by the authorities served as instruments of language and educational policy, and today they can be examined as sources of such policies.;This paper is a joint effort of Polish and German scholars. It focuses on three Polish-German, i.e. bilingual reading primers designed for early education in Upper Silesia's schools, published between the 1840s and the 1870s: Elemenarz Polsko-niemiecki oder Polnisch-Deutsches Lesebuch by Anton R. Onderka, Nauka czytania dla szkół elementarnych oder Polnisch-Deutsches Lesebuch für utraquistische Elementarschulen by Felix Rendschmidt and Polsko-niemiecka książka do czytania dla katolickich szkół elementarnych by Johann Besta and Antoni Cygan. All these textbooks were meant to promote literacy acquisition of young learners in two languages within one course of instruction, and they were quite popular: Onderka's primer had 13 editions, with the 2nd print-run numbering 10.000 copies, and the primer by Besta and Cygan even reached 17 editions. However, efforts to include mother tongue instruction of non-German linguistic minorities into the curriculum in Prussia's schools ended in the 1870s, replaced by policies of strict Germanization. This also marked the end of bilingual primers in Prussia. ;The research questions of the paper are as follows:;- What are basic features of the three Polish-German primers, including communalities and differences, and what were the approaches of literacy acquisition and language instruction followed by the authors?;- How did these textbooks respond to contemporary regulations and discourses about early education and language instruction in Silesia's schools over time, i.e. from the 1840s to the 1870s?;- What is known about the use of these textbooks, including the context of this use (e.g. about language proficiency of first graders and teacher's competencies), and which conclusions can be drawn as regards educational outcomes?;The paper combines comparative content analyses with a criteria-led consideration of the context, i.e. of the development and use of these textbooks. In addition to the primary sources, contemporary

secondary sources and Polish and German research work on schooling and language policy in Upper Silesia in the 19th century are considered. The effort is part of a long-term project of the Reading Primers Special Interest Group (RP-SIG) on plurilingual primers with German and Slavonic languages from the 16th to the 20th century.

KOINZER, Thomas; RESSLER Patrick

Humboldt-Universität zu Berlin
Germany

Session 8

A BLACKBOARD JUNGLE. FICTIONAL FILMS AS SOURCES FOR THE HISTORY OF EDUCATION

Films have acquired a tremendously prominent role as sources of information and entertainment across the world. Not least due to their double nature as both products and generators of powerful discourses and realities, they have increasingly become objects of scholarly inquiry. Films are important sources for educational research as well, for education has traditionally been a rather popular topic. Films can tell us a lot about the powers exercised by or ascribed to various educational settings, such as schools or families, the power relations within these settings (e.g. between students and teachers or children and parents) as well as many other things. This potential is not sufficiently exploited, though. For example, in historical research in general and the history of education in particular, we can observe the following: Non-fiction films, such as documentaries and other films have been extensively used as historical sources. Moreover, elaborate theories and methodologies have been developed in order to analyze them. In contrast to this, fictional films, such as movies, TV series, and other entertainment programs, have been grossly under-researched. While there is much literature on how to employ them in the teaching of history (e.g. in order to exemplify findings gained from other sources), there is comparatively little research on how to use them as sources in their own right. In the history of education, this lack of systematic research shows in various respects: Samples of films are usually small and often rather random. Thus, the scope of findings is often rather limited. Moreover, theoretical and methodological problems receive relatively little attention, e.g. regarding the value of fictional films as historical sources. This is where the presentation, which is based on a research project on fictional films as sources for internationally comparative historical research on education, seeks to contribute. On a content level, our focus is on the cinematic representations of schools, particularly with regards to the power relations between different stakeholders (students, teachers, parents, the public etc.). Are there any patterns, e.g. regarding different genres, time frames, countries etc.? In a theoretical perspective, we discuss both the potential and the limitations of fictional films as sources for historical educational research. Particular attention will be paid to differentiating between different levels of historical "reality" and their complex relation to cinematic representations. Methodologically, we discuss ways to formulate viable research questions and to create meaningful samples of films.

KRAUL, Margret

Pädagogisches Seminar, Gorg-August-Universität Göttingen
Deutschland

Session 5

EDUCATION AND VIOLENCE. CHILDREN IN CLOSED RESIDENTIAL INSTITUTIONS IN THE EARLY FEDERAL REPUBLIC OF GERMANY

Gewalt und Erziehung sind häufig miteinander verbunden bis hin zu der Annahme, dass jegliche Erziehung, allein durch ihre Vorgaben, gewaltförmige Elemente beinhalte. Dennoch gibt es Erziehungsverhältnisse, die in besonderer Weise von Gewalt affiziert sind, so die Erziehung in Heimen, die hier für die erste Hälfte der Zeit der Bundesrepublik untersucht werden soll. ;Welche Kinder und Jugendlichen in Heime kamen, war abhängig von gesellschaftlichen und politischen Bedingungen. Gründe waren fehlende oder unzureichende familiale Aufwachsbedingungen, eine sozial prekäre Herkunft oder aber − häufig diesen beiden Konstellationen geschuldeten − Verhaltensauffälligkeiten, die dazu führten, dass sie der Jugendfürsorge unterstellt und in die Heimerziehung eingewiesen wurden. Selbst mit Gewalt in der Regel bereits in Berührung gekommen, trafen sie in dem von uns untersuchten Zeitraum auf Erziehende, für die Gewalt, etwa beim Strafen, zur legitimierten erzieherischen Praxis gehörte. Diskurse zur Heimerziehung aus der fraglichen Zeit geben hinreichend Auskunft von derartigen Vorgaben, aus Akten lassen sich erzieherische Praktiken rekonstruieren, und autobiographische Zeugnisse von Erziehenden wie Zöglingen zeigen, wie unter der Vorgabe einer Strafpraxis, die zur Besserung der Zöglinge führen soll, und in einem System, das auf diesen Strafpraxen aufbaut, Gewalt angewendet wurde. ;Beeinflusst von dem heutigen Diskurs zur Aufarbeitung der Heimerziehung erinnern sich frühere Heimkinder, wie sie diese Gewalt aufgenommen haben, sie als „normalen“ Teil von Erziehung interpretiert oder sie als zerstörend für ihre Entwicklung wahrgenommen und teilweise mit Gewalt beantwortet haben: untereinander, aber auch den Erziehenden gegenüber. Dem gegenüber steht die Reflexion der Erziehenden, die sich − ebenfalls aus heutiger Sicht − mit der damaligen Praxis auseinandersetzen, sie legitimieren oder aber als systemimmanent darstellen. Der Beitrag greift damit verschiedene Ebenen auf: den Diskurs der Heimerziehung in der ersten Hälfte der Bundesrepublik (1), die Praxis, soweit sie aus Akten rekonstruierbar ist (2), autobiographische Erinnerungen der Akteure an die damalige Praxis und die von ihnen dargestellte Verarbeitung ihres Handelns und ihrer Erlebnisse vor dem Hintergrund des heutigen Diskurses (3) und nicht zuletzt das System der Heimerziehung (4). Es soll versucht werden, aufzuzeigen, in welcher Weise die einzelnen Ebenen miteinander verbunden sind und sich verstärkt haben und welcher Wege es bedarf (und bedurfte), um den Gewaltkreislauf zu durchbrechen.

KRŪZE, Aīda

University of Latvia
Latvia

Session 2

PEDAGOGY RESEARCH IN LATVIA UNDER THE SOVIET RULE (1945 − 1990)

Forschungsziel: die Entwicklung der Erziehungswissenschaft in Sowjetlettland zu erforschen, den Einfluss der offiziellen Macht auf den Inhalt und die Organisation der Forschung zu klären. In den Jahren der Sowjetmacht entwickelt sich die pädagogische Wissenschaft in Lettland unter komplizierten und widerspruchsvollen Bedingungen. Pädagogik als Erziehungswissenschaft wird zu einem spezifischen Bereich der ideologischen Beeinflussung und einem Propagandamittel, hier herrschen die ideologisierten Grundrichtlinien der sowjetischen Pädagogik vor. Für die Erziehungswissenschaft ist Distanzierung vom nationalen pädagogischen Gedanken und den Ergebnissen der wissenschaftlichen Forschung in der Welt charakteristisch. Wenn auch eine richtungweisende Haltung vorherrschend war, zeigt die vorliegende Forschung, dass die wissenschaftliche Tätigkeit auch von der persönlichen Einstellung und Verantwortungsbewusstheit des Forschers abhängig war. Vertreter der pädagogischen Forschung jener Zeit lassen sich in mehrere Gruppen gliedern. Die theoretische Behandlung der Probleme der Erziehungswissenschaft wurde in der ganzen Sowjetunion durch die 1943 in Moskau gegründete Akademie der Pädagogischen Wissenschaften koordiniert. In der Lettischen Sozialistischen Sowjetrepublik leisteten Forschungsarbeit die wissenschaftlichen Mitarbeiter des Pädagogischen wissenschaftlichen Forschungsinstituts des Bildungsministeriums (1952 − 1990), die mit dem Lehrerfortbildungsinstitut am Bildungsministerium (1944 − 1990) eng zusammenarbeiteten. Im Pädagogischen Forschungsinstitut gab es auch einen Sektor für Theorie und Geschichte der Pädagogik. Obwohl die Arbeit der Historiker durch die von der Macht diktierte Ideologisierung, den erschwerten Zugang zu den historischen Quellen, verschiedene Verbote eingeschränkt wurde, muss man schlussfolgern, dass ohne die von den Historikern der Pädagogik jener Zeit geleistete Arbeit es nicht möglich gewesen wäre, in so kurzer Zeit nach der Wiedererlangung der Unabhängigkeit Lettlands Materialien zur Geschichte der Pädagogik zu überarbeiten und zu veröffentlichen, denn in der sowjetischen Zeit "haben Autoren die wichtigsten Entwicklungstendenzen der Schule und des pädagogischen Gedankens, ihre Abläufe und Gesetzmäßigkeiten aus den Positionen der marxistischen Methodologie betrachtet." Auch der Beitrag der Deutschbalten erfuhr jetzt eine Neubewertung, indem die während der Sowjetzeit geläufige Meinung, dass "die deutschen Ideologen des Baltikums nichts Bleibendes zu den pädagogischen Ansichten über die Erziehung beigesteuert haben", widerlegt wurde. Die Analyse von in der Sowjetzeit verfassten Dissertationen deckt Richtungen und Trends in der damaligen pädagogischen Forschung auf. Zum Beispiel, die Erziehung wird nach ihren Bestandteilen betrachtet, ohne die ganzheitliche Persönlichkeitsentwicklung als Erziehungsziel zu berücksichtigen.

Für die Einleitungen zu Dissertationen und Monographien war Bezugnahme auf die in Dokumenten der Parteitage, Plena des Zentralkomitees der Kommunistischen Partei und Regierungssitzungen geäußerten Erkenntnisse eine obligatorische Bedingung. Die vorliegende Forschung beschreibt die Ordnung der Erlangung des wissenschaftlichen Grades: die Dissertation und ihr Autoreferat (die Zusammenfassung) sollten dem wissenschaftlichen Rat einer Hochschule in russischer Sprache eingereicht werden; nach einer erfolgreichen Verteidigung sollten diese nach Moskau an die Staatliche Attestationskommission der Sowjetunion geschickt werden; im Laufe von sechs Monaten wurde der Beschluss des wissenschaftlichen Rates überprüft; der Bewerber erhielt den Beschluss und das Diplom eines Kandidaten bzw. Doktors der Wissenschaften.Schlussfolgerung: in der Sowjetzeit entwickelt sich die Erziehungswissenschaft unter den Bedingungen der Diktatur der Macht und der Zensur, sie wird zu einem Bereich der ideologischen Einwirkung und Propaganda, doch wenn man sich von den durch das politische System diktierten Grundrichtlinien abgrenzt, kommt der rationale Kern des pädagogischen Erbes zum Vorschein, der die Entwicklung mehrerer Teildisziplinen der Erziehungswissenschaft gefördert hat.

LANDAHL, Joakim

Stockholm university
Sweden

Session 7

TEACHING, POWER AND EMOTIONAL LABOUR

The concept of emotional labour was introduced by Hochschild in 1983 as a way of describing an aspect of work that in post-industrial societies seemed to be of growing significance. Hochschild argued the emotional labour, e.g. as performed by flight attendants, requires one to induce or suppress feelings in order to produce a certain state of mind in others. In contrast to Hochschild I will apply this concept to a profession that preceded post-industrialism by many decades: the teachers. Drawing on teaching manuals, teacher journals and school memories, the aim is to explore the role of emotional labour, especially when it comes to the power of the classroom, and how changes in pedagogigical methods has implied new ways of thinking about the emotions of teaching. Starting with the monitorial system of education, it is argued that emotional labour was of limited importance, since discipline and power was understood as a strictly mechanical phenomena. The demise of monitorial schools gave rise to a more emotional, teacher led instruction. In contrast to Hochschild's flight attendant, it was a highly complex set of emotions that the teacher had to induce or suppress and a wide range of pedagogical tecniques were said to carry an emotional message. How the teacher spoke, asked questions, moved the eyes or punished were all said to be of emotional significance. This was a way of regulating the school class with feelings, and the pupils were also expected to develop certain feelings, not least love for the country and for God. I conclude by discussing the reasons why this emotionalism did not persist into the late 20th century. The role of secularization, humanistic ideals and progressivism is discussed.

LORENZ, Karl

Sacred Heart University,
USA

Session 8

"INDIRECT POWER" AND THE UNIFICATION OF SECONDARY EDUCATION IN THE EMPIRE OF BRAZIL: 1837-1889

The paper analyzes the efforts of the imperial government of Brazil to indirectly influence program of studies in secondary schools subject to the exclusive authority of the provincial governments. The Court's inability to directly affect education in the provinces can be ascribed to circumstances surrounding the formation and consolidation of the Empire. In 1808 King João VI fled to Brazil to escape invading Napoleonic armies and established his government-in-exile in Rio de Janeiro. In 1821 the king returned to Portugal and in 1822 the prince regent, Dom Pedro I, emboldened by colonial support and bristling under the threat of legislative sanctions by the National Assembly in Lisbon, proclaimed Brazil's independence from Portugal and established the Empire of Brazil. The Empire endured until 1889 when the Republic was declared. In 1834 a reformulated constitution gave autonomy to the provinces in all matters related to primary and secondary education. The Court was made responsible for these levels of instruction in the Municipality of Rio de Janeiro. The constitution also gave the Court the authority to regulate all higher education institutions in the Empire. As the nineteenth century progressed the provinces made little progress towards providing basic education for their populaces. In the case of post-primary instruction, what passed for secondary education was a loosely-organized and sparse amalgamation of public and private schools. These diverse entities were plagued by scant recourses, a dearth of didactic materials, a predominance of rote and verbal methods of instruction, unprepared teachers, and an absence of administrative oversight. Even though it labored under restrictions set down in the constitution, the Court viewed is mission as one of unifying the interests of the central and provincial governments. This paper examines some of the failed and successful attempts of the Court to use its power to indirectly induce change in provincial schools and thereby standardize secondary education in Brazil. Foremost among its effective measures was the founding of a model secondary institution in the Municipality of Rio de Janeiro in 1837. The College Pedro II, named in honor of the future emperor of Brazil, was intended as a standard of excellence to which secondary schools could aspire. But more than that, its curriculum was meant to be a model for schools in the provinces. The Court decreed that provincial schools that adopted its program of studies would be granted equivalency status, thereby guaranteeing its graduates admittance to superior institutions without taking entrance examinations. Additionally, the Central Government required that the content taught in preparatory courses for candidates seeking admission to the superior institutions and the content of the entrance examinations be based on the compendia and the programs of the College Pedro II. These and less successful attempts at unifying secondary education in the Empire are analyzed in this study. Sources consulted include legislation related to the secondary education, requirements established for superior institutions, and commentaries by Brazilian scholars on education during the Empire.

MALISZEWSKI, Tomasz

The Pomeranian University in Słupsk
Poland

Session 2

"STUDY SO THAT YOU DO NOT BECOME A WORKHORSE BUT A CONSCIOUS CREATOR OF NEW LIFE!"EDUCATIONAL ROADS TO EMANCIPATION OF PEASANTRY IN POLAND DURING THE PERIOD BETWEEN THE TWO WORLD WARS

The outcome of World War I led to regaining independence by Poland after 123 years of occupation. The fierce discussions among the Polish society at that time included a very important debate about the future of Polish rural areas and their residents in free Poland. Many ways to increase the political, economic, social and cultural significance of peasantry were indicated. They were pointed out to both by folk parties and peasants' politicians in the parliament and in the government circles of II Republic of Poland, as well as by the political environments not connected directly with the folk movement, or by the church. Many interesting initiatives were also undertaken by the residents of the rural area themselves − in various organizations of rural youth, rural cooperative movement, folk high schools or farming associations. All those proposals included concrete educational tasks that were to help achieve the postulated effects. Many of them, however, resulted from insufficient efforts to upgrade the educational system and post-school and non-formal education by the central authorities, and ineffective efforts to increase the state budget funds for education in rural areas. The paper is mainly to present the various attitudes to civic (and vocational) education of peasantry in Poland during the period of 1918-1939. In particular, the educational initiative that pointed out to the necessity of increasing political and social awareness of peasants as well as promoting various forms of association of the residents of Polish rural areas will be analyzed. The further aims of the paper include presenting educational problems on the background of a broad characteristics of social-political, economic and cultural contexts of functioning of Polish rural areas in the period between the two World Wars in accordance with the methodological postulates of social history of education. The educational activities promoting agrarian and Pan-Slavic ideas among and by Polish peasants will be touched upon as separate issues, which sets yet another objective of the paper: comparison with other countries of Eastern and Southern Europe of that time, where agrarianism and Pan-Slavism were also recognized. Three research questions were put forward in the context of the objectives mentioned above: What was the process of putting forward proposals for political, social/civic, cultural and vocational education for the residents of Polish rural areas during the period between the two World Wars?; What were the conditions of educational activity in the rural areas in the analyzed period? How did − in comparison with other countries − education for popularizing the ideas of agrarianism and Pan-Slavism develop in Poland during the period of 1918-1939?; As for the bibliographic base of the paper, one must emphasize that source materials were given priority. Hence, there will be a lot of references to the archives (inter alia: The Central Archives of Modern Records in Warsaw, The Archives of Museum of History of Folk

Movement), articles from the magazines dealing with rural areas and education from the period of 1918-1939 or inter-war consolidated publications on rural areas prepared by A.Ludwiczak, S.Thugutt, I.Solarz and other authors. As for contemporary studies, mainly the materials from four Congresses for Historians of Rural Areas and Folk Movement (1995-2000-2005-2010) were used.

MANZ, Karin; VOELGYI, Marcella

University of Zurich, Institute of Education
Switzerland

Session 2

THE POWER OF ACTORS IN SWISS SCHOOL REFORMS: PARTICIPATION AND INFLUENCE IN A HISTORICAL PERSPECTIVE

With the thesis of a 'grammar of schooling' (1994), David Tyack and William Tobin established a terminology of great influence for the pedagogical reflexion of change in school systems. They study, if and to what extent school can be altered through reforms, and they refer to the high stability and consistency of specific characteristics of the school system. Accordingly certain reforms show little success, because they don't manage to change the 'grammar of schooling', the constitutive (organizational) characteristics and functionality of schools (e.g. whole-class teaching and the arrangement of subjects). Nevertheless, it can be empirically ascertained, that school changed over time. This paper aims at transferring the thesis of a 'grammar of schooling' to the process of school reforms and asks the question if school reforms hold stable characteristics and follow institutionalized rules, too. As a consequence, school reforms should not simply be understood as the change of schools but as intentional, educational and social political actions of actors and groups of actors, whose success amongst other things depends on the influence of their actors. The subjects of this paper are therefore the actors of school reforms in Switzerland and their specific constellations and needs or interests. Using the examples of curriculum work as well as the production and accreditation of school books − two powerful topics during history of education − we first show which actors participate in such processes and how constellations of groups of actors change over time. Thereby our interest lays always on the actors' reasons and motivations for a certain reform. Second we ask at which points in time different actors take influence on a reform. This answers the question: Who has the power and why ? The question of a 'grammar of reform' is worked out by the use of an ideal process model. It includes also the general conditions which have an impact on every reform. We focus on three points in time (mid-19th-century; 1960- and 1970ies; time after 2000) to ask whether a 'grammar of reform' shows constant mechanisms concerning actors in school reforms, and how they change over time, also because of interaction with other structures of such a grammar.

MARTIN, Mary Clare

University of Greenwich
England

Session 6

PLAY, PEDAGOGY, POWER AND THE MISSIONARY ENCOUNTER, 1780-1870

While much of the historiography of the colonial encounter has been critical about missionary education, there has been little exploration of the use of play, whether as initiated by adult missionaries or amongst children themselves, as a mechanism of power, influence or control outside school settings,. Satadiu Sen (2005, p.2) has argued that "Childhood was constructed as a European archipelago isolated from and innocent of the child in the colony", but this omits the representation of indigenous children and the offspring of missionaries. This paper will explore how, consciously or unconsciously, play functioned as a pedagogic strategy, a point of contact and a source of control between missionaries and the resident peoples of New Zealand, Africa, India and China, from 1780 to 1880. A major source will be missionary memoirs written by or about women. Like many nineteenth-century biographies, these are rich in detail, including reprinted primary sources such as journals and letters. They also reflect self-scrutiny and a self-critical approach. In contrast with current historiography claiming that missionaries fostered views of their own superiority, some prominent figures consciously promoted cross-cultural interactions. Indeed, David Livingstone and Hudson Taylor of the China Inland Mission claimed that children were a way to the "heart of the natives" (sic). Some memoirs stress happy relationships between missionaries' and indigenous children.

The paper will explore how and whether power relations were represented in play situations. For example, four year old Nellie Wakefield was described as playing cowherd in East Africa in the 1870s, driving African boys in front of her. Was this a metaphor for relations of power and authority, or a merely indicative of how the content of imaginative games was shaped by local contexts? In New Zealand, in 1829, nine-year-old Marianne Williams "taught" Maori children their catechism. Yet not all interactions were recalled in terms of power relations. Annie Small recalled playing under the banyan tree with Indian children in the 1870s. Play could foster communication, to the extent that Nellie Wakefield allegedly spoke the local African language better than English when she left after her mother's death. Thus, this paper will explore whether play was a means of acculturating missionaries' children to their countries of residence.

Accounts of games and toys played or introduced by adults raise issues about cultural power, and educational interaction. Missionary Anna Hinderer described herself playing ball with African children, who engaged in both Yoruba and English games on trips away. Her delight in "healthful active" games rather than passive ones such as sitting doing riddles reflects judgments about the moral value of different "leisure" pursuits, and the use of play to influence behaviour. Gifts of toys further demonstrate the complexity of the colonial encounter and of gender-conditioning. African boys were given toy guns and tops sent from England by Lady Hannah Buxton, but children were also given objects with more local associations such as knives and boxes for cowrie shells. While Scripture pictures or puzzles had a more didactic purpose, the specific uses of religious or Sunday toys sheds further light on missionary educational and cultural strategies in this period.

MAY, Helen

University of Otago
New Zealand

Session 4

RECOLLECTING CHILDHOOD AT SCHOOL IN THE EARLY TWENTIETH CENTURY

Childhood has, since the nineteenth century, been significantly constructed around notions of the schooled child, a process in New Zealand that started at aged five years. New Zealand studies of schooling and education have been mainly framed around policy, history and curriculum implementation, but more recently shaped by agendas around the research of children's learning at school. There has been little critical appraisal of childhood and schooling, although education researchers influenced by childhood studies have begun to include the perspectives of children in a range of insightful ways. New education and the burgeoning field of empirical education research were much entwined; it was Stanley Hall's research of the lives of children that began the notion of 'childhood studies' and gave impetus to the new education movement (Hall, 1901). Pioneering ventures of new education often began as laboratory experiments (Mayhew & Edwards, 1936). However, it has taken almost a century for research on childhood to embrace the ideals of new education concerning children's agency in their learning and development. This paper is not an analysis of childhood and schooling but rather, illustrates possibilities for rethinking the history of education and schooling by considering the child participants as agents in the construction of history. These issues became integral in writing the book 'I am five and I go to School': Early years Schooling in New Zealand 1900-2010 (2011).

MENDONÇA, Ana Waleska

Pontifícia Universidade Católica do Rio de Janeiro (PUC-Rio), Brasil

Session 5

LE COLLÈGE DE L' EMPEREUR DANS LA GÉNÈSE DE LA FONCTION DE PROFESSEUR DE L' ENSEIGNEMENT PUBLIC SECONDAIRE AU BRÉSIL/ THE EMPEROR COLLEGE AND THE FUNCTION'S ORIGIN OF THE PUBLIC SECONDARY TEACHER IN BRAZIL

Ce travail se rattache à une recherche plus étendue qui a comme objet l'étude du processus de construction de l'identité professionnelle des professeurs de l'enseignement secondaire au Brésil. La recherche a une approche institutionnelle et l'institution choisie pour l'étude est le Collège Pedro II, créé par le gouvernement de la Régence, en 1837, destiné à être un modèle pour tout l'enseignement secondaire brésilien. C'est d'ailleurs avec la création de ce collège que la dénomination "enseignement secondaire" a acquis entre nous un cours règlementaire. Il faut avoir présent à l'esprit le contexte de la création du Collège, qui précède ce qu'on a appelé le "coup de la majorité", qui a rendu possible l'accession au trône de D. Pedro II à l'âge de 14 ans. Le pays se trouvait complètement immergé dans des révoltes qui menaçaient son unité territoriale et politique et la création d'institutions-modèle dans ce contexte est significatif.

Le présent travail se penche sur ce que nous considérons comme la première génération de professeurs du Collège, à savoir ces professeurs directement désignés ou nommés par le Ministre de l'Empire, entre 1838 et 1847. Cette date terminale a été choisie en prenant en compte que, dans la documentation consultée, nous avons rencontré, dans cette année 1847, le registre d'un premier processus de sélection pour les professeurs devant être nommés pour le Collège. Les premiers actes légaux relatifs au Collège sont muets tant sur les critères que sur les mécanismes de sélection des professeurs. Or la réalisation de concours a constitué, sans doute, un marqueur important dans le processus de professionnalisation des enseignants et a historiquement donné forme à un des premiers mécanismes utilisés par l'Etat pour la sélection et la certification des professeurs. Toutefois, dans le cas du Collège Pedro II, la sélection des professeurs par ce moyen ne deviendra obligatoire que par l'application du Décret n. 1331-A du 17 Février 1854, qui a règlementé l'instruction primaire et secondaire de la Municipalité de la Cour et établi les examens de capacité pour la charge de professeur.

Nous avons relevé les noms de ce premier groupe de professeurs (28), leurs situations fonctionnelles respectives et nous avons cherché à élaborer de petites biographies, en tentant d'identifier les relations de ces professeurs entre eux et avec les différentes institutions de l'Empire, de même que les caractéristiques communes susceptibles de nous permettre la mise en évidence des critères de choix possibles. Dans cette direction, notre principal interlocuteur est le sociologue français Claude Dubar, qui conçoit le processus de professionnalisation comme un processus de socialisation qui se développe tout au

long de la vie du sujet (Dubar, 1997). De ce point de vue, l'identité professionnelle d'un professeur se configure comme le résultat, toujours instable et provisoire, de la médiation de multiples interférences : celles qui sont liées au contrôle de l'Etat et celles qui émanent de la culture institutionnelle dans laquelle celui-ci se trouve inséré, interagissant toutes les deux avec les identités visées par le sujet lui-même. Il importe, par conséquent, de considérer les différentes trajectoires professionnelles des professeurs. D'un autre côté, pour cet auteur également, l'identité professionnelle possède, parmi d'autres caractéristiques, une dimension générationnelle que l'on doit prendre également en considération pour les différentes générations de professeurs, qui reconstruisent à chaque moment historique leurs identités collectives.

MEŞECI-GIORGETTI, Filiz

Istanbul University
Turkey

Session 4

POWER OF EDUCATIONAL RITUALS AND MILITARY COUPS IN TURKEY

Ritual can be defined as a 'modeled symbolic performance' in accordance with the extent of this research. Since Emile Durkheim's study Elementary Forms of Religious Life (1912/2005) identifies ritual performance as one key mechanism in the construction of the society, social analysts have recognized ritual as an important social mechanism. Ritual is acknowledged to be an important social mechanism in the fields of both sociology and anthropology. However, in the social analysis of education, there are very few researches made to view ritual as the key dimension. In Durkheim and researches after that, there appears to be two main themes; generally on the concept of ritual and especially on the function of educational ritual. First one is the opinion that a ritual contributes to the social solidarity and works to protect the social order. The second theme concerning the function of a ritual is the opinion that a ritual sanctifies and thus legitimizes the rules of the order and its representatives (e.g. Bell, 1992; Bernstein, Elvin & Peters, 1966; Durkheim, 1912/2005; 2004).

Generally government takes advantage of educational rituals. The meaning of educational rituals is generally known and these rituals have been used in order to establish and maintain the secular national state, but sometimes also to establish empire and even fascist, militarist or communist states. The rituals that are presented in each stage of education represent the government politics. The Turkish educational rituals are similar in some way to those in other countries. Especially during the military coup periods (1960, 1971 and 1980) in Turkey power of educational rituals became clearer.

Purpose of this study is to determine how the educational rituals were used in the process of military coups in Turkey. The research will try to answer the following questions: How educational rituals have changed in terms of content and applications during the military interventions? What were the reactions of the parliament or public to these changes? What are the effects of these educational rituals today?

Research will analyze the rituals by dividing them into two groups by consensual and differential features. As consensual rituals that impact the devotion and public spirit of the society the following was taken into consideration: National holidays, the commemorative ceremony of Ataturk on November 10th, the flag ceremony and Student's Pledge that are being performed every morning. As differential rituals daily events that characterize and worship the leaders, lesson materials, and the expression of respect to teachers by making hand-head movements, symbols, mimics and clothes will be studied. ;A quantitative research method will be used. As a first step, a survey will be undertaken of the relevant legal acts, statutes, and regulations pertaining to the educational rituals in Turkey. Notice will be also taken of 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.

MICHAËLSSON, Madelein

Uppsala University
Sweden

Session 7

POWER BY PURSE

Based on my study "From tree felling to silver lining: diverse ways of funding elementary schools among Swedish ironworking communities, 1830−1930", I will discuss power and control of schools by funding.

During the heyday of the Swedish iron industry, distinctive communities typically developed near the ore mining, extraction and processing centres. The early entrepreneurs focused their knowledge and capital on production in order to find ways to exploit local opportunities efficiently for the global market. This early modern entrepreneurship, which strove to control every aspect of the process, transformed social relations at the ironworks. A strong patriarchal spirit came to characterize these small societies, and the ironworks' early interest in school matters was tightly intertwined with the commitment of the companies' owners. As a head of the mill, the owner was expected not only to maximize its profit, but also to provide for workers and their families' safety. Consequently, the iron companies often subsidized churches, warehouses, schools and inns in the vicinity of the blacksmiths' and the other workers' housing. The iron companies were able to provide financial support not only to one particular school, but also to the parishes' school activities in general, which, in the cases considered here, involved several school districts. In order to answer questions about the expressions, extensions and proportions of private contributions to elementary schools, the study is based on information from selected iron companies' private archives, selected parishes' archives, and statistics produced by the Ecclesiastical Office. Data published by Statistics Sweden will also be referenced. The guiding intention behind drawing on these sources is to make use of the overlapping information they contain in order to provide a comprehensive overview.

During the Session, I will point out how the school districts were affected by the iron companies' support. What monetary contribution, and what types and amounts of non-monetary support, were provided? What proportion of the total elementary school funding was obtained from the private and public sectors respectively? How did these proportions change over time? In addressing such issues from the perspective of Pierre Bourdieu's extended notion of capital, this paper will be able not only to answer questions about the character, scope and significance of private funding; there will also be an opportunity to say something about the relation between power and the key process of transformation of economic inheritance into cultural capital.

MOGARRO, Maria

Lisbon University - Institut of Education
Portugal

Session 4

POWER, CURRICULUM AND TEACHING MATERIALS: ADOLFO COELHO BETWEEN PORTUGAL, DEUTSCHLAND AND BRAZIL

This paper intends to analyze the part played by Francisco Adolfo Coelho (1847-1919) in the process of circulation and appropriation of cultural and educational models that have influenced the construction of scholar modernity in its time. Autodidact, Adolfo Coelho was strongly influenced by German authors (whose language was dominant) in his linguistic, ethnographic, anthropological and pedagogical studies. It was also mostly with what he read about this authors that he built his critical perspective about teaching in Portugal and, simultaneously, formulated various proposals of educative reforms that covered different teaching levels. Adolfo Coelho was a professor at the Letters Superior Degree and at the Superior Normal School of Lisbon, having played several educative positions. He has received the honoris causa doctoral degree by the Gottingen University, in Germany, and he was director of the Pedagogical Municipal Museum of Lisbon and of the Rodrigues Sampaio Superior Primary School (1883). His name is also connected to the foundation of the first froebelian Kindergarten in Portugal, that year, and to the training activities of teachers and kindergarten teachers. Adolfo Coelho imported German didactic materials (and from other nationalities), disseminating technological innovations that emerged on the educational field. As a Museum and School director, Adolfo Coelho created each library and bought the necessary teaching materials, where the foreigner pedagogues (namely German) have a very significant presence. It was in the eighties of the XIX century that this project earned a bigger strength, with the educational politic developed by the Lisbon county. ;It is then very important to understand the meaning of the didactic materials and books selected by Adolfo Coelho, that manifest the updated knowledge that he had regarding the international literary production, as well as the ability to use this resources in the national institutions (the schools, the libraries and the museum) where they could be used in the school and educational work.;We are dealing with the work of an intellectual that has organized knowledge in Portuguese schools, curricula, libraries and didactic materials, placing them in contexts of cultural diffusion processes and appropriation of educational models produced in other geographic spaces.Thus, he gave full meaning to the concept "traveling library". The appropriation of that pedagogical matrix was not achieved in a lonely way, but in the context of an international sociability network that Adolfo Coelho belonged to as a member, interacting with other pedagogues of his time that, like him, were the carriers of an educational modernization project. Between these, a peculiar relevance has been earned by Luiz Reis, the Brazilian teacher that has made a pedagogical trip to Europe at the end of the XIX century and that describes with detail the schools he visited in Lisbon.The papers published by Adolfo Coelho reveal the filiation of his pedagogical thought, and the one of his peers, that elected Froebel as the great reference and made the regular contacts between themselves a structural form of a communicational network, enrolling themselves, at the international level, in the renovator educational movement.

MOLE, Frédéric

Université Jean Monnet de St-Etienne et Archives Institut JJ Rousseau (Université de Genève)
France

Session 5

UNE PÉDAGOGIE INTERNATIONALISTE ? LA FÉDÉRATION INTERNATIONALE DES ASSOCIATIONS D'INSTITUTEURS ET L'INTERNATIONALE DES TRAVAILLEURS DE L'ENSEIGNEMENT DANS L'ENTRE-DEUX-GUERRES/ AN INTERNATIONALIST EDUCATION ? THE INTERNATIONAL ASSOCIATIONS OF PRIMARY TEACHERS DURING INTERWAR PERIOD

Dans l'entre-deux-guerres, on observe chez les instituteurs syndicalistes une volonté de développer leurs savoirs pédagogiques, de fonder plus scientifiquement leur pratique, de refonder la visée émancipatrice de l'enseignement. Les résolutions pacifistes de l'après-guerre, l'essor révolutionnaire russe, le développement de l'éducation nouvelle, notamment, déterminent un contexte nouveau et nourrissent de nouvelles ambitions scolaires.
Deux organisations syndicales internationales enseignantes voient le jour. L'une révolutionnaire, l'Internationale des travailleurs de l'enseignement, l'autre réformiste, la Fédération internationale des associations d'instituteurs. Comment posent-elles la question scolaire par-delà les frontières des États-nations ? Quelles options pédagogiques cherchent-elles à faire prévaloir ? Comment ressaisissent-elles les orientations de l'« éducation nouvelle » dans une optique syndicaliste ? Comment ces deux organisations conçoivent-elles les perspectives internationalistes en éducation, notamment eu égard à leurs divergences stratégiques ? Constituent-elles des espaces spécifiques d'invention et de diffusion de savoirs pédagogiques liés aux autres grandes organisation internationales (Bureau international d'éducation, Société des Nations, etc.) ou au contraire indépendant d'elles, voire contre elles ?
L'analyse ne sera pas principalement centrée sur le thème omniprésent − et controversé − de l'éducation à la paix, mais portera plus largement sur la corrélation qui s'établit alors entre une optique syndicale internationaliste et l'invention de nouvelles problématiques pédagogiques. Elle cherchera à comprendre comment les instituteurs tentent penser leur rôle pédagogique et social comme une forme de contre-pouvoir face à la logique des États, dans un contexte marqué à la fois par le pacifisme et par la montée en puissance de la logique de guerre. L'étude s'appuiera en particulier sur le dépouillement des périodiques de ces deux organisations et sur des archives françaises et internationales (BIT, BIE, etc.).

NAAS, Marcel

University of Basel
Switzerland

Session 7

ISAAK ISELIN (1728-1782): EDUCATIONAL AIMS AND MISSING POWER

Asked about Swiss protagonists concerning educational ideas in the 18th century, most people would name Rousseau and Pestalozzi, but who would know of Isaak Iselin, „Ratsschreiber" of Basel and one of the most important men in the Swiss Enlightenment movement?
As one of four editors of Iselin's collected works (Vol. 3: Iselin's educational works; planned publication 2014), my aim will be twofold: On the one hand I want to add a new name to the existing historiography by showing the importance and the influence of the forgotten Swiss author, who was very well-known in his time and whose works (e.g. Geschichte der Menschheit (1764)) were read all over Europe. On the other hand I want to make a clear statement against a hagiographical approach by contextualizing the educational debates and relativizing Iselin's (and other's) power to realize educational aims.;Iselin was active in the process of renewing Basel's public school system (see Iselin 1779), he was one of the founders of the first national Swiss society (the Helvetic Society), where a national academy for future political leaders was a permanent topic, he was a strong promoter of Basedow's philanthropic ideas (see Iselin 1771) and an important supporter of the philantropical school in Marschlins, which was influenced by Basedow's school in Dessau. Furthermore, Iselin was the editor of a journal called Ephemeriden der Menschheit, where educational topics were broadly discussed and he founded a kind of welfare-society in Basel, whose first action was to improve women's education. The only thing Iselin's biography suffers from is the lacking success. Iselin's educational aims were much bigger than his power to realize them, which makes the link to the conference-topic. As „Ratsschreiber", Iselin had an important function in the Republic of Basel, but he was neither an academic person from University nor a politician and therefore „powerless". Iselin's ideas, activities and failures show something exemplary: The development of a public school system in Switzerland wasn't that kind of linear process of progress and improvement − as historiography of education tries to tell − and there are no single heroes to be made out. Educational ideas need political power to be realized and Iselins philanthropical patriotism didn't match the political patriotism of those who took the decisions (see Tröhler 2006). ;The questions behind my paper are: What were Iselin's central ideas about education and how were they perceived in his time? And why did historiography forget Iselin even though his importance is undeniable? My thesis for the third question ist that beside „stars" like Rousseau and Pestalozzi, who both wrote widely perceived pedagogical works, there was no place for networkers and „midwifes" like Iselin (who revised Pestalozzis Lienhard und Gertrud (1781) and looked for a publisher), because they don't fit a historiographical approach. Swiss Historiography chose Rousseau and Pestalozzi as heroes of Iselin's time. The paper opposes this methodological approach by reinforcing the context (see Skinner 2002) and by showing the relation between educational aims and (missing) power, taking Isaak Iselin as a vivid example.

NURDOGAN, Arzu Meryem

Marmara University
Turkey

Session 5

THE LANDING OF CMS MISSIONARIES TO AN OTTOMAN DOMINION: EGYPT (1825-1862)

CMS began schooling in Egypt at a time when there was practically no real education provision in the country.In the period we have dealt with, Egypt (1825-1862) was a dominion of the Ottoman Empire to which all the European states displaying their military and commercial superiority for a long time directed all their attention and interest. And in the 19th century, the whole Egypt was not only destitute of schools but also it had entered in a rapid modernization process since the reign of Mehmet Ali Pasha.It shall be tried to be put forward via findings of this research that the missionary schools opened by the respective societies in fact reflected the encouragement of Egyptian Rulers to persons who wished to introduce European institutions. And during the course of the reviewed period, they tried to ameliorate the ignorance around them and to inspire in a few people the desire for a better education and a fuller life.It is not intended here to give any detailed account of the work of CMS in Egypt, but to set forth the reasons and results of educational plans and efforts of the Society's connection with Egyptian youths in its first Egypt Mission period (1825-1862). In other words, the educational development and form it has taken in the CMS schools has been investigated to this research. Therefore, in this study, on the one hand impacts of the respective schools to the polical and cultural evolution process started in Egypt and on the other hand formation, development processes of these institutions and their status in Egypt shall be tried to be put forward.;Problems of the research are; (i) How and under what socio-political conditions the CMS missionaries first established schools in Cairo? (ii) What kind of an education policy did the missionaries follow and to what extent did they become successful? (iii) What are the impacts of missionary schools in Cairo in the modernization process in Egypt? This research covering all the schools opened by CMS in Egypt when the Egypt was under the rule of Ottoman Empire and their activities, aims at ensuring better comprehension of impacts of the respective institutions both to the education and modernization process via answering the questions above and the future of the infrastructure prepared by the experiences gained in that period in terms of educational activities in Egypt Mission II.All sorts of documents such as missionary letters, proceedings, and annual reports, which are considered as the most important documents of missionary history researches, were used in this study with the aid of historical method for interpretation of the past.

OBINU, Francesco

University of Sassari
Italy

Session 3

EDUCATION, POWER, COUNTER-POWER: THE CONFRONTATION BETWEEN ITALIAN NATIONAL INTEREST AND THE REGIONAL PECULIAR NEEDS. THE CASE OF SARDINIA

The Second World War reduced seriously the operation of all sectors of social life, including therefore the school. In Italy and more particularly in the southern regions of the country, the failure of the school imposed a halt to the process of literacy and education of the people, especially in small towns and rural areas. In 1947 the Italian Government launched a very challenging plan, which was intended not only to restore efficiency to the educational system, particularly primary and post primary, but also to recover the many cases of adult illiteracy. In this impressive work the Italian state was assisted by some non-governmental organizations. One of the most important of these was the UNLA, Unione nazionale per la lotta contro l'analfabetismo (National Union for the fight against illiteracy), which established many centers of popular culture in the South of Italy. The centers of the popular culture gave course to their educational activity both in the area of schools, as in the complete formation of the individual, in order to form or strengthen the technical skills of the person as a worker and, together, to develop awareness and critical thinking of the person as citizen. This complex educational activity adhered to the government plan, but only in part, because the commitment to the training of the person as a person socially and politically aware sought to seize an objective that the governments led by Democratic-Christian party could not determine precisely, and most could not keep under control, because of the ideological implications that it entailed, which were complicated by the tensions of the Cold War. The UNLA, in fact, tried to tie the paths of basic education and policy education, that the Union intended in terms of people's democracy, even as a contrast to the occult remnants of the fascist regime. As Anna Lorenzetto, who was the president of UNLA in those years, wrote the centers of popular culture had to be first and foremost a force of "counter-power" and a "school of democracy". Sardinia, between the southern Italian regions, is an interesting case study, by reason of the action on the education system of a second force of counter-power, represented by the Sardinian Action Party, with its connotations of identity, and the Autonomous Region with its policy not passively acquiescent but critical of the decisions of the national government. The laws for school, university and culture launched by the Autonomous Region since the 50s up to today, put together with the objectives of the national government and UNLA, those which most directly meet the specific material and moral needs of the Sardinian community. The case study proposes to show that the developments of this interaction follow the theory of national common good founded on regional and local interests, that a more and more large part of intellectual and political circles would like, today, as the base of Italian institutional structure and, tomorrow, of European.

OKEDIJI, Hannah Adebola Aderonke

Ministry of Education
Nigeria

Session 8

POLICY AND POLITICALPOWER: IMPLICATION ON THE DEVELOPMENT OF ADULT EDUCATION IN NIGERIA, 1977 TILL DATE

The paper examined the policies made on adult education by the government of the Federal Republic of Nigeria and the extent to which these policies have been implemented for the development of adult education at all levels since 1977 till date. This paper focuses the historical background of adult education policies in Nigeria, analyze various policies on adult education since 1977 and define the concept of policy and political power. It also looks into how far the adult educational policies have been implemented to improve adult education delivery and the challenges faced in the course of the implementation. The study made use of historical research method, data were collected and analyzed using primary and secondary sources of information like publications, documentations and articles in journals. The findings of the study revealed that at this period, Nigeria has become full self-governing, the type of government being practiced is federalism with three tiers of government, the federal, state and local governments. The Nigerian constitution contains provision which establishes the aspirations of the people and clearly states the appropriate political, economic and social objectives of the government and the citizens. The year 1977 marked the year when the nation's first education policy was formulated as the "National Policy on Education". This policy was later reviewed in 1981, 1998 and 2004 respectively. In the National Policy on Education, the goals and objectives to develop the education of adults of different categories are clearly stated. The reviews were meant to ensure its adequate and continued relevance to the national needs and objectives. The challenges of implementation of the adult education policies include, poor funding, lack of political will, inadequate personnel, inadequate infrastructure and instructional materials among others. It is therefore recommended that the government should vote nothing)Less than 26% of the total budget for education according to United Nation's speculation and ensure implementation. Instructors and adult education officers should be well equipped for the task. Issues relating to adult education should not be politicized and adequate modern facilities and infrastructures should be provided for the development of adult education at all levels, in Nigeria.

ORTEGA CASTILLO, Fátima; SANCHIDRIÁN BLANCO, Carmen

University of Málaga
Spain

Session 1

THE END OF A DREAM. FIRST RESULTS OF FRANCO'S DEBUGGING OF FEMALE TEACHERS (TEACHER TRAINING COLLEGES, SPAIN, 1931-1942)/ THE END OF A DREAM. FIRST RESULTS OF FRANCO'S DEBUGGING OF FEMALE TEACHERS (TEACHER TRAINING COLLEGES, SPAIN, 1931-1942)

Durante la II República española (1931-1936) la mujer logró tener una presencia, hasta el momento desconocida, en la vida política y social. Por primera vez, en la historia de España, las mujeres pudieron gozar de los derechos que hicieron posible la práctica de una libertad personal básica, lo que las habilitaba para participar en el ámbito público, incluido el ejercicio de los derechos políticos y en concreto del derecho al voto. De esta manera, el ordenamiento jurídico español las reconocía con plenos derechos y deberes.;En el ámbito de la enseñanza se encarnó un proyecto de educación de la ciudadanía donde las maestras republicanas ocupaban un lugar privilegiado, simbolizando el modelo de mujeres modernas e independientes. Ellas serían las responsables, en buena medida, de la construcción de la nueva identidad ciudadana, al educar a su alumnado en los valores de igualdad, libertad y solidaridad.;Para la política educativa republicana era clave no sólo mejorar la formación de los maestros y maestras sino profesionalizarla. Así, con el plan de estudios de 1931 se transformaba la formación de maestros/as y por tanto, las Escuelas Normales. Este nuevo plan, llamado Plan Profesional, consideraba al maestro como el eje de la reforma educativa que necesitaba España. En su preámbulo, incluía: "Urgía crear escuelas, pero urgía más crear Maestros". Así, no es de extrañar que uno de los principales objetivos del gobierno franquista fuera el control de las Escuelas Normales, ya que así garantizaría la formación de los fututos maestros de acuerdo con sus presupuestos ideológicos. Una vez más, podemos ver la influencia política sobre la educación, convirtiéndose esto más obvio y visible durante la guerra y, poco después, en la dictadura.

Estos nuevos modelos culturales femeninos que nacieron y se desarrollaron durante la II República, fueron fuertemente rechazados por el franquismo, que intentó erradicarlos de raíz. Las mujeres volvieron a estar sujetas a las limitaciones de los códigos decimonónicos que les arrebataban su libertad personal y las devolvían a una posición de desigualdad jurídica y de dependencia con respecto a los padres y maridos. ;En la presente comunicación tratamos de mostrar los primeros resultados en relación a la represión sufrida por las profesoras normalistas, así como analizar ciertas cuestiones en torno a este tema: ¿Cómo influyó la depuración franquista a las profesoras de Escuelas Normales?, ¿hubo diferencias represivas entre el profesorado femenino y masculino?, Poder y género en educación: ¿castigo a las trasgresoras?;Este trabajo forma parte del proyecto de investigación "La depuración franquista del profesorado de Escuelas Normales" (EDU2010-19255) financiado por el Ministerio de Ciencia e Innovación (actualmente MINECO).

OŠENIECE, Gunta

Latvian Culture Academy, University of Latvia
Latvia

Session 2

THE RELATIONSHIP OF EDUCATION AND POWER IN ANCIENT INDIA

Studies have shown an unique example in human history where a subcontinent peopled by tribes of different ethnic and linguistic families, that was rarely united politically, created the cultural unity and collective consciousness of society across all boundaries and geographic barriers such as large rivers, mountain ranges, deserts and dense forests. Education in the Ancient India, the oldest education system in the world given by the oldest religious scripture and literary works, have served as a unifying bond and as a means of transmission of culture for more than two millennia.

In modern times the educational organisations and curricula can never be free from political control by state because of received government grants. In totalitarian states, education even becomes a means of propaganda for government views and policies. But the state in ancient India however did not attempt to control education, although the king was liberally subsidizing it as his duty but without specific stipulations. Education was decentralized, there were no directors and inspectors to dictate and control educationaly policy.; ;The research question is: What kind of power did act upon the field of education in Ancient India instead of state? The aim of this study is to describe the relationship between education and power and the type of educational system in Ancient India as shown in the Vedic literature considered as the basis of religion, ethics and social conventions in Ancient India. ;The results of text analyse indicates that the responsibility of the king was the defense of the state and his people but no laws were to promulgate by states to regulate education and schools. The life depended instead of the bramins' vision of righteousness and sin. The Brahmanas represented the intellectual and spiritual interests of the community and they were required not merely to practice their own culture but also give others the advantages of their skills either as a teacher or as sacrificial priests or guides of the kings in administering their kingdoms.This could be stated as a very reason for the dominance of the brahmins and the development and long-term stability of the caste system in India.;Education was dealt individually, the development of a good character was often seen as a more important aspect of education than the transmission of knowledge and than a state that often lacked stability. It is false to recognize the ancient education made a student anti-social, education included first obeying the applicable social norms, then also self-control as freedom from passion, that was a prerequisite of a successful life in one's next community − large joint families and tightly knit villages. The goal was personal improvement, the capability to meet one's religious ans social duties, included training on how to be a householder, not preparation for government service − at least not directly.

OZOLA, Iveta

University of Latvia
Latvia

Session 1

IDEOLOGISCHE WENDE IN DER ENTWICKLUNG DER PÄDAGOGIK ALS WISSENSCHAFT AM BEISPIEL VON LETTLAND IN DEN 40ER JAHREN DES 20. JAHRHUNDERTS /IDEOLOGICAL TURN IN THE DEVELOPMENT OF EDUCATIONAL SCIENCES: CASE OF LATVIA IN THE 1940IES

In der Zwischenkriegszeit hat sich die Pädagogik in Lettland (in Sowjetlettland wurde mit dem Begriff `Pädagogik` sowohl die pädagogische Theorie als auch die pädagogische Praxis bezeichnet) in Traditionen der deutschen geisteswissenschaftlichen Pädagogik entwickelt. Im Jahre 1940 hat aber die sowjetische Okkupation und die Eingliederung Lettlands in die Sowjetunion die Entwicklung dieser Wissenschaftsdisziplin unterbrochen. Aus der UdSSR wurde nach Lettland eine schon fertige marxistisch leninistische Pädagogik importiert. Da die Pädagogik eine Wissenschaft ist, die eng mit der Vorbereitung der künftigen Lehrer, also der Erzieher der jungen Generation verbunden ist, ist gerade die Pädagogik in Zeiten des Machtwechsels immer unter den für den Staat strategisch wichtigen Wissenschaftszweigen gewesen. Für die herrschende Macht ist es immer wichtig gewesen, dass die Lehrer an die nächste Generation die „richtige“ Erfahrung und das „richtige“ Wissen weitergeben, dass die Ziele und Aufgaben der Erziehung der zukünftigen Generation der konkreten gesellschaftlich - politischen Situation entsprechen. Somit ist die Pädagogik ein anschauliches Beispiel dafür, dass auch das Verständnis von dieser Wissenschaftsdisziplin, von deren Zielen und Aufgeben sich beim Machtwechsel unverzüglich verändert oder mit Gewalt verändert wird.;Das Ziel der Untersuchung, die ein Teil meiner Promotionsarbeit ist, ist aufzudecken, wie und welche Veränderungen in der Pädagogik in Lettland als Folge der historischen Wende in den 40er Jahren des 20. Jahrhunderts verliefen, als der Import der marxistisch − leninistischen Pädagogik nach Lettland begann. ;Zur Analyse dieser Veränderungen werden die von R. Hofstetter und B. Schneuwly herausgearbeiteten Dimensionen verwendet, die die Entwicklung der Pädagogik als Wissenschaft charakterisieren − die Einführung der sowjetischen Pädagogik wird in der institutionellen, kommunikativen und methodologischen Dimension analysiert. Die Theorie Th. S. Kuhns vom Paradigmenwechsel in der Wissenschaft wird verwendet, um die für die Entwicklung der Pädagogik in Lettland charakteristische unterbrochene Kontinuität aufzudecken. ;Es wird gezeigt, wie bei der Okkupation Lettlands durch die Sowjetunion Veränderungen in allen Dimensionen der Pädagogik sich widerspiegelt haben. Mit dem Verlust der staatlichen Unabhängigkeit Lettlands wurde auch das ganze von lettischen Wissenschaftlern im Bereich der Pädagogik in der Zwischenkriegszeit Geleistete als der neuen Okkupationsmacht unpassend und schädlich erkannt. Die Abteilung für Pädagogik der Universität Lettlands wurde geschlossen und die Lehrkräfte der Abteilung wurden

entlassen. Im reorganisierten Lehrstuhl für Pädagogik und Psychologie traten Lehrkräfte ein, die ihre Ausbildung in Traditionen der marxistisch − leninistischen Pädagogik in der UdSSR erworben hatten, in die Lehrervorbereitung wurden schon fertige unifizierte in der Sowjetunion ausgearbeitete Curricula und Lehrpläne eingeführt, sowie auch schon fertige Lehrbücher in der Pädagogik verwendet. Umbenannt und der neuen Ideologie entsprechend inhaltlich umgestaltet wurde auch die pädagogische Zeitschrift „Padomju Latvijas Skola“ („Die Schule von Sowjetlettland“). Die Entwicklung der Pädagogik und die Forschungsrichtungen wurden zum großen Teil von den von der kommunistischen Partei und der sowjetischen Regierung gefassten Beschlüssen beeinflusst. Mit der sowjetischen Okkupation und dem Import der sowjetischen Pädagogik wurde in Lettland die natürliche Evolution der Pädagogik als Wissenschaft unterbrochen. ;Als Quelle werden in der Forschung Unterlagen der Universität Lettlands verwendet: Berichte, Lehrpläne und Curricula, Schriftwechsel, Statuten, Sitzungsprotokolle u.a.

PINHEIRO, Ana Regina

Universidade Estadual de Campinas
Brasil

Session 5

CATHOLIC EDUCATORS AND THE EDUCATIONAL PROCESS IN SAO PAULO

This Communication aims at approaching the relationship between the movement of Catholic educators and educational reform in São Paulo, in the 1930s. It is based on partial results of research, in progress, that examines the linkages between the lay Catholic movement in Brazil and the education. Demonstrates, more specifically, the relationship of members of the teaching profession with the League of Catholic Professorship and initial reflections on the role of this institution in the construction of public schools and secular, in São Paulo, in the 1920s and 1930s. Are considered still in this article, the relationships between the faculty this association, the Catholic Church hierarchy and ecclesiastical leaders. In this sense, the question arises as educators linked to association articulated the Catholicism the teaching action and what place these entities in the formulation of public policies for education in Sao Paulo. These groups came from the traditional training school and teachers and mediated disputes over economic hegemony, political and educational São Paulo, during the restructuring of national education in Brazil, in the 1930s. In particular, the training requirements of teaching in higher education, arising from the reforms that transformed the old Normal School in Institute of Education (1934-1938), threatened of the traditional leadership of São Paulo School of decision center on the formulation of educational policy, awakening movement of alumni. In this sense, the examination of the trajectory of educators founders of the League of Catholic Professorship, and reading documents that make up the school production, such as the school newspaper, correspondence and autobiographies, as well as the mainstream media and Catholic media show borders and mediations that make up the educational field in the period. Also significant is that the strengthening of the movement of Catholic educators occurred primarily in training school teachers. The sources mentioned possible to glimpse the need to expand the understanding of associations Catholic, in rereading the production of educators, publications, conferences and the place of bodies in action and intervention in education secular and Catholic. In memory disseminated by Catholic educators, who were part of the political plots of subjects who participated in the educational process and the power struggles in the period, the innovations that attacked the São Paulo public education represented a "marcha-a-ré" in teaching. Determined to defend the autonomy of the Normal School as making space expressed their criticism of educational reforms and have demonstrated relative autonomy of educators Paulistas who staged battles around political projects, defended by agents of the schooling process in São Paulo.

PIRES, Carlos Manoel Pimenta

Universidade de Lisboa
Portugal

Session 3

RELACIONES ENTRE LA CONSTRUCCIÓN DE LA ÉTICA DOCENTE Y LA IGLESIA: CONTRIBUCIONES PARA UNA GENEALOGÍA DE LA ESCUELA CONTEMPORÁNEA/ RELATIONS BETWEEN THE CONSTRUCTION OF TEACHING ETHICS AND THE CHURCH: CONTRIBUTIONS TO A GENEALOGY OF THE CONTEMPORARY SCHOOL

¿Cómo ha sido enaltecida la figura del profesor? ¿Cómo se ha determinado el comportamiento en las salas de clases y fuera de ellas? ¿Cuáles han sido los parámetros para dirigir al alumnado? Autoridad, disciplina, cuidado del grupo, instrucción y conocimiento, didáctica y retórica, comportamiento ejemplar y moral irreprochable: esos son algunos de los atributos necesarios que surgen de una breve reflexión sobre un profesor idealizado. Frente a este contexto, la presente comunicación intentará problematizar la génesis contemporánea de una ética docente, partiendo de la hipótesis de que la asociación entre ellos fue, en gran parte, constituida dentro de centros escolares administrados por la Iglesia Católica durante el siglo XIX.

De manera general, se distinguen cuatro dispositivos empleados reiteradamente en el cotidiano escolar con objetivos de controlar a los alumnos: la normalización de los individuos, la vigilancia de las poblaciones, el cuidado de sí mismo y la moralización de las costumbres. La presente investigación abarca cuatro correlatos producidos en el interior de las instituciones católicas e incorporados, más tarde, como habilidades escolares laicas. Estos son: la disciplinarización del sacerdocio por medio de la normatización escolar; la preparación eclesial al pastorado; el aumento exponencial del sacramento de la confesión y el ascetismo como comportamiento ejemplar.;Una de las conclusiones a presentar es que, entre las distintas prácticas de religiosidad existentes en siglo XVIII, como el jansenismo o el regalismo, imperó un misionarismo de base apostólica y educacional que se extendió hasta la centuria siguiente asumiendo el papel regenerador de la Iglesia y principal forma de ejercicio del poder de la Santa Sede sobre sus poblaciones cristianas. Ante el ocaso de las sociedades soberanas y los cuestionamientos a la tradición cristiana, surgió la necesidad de fortalecimiento de la Iglesia.;En ese contexto, para la Santa Sede la educación fue una estrategia para mantener su autoridad sobre el mundo occidental, transitando de un gobierno primordialmente soberano hacia otro más adaptado a los embates con los Estados Nacionales y los preceptos científicos, en el período de los estallidos revolucionarios y de ascenso del secularismo.;Para este trabajo se usará, como diálogo metodológico, la perspectiva genealógica consagrada por Michel Foucault y el uso empírico de manuales de conducta sacerdotal ante las situaciones de confesión, de educación e instrucción de la civilidad, y, finalmente, las encíclicas papales.;

POLYÁK, Petra

Archive, University of Pécs,
Hungary

Session 1

DIE ROLLE DER BERUFUNG IN DER UNGARISCHEN LEHRERBILDUNG FÜR DIE GRUNDSCHULE IN DEN 1950-ER JAHREN/ CREATING THE SENSE OF VOCATION IN PRIMARY SCHOOL TEACHER TRAINING IN HUNGARY AT THE BEGINNING OF THE 1950S

Nach dem zweiten Weltkrieg spielte die (schon seit Jahren geplante) inhaltliche und strukturelle Reform der Lehrerbildung unter den Vorstellungen der neuen Parteien in Bezug auf das Hochschulwesen eine grundlegende Rolle. Die Umgestaltung wurde auch durch die Errichtung der einheitlichen, achtklassigen Grundschule (1945), dann durch die kommunistisch verordnete Verstaatlichung der Schulen (1948) unvermeidbar. Der Arbeitskräftebedarf des inhaltlich und ideologisch neuen Fachunterrichts sowie die (später schnell gescheiterte) pädagogische Konzeption der vereinheitlichten Lehrerbildung brachten die pädagogischen Hochschulen 1947-48 zustande. Diese Institute mangels irgendwelcher personellen oder strukturellen Kontinuität bildeten für den sich entfaltenden Parteistaat einen solchen Bereich des Hochschulwesens, der schnell und wirksam unter Kontrolle gebracht werden konnte. Die Partei- und Selbstdefinition der pädagogischen Hochschulen, die in den Parteivorstellungen zuerst nur implizit, aber ab 1948 deutlich als Musterinstitute der sozialistischen Lehrerbildung erschienen, basierte einerseits auf der Abgrenzung der eigenen Tätigkeit von der als reaktionär und klerikal stigmatisierten Lehrerbildungspraxis der Horthy-Ära, andererseits auf dem Anspruch auf eine „Traditionsschaffung" der sozialistischen Lehrerbildung.

Die ideologischen Richtlinien der kommunistischen Partei ergänzten die Kriterien des „idealen" Lehrers vor allem mit politischen Erwartungen. Dementsprechend wurde die Aufgabe der Hochschulen die Bildung solcher Lehrer, die die folgenden Generationen in die neuen politischen und gesellschaftlichen Verhältnisse problemlos integrieren und sie auf eine aktive Teilnahme am Aufbau des Sozialismus vorbereiten können. Unter den Methoden der Lehrerbildung spielte die „Schaffung" des Bewusstseins der Berufung im Sinne der marxistischen Pädagogik von Anfang an eine zentrale Rolle. Die Hochschulen versuchten zuerst, die Methoden der übersetzten sowjetischen Fachwerke mit mehr oder weniger Erfolg zu adaptieren. So ging es in den ersten Jahren eigentlich nur darum, den Beruf beliebt zu machen, da ein bedeutender Teil der ersten Studenten überhaupt nicht Lehrer werden wollte: Sie wurden nur durch administrative Verfahren an die Hochschule aufgenommen.

Die ständigen Veränderungen der aktuellen politischen Verhältnisse sowie der daraus stammenden quantitativen und qualitativen Erwartungen in Bezug auf die Lehrerbildung schufen statt Konstanz und „Traditionsschaffung" die Methoden der mechanischen Anpassung und des ständigen Neu- und Wiederanfangs in den Hochschulen. Die detaillierte

Forschung der Unterrichts- und Erziehungsmethoden wurde durch die häufigen Veränderungen der Bildungsstruktur verhindert. Die Bildungsentwürfe wurden fast jährlich verändert und vor allem wegen der sehr kurzen Studienzeit wurden auch bestimmte, den Qualitätsanforderungen der Hochschulausbildung unwürdige Arbeitsmethoden verwendet. Die Methoden der „Schaffung" des Bewusstseins der Berufung wurden nur ab Mitte der `50-er Jahre durch verstärkte Forschungstätigkeit der Hochschulen verfeinert. Die Begriffe wie „Neigung", „Beruf" und „Berufung" wurden wissenschaftlich definiert, die zum Lehrerberuf nötigen Charaktereigenschaften und Persönlichkeitsmerkmalen sowie das Verhältnis zwischen den Fachkenntnissen und politischen Erwartungen wurden differenziert beschrieben.

Dieser Vortrag setzt sich zum Ziel, den Begriff und die Rolle der Berufung innerhalb der Pädagogik der `50-er Jahre in Ungarn zu definieren und die Hochschulpraxis der „Schaffung" der Berufung zu beschreiben. Daneben wird es versucht, auf die Wirksamkeit und die Grenzen dieses Bereichs der ideologisch vorbestimmten Lehrerbildung hinzuweisen.

PRIEM, Karin; THYSSEN, Geert

University of Luxembourg
Luxembourg

Session 2

BRAINS, MONEY AND POWER IN EDUCATION: INDUSTRIES OF REFORM AND ENTREPRENEURIAL-INTELLECTUAL NETWORKS

The centennial of ARBED (Aciéries Réunies de Burbach-Eich-Dudelange), one of the world's most important steel companies, established in 1911 in Luxembourg, has brought forth a renewed interest in the European history of entrepreneurship, intellectual networking and social reform as interrelated fields.; ;Both affluent industrialist families and the networks in which they were involved saw themselves as avant-gardes, concerned with "social works". Such reform initiatives originated from the after-effects of what Eric Hobsbawn (1975) has called the "Age of Capital", characterized by migration and 'demographic flux' (p. 206). Indeed, as of the mid-19th century mobility and modern nomadic life in general caused enormous social and political pressure for workers and their new environment. ;This paper will analyze how this situation has led to various initiatives, financially supported by the industry and labelled "social works", which can be characterized as projects of formal and non-formal education, established in order to balance power in society (read also: to counter communism) and to carefully redesign the social fabric without eliminating traditional hierarchies.; ;The objectives of this contribution can be described as follows:

- to gain a comprehensive understanding of a range of educational reform initiatives connected to the industry and related European intellectual networks;
- to reconstruct the hybrid ideological positions and intellectual backgrounds of the "avant-garde" protagonists behind these reforms (captains of industry, their families, friends and networks − the latter gathering politicians, industrialists, philosophers, artists, sanitary reformers, designers, novelists, feminists, architects, etc., of different nationalities);
- to reconstruct and interrelate the diverse interests at the heart of these "vanguard" networks (from political, religious, economic, social and cultural concerns to issues regarding feminism and matters of international cooperation);
- and to analyze resulting social-educational projects as part of complex webs of power in European societies, in which they functioned as commodities of intellect and capital. Throughout the paper Luxembourg and its industrial-intellectual sphere will be looked at as points of circulation and transformation, as crossroads of ideas on social-educational reform at the heart of Western Europe. Concretely, the following domains of reform effort will systematically and critically be examined:
- health care, including Red Cross activities, institutions like dispensaries, sanatoria and 'preventoriums', anti-tuberculosis and anti-alcoholism campaigns, etc.;
- professional education and orientation: mining schools and technical-vocational schools and professionnal orientation centres;

- housing, consumer culture, and conduct of life: factory dormitories, villages and garden cities, sales cooperatives, recreation centers for employees, etc.;
- parascholastic initiatives, including scouts activities, holiday camps, open-air schools, etc.

A central hypothesis of this paper is that inherent to the conception of all these reform initiatives were various forms of formal and informal education, including the acquisition of cultural norms, life styles, professional skills, etc., which aimed at integrating new social groups of workers (mainly immigrants) in view of larger societal dynamics. A further hypothesis of the paper, then, is that intellect and money exerted a significant degree of power upon these dynamics through the reform initiatives mentioned.

PROCHNER, Larry; WOITTE, Sherry

University of Alberta
Canada

Session 4

THE PRESENTATION OF THE HISTORY OF EDUCATION IN INTRODUCTORY EARLY CHILDHOOD EDUCATION TEXTBOOKS

This paper examines the presentation of the history of education in introductory early childhood education textbooks. As explained by Apple and Christian-Smith (1991), textbooks "signify − through their content and form − particular constructions of reality, particular ways of selecting and organizing that vast universe of possible knowledge" (p. 4). History textbooks, especially, have been recognized for many years as particularly biased and vulnerable to changes in political and ideological climates (McDiarmid & Pratt, 1971). We take the position that history chapters in introductory ECE textbooks share this vulnerability. Along with other aspects of teacher preparation (course work, class discussions, fieldwork, observations of teachers at work, attendance at workshops and conferences) textbooks help socialize beginning students into the profession. For the most part, they are taken-for-granted sources of ideas and knowledge, a neglected dimension of what Spring (1991, 2002) called the knowledge industry. Spring coined the term to describe the unofficial consortium of textbook publishers, reviewers, writers, and researchers that determine the range and volume of voices heard within a particular discipline. As a result of this knowledge industry, textbooks in a given field or discipline are guided by a point of view that varies little from one book to the next. With reference to the conference theme, 'Education and Power,' textbooks reflect the aims of the professionalization movement in the field of early childhood education. Two features of a profession are the identification of a common knowledge base and a shared understanding of history. As fields related to early childhood education, such as social work and nursing, worked to promote themselves as professions in the 1970s and 1980s, interest grew in their historiography. As textbooks support the professionalization of early childhood, they have frequently used the 'common' history as a foundation, wherein early childhood teachers should understand where their profession has come from.;The paper begins with a brief history of 'guidebooks' on the education of young children, highlighting publications of Wilderspin, Froebel, Montessori, and the American Harriet Johnson, as a context for understanding the place of history in more recent publications. We then share the results of our survey of history chapters in 10 ECE foundations textbooks published between 2007 and 2012. The sample was composed of books that set out to provide an introduction to early childhood education for beginning teachers. An initial list of textbooks was compiled from library databases and publisher's catalogues. An effort was made to locate all textbooks published in English for the North American market in the last five years. The final sample was limited to the most popular textbooks, determined by the number of editions (four or more). The most recent edition of each textbook was selected for analysis. The history chapters were analyzed on four dimensions: the rationale for the study of the history, the dominant story of the history, the facts of the history, and the image of the history.

PUCHOWSKI, Kazimierz

The University of Gdansk
Poland

Session 6

TEATINS, JESUITS, PIARISTS AND THEIR COLLEGIA NOBILIUM VIS-À-VIS THE EDUCATIONAL AMBITIONS OF THE ARISTOCRACY IN THE POLISH-LITHUANIAN COMMONWEALTH

The main thesis of this paper can be summarized with relative simplicity: The Piarists, Jesuits and Teatins in their elite colleges were trying to take into account the opinions and feelings of the aristocracy, both those concerning the curriculum and the educational methods. While respecting the social position of the nobility and aristocracy, their schools offered the kind of education which, within the contemporary social, political and economic framework, was considered appropriate for the future elites while trying to educate their pupils in accordance with the criteria a noble citizen was supposed to meet. Italian Jesuits were the first to appreciate the strategic role of noble colleges in controlling elite education. Their decisions inspired also the Piarists, Teatins, the Barnabites, the Benedictines, Somaschi and Oratorians.

The results of comparative studies show clearly that the orders which decided to establish elite boarding schools in the Polish-Lithuanian Commonwealth were driven by the same motives. The emergence of these institutions, just as in the case of their counterparts in Western Europe, was the effect of the educational aspirations of the upper classes. For the teaching orders, on the other hand, they were an opportunity to exert influence on the education of the people who − in future − were to wield real power. The claim that the Piarists as well as Jesuits and Theatins were straining to instill a new spirit in the future intellectual elite of the country, though moderately entrenched among historiographers, appears to be rather disputable. In fact, the teaching orders − attempting to raise a faithful flock and continue to exercise influence on the education of the great and the good − were doing their best to reconcile their own conservatism with the aspirations of more enlightened magnates. Their strategic aim was to win over the elites, rather than changing them.

Collegia Nobilium were financially secure and enjoyed a fair degree of autonomy as far as the curriculum and the choice of teachers were concerned. As a result of direct financial backing from a wealthy nobility and aristocracy, the system of education would undergo rapid transformation, taking into account the demands of the parents who claimed that useful knowledge in such spheres as politics, economics and military science could only be gained abroad. Consequently, the curriculum of the model noble colleges was becoming more varied than that of other educational establishments. These colleges appear to have been more tightly linked with the local environment and managed in a modern way; they independently prepared their curricula as well as respecting both European standards and regional needs. The present author maintains that Catholic teaching Orders, while creating

their vision of elite education, drew an extremely fine line between supporting the parents' authority and questioning their position. As a consequence, in the light of research conducted so far, it can be stated that the Orders were aiming first and foremost at separating their pupils from their families, bringing them up in the Catholic spirit and returning them as individuals whose character and outlook on life was practically moulded. A boy brought up in a noble boarding school was expected to uphold religious life, strengthen morality and propagate customs accepted by the Catholic Church. Every order aimed at creating religious homogeneity in the state. One must not forget, however, that colleges run by Orders were only one of numerous phenomena which impacted on the education of the sons of the nobility. It must be pointed out here that a proportion of these young people, having received private tuition prior to entering noble colleges, would boast an excellent command of modern languages or exceptional knightly skills. In addition to this, they had impeccable manners and were familiar with the rules of courtly etiquette. The most affluent of them, having graduated from noble colleges, would broaden their horizons through Grand Tour.

REGO, Rita

Universidade de Lisboa
Portugal

Session 6

DEMOCRATIC EDUCATION IN EXTERNATO FERNÃO MENDES PINTO, KINDERGARTEN AND ELEMENTARY A SCHOOL (LISBON, PORTUGAL)

Traditionally, the educational system in Portugal is subject to strong, centralized state power. Private initiatives and decentralization are fragile efforts. From 1926 until 1974, during the authoritarian and corporative regime of the 'Estado Novo' (Salazar regime), Portuguese education was ruled by an isolationist and doctrinaire state, bent on social control that was aimed at political and cultural unity of the country. Since then, after the April 25th Revolution in 1974, Portuguese education assumed the dual role of preserving national identity and preparing social, economic, and human resources needed under the 'new' parliamentary and democratic regime.

Externato Fernão Mendes Pinto, the institutional subject of my research, was a private initiative approved and opened in 1967. As a kindergarten and elementary school, it is still in operation today and continues to follow the pedagogy of Celestin Freinet and the Movimento da Escola Moderna em Portugal (MEM), which had been founded at about the same time. This study asks whether the practices of the Externato Fernão Mendes Pinto were a democratic alternative to the practices offered by the state system during the 'Estado Novo' (Salazar regime).

The school's practices -- such as teacher self-training, cooperative evaluation and planning activities, a pedagogy based on day-to-day things, learning processes that required free expression and exploration, group interactions among peers and with adults, the development of pupils as intervenient and critical citizens encouraged to participate in a cooperative management of their school -- all these served as exercises in active democratic participation.

Making this work come true before 1974 requied headmasters and teachers to use some 'tricks.' This paper aims to show how they did it. The main sources are documents from the archives of the institution and oral testimonies by former headmasters and teachers, most of whom are still alive and can tell their own stories.

RIONDET, Xavier

Université de Lorraine
France

Session 6

DE LA CRITIQUE DE LA DÉGÉNÉRESCENCE DANS LA PENSÉE NATURISTE DE FREINET. L'ENFANCE DANS LES MAILLES DU POUVOIR

CRITICISM OF THE DEGENERATION IN THOUGHT NATURIST FREINET. CHILDHOOD IN THE MESHES OF POWER

Notre communication se propose d'étudier la pensée critique des pédagogues français Élise et Célestin Freinet à partir de la question du pouvoir et de l'enfance. Notre étude s'appuie sur un arrière-plan théorique foucaldien considérant le pouvoir comme un rapport de forces (et non une propriété) pouvant s'inscrire dans des dispositifs, en tant que ces derniers désignent des processus de captation de la vie et de subjectivation).
La critique des Freinet se cristallise dans les années 30 sur la question de la dégénérescence et sur les mécanismes de captation des individus par une forme de société économique et politique en plein essor, le capitalisme. Selon le raisonnement des Freinet, cette société capitaliste, aidée par le dogmatisme scientifique, coupe l'humanité de son milieu et l'oriente vers un mode de vie aliéné et aliénant, qui renvoie autant à des pratiques alimentaires, corporelles, qu'à des pratiques de loisirs. Cet arrière-plan est présent dans toute l'histoire des Freinet . La pensée Freinet, fortement influencée à la fois par le marxisme et par les milieux naturistes (Go, Riondet, 2013), envisage alors comment éviter à l'enfance d'entrer dans ces modes de vies. C'est ainsi qu'émerge la problématique de la santé naturelle, point nodal de la pensée pédagogique de Freinet . A partir d'archives départementales, privées, et parfois inédites (correspondances, revues, documents inédits, photographies), notre communication ambitionne de rendre visible les références en jeu (notamment médicales, biologiques et politiques) dans cette entreprise (Carrel, Vrocho et Carton), puis de rendre compte du système argumentatif développé (les pouvoirs capitalistes face à l'enfance) et, enfin, de décrire les influences de ce système sur les pratiques éducatives envisagées par les Freinet en direction de l'enfance (hydrothérapie, naturisme, eau électro-vibrée, oreille électronique).

RODRÍGUEZ, Lidia Mercedes

Universidad de Buenos Aires
Argentina

Session 8

EDUCACIÓN DE ADULTOS Y CONSTRUCCIÓN DE PODER. MOVIMIENTO OBRERO EN ARGENTINA (1890-1916)

Hacia fines del siglo XIX se consolidaba en la Argentina la creación del Estado Nacional bajo la hegemonía de la oligarquía agroexportadora, y con el sistema escolar como un pilar fundamental de ese proceso. En ese escenario surgieron alternativas pedagógicas gestadas por diversos actores sociales. Este trabajo analiza el rol fundamental que a la Educación de Adultos asignó el Movimiento Obrero en su estrategia de construcción de poder, en el período que abarca desde la Primera Federación Obrera (1890) y hasta el momento del primer presidente elegido por sufragio universal, H. Yrigoyen. (1916).
Según el primer Censo Nacional de Población (1869), el analfabetismo llegaba al 77% de la población adulta, y para 1914, había disminuido al 36%.
Desde el punto de vista teórico, el "adulto" de la "educación de adultos" es un "marginado educativo", muchas veces adolescente, joven o incluso niño-, que no logra cumplir la escolaridad considerada obligatoria por la legislación. Desde el punto de vista metodológico, de acuerdo con Ricoeur y de Certeau, se distinguen tres fases del proceso de investigación, imbricadas profundamente y no necesariamente cronológicas: 1) documental y de constitución de archivos; 2) la explicativa/comprensiva, de análisis del material; 3) la representativa, puesta en forma o escritutaria. El trabajo analiza en primer lugar los documentos de las organizaciones obreras, desde la Primera Federación de 1890, de tendencia predominancia socialista, hasta los Congresos de 1915, de predominancia anarquista. En todos ellos la educación de adultos estuvo fuertemente presente como uno de los principales medios de lucha. La instrucción tenía carácter estratégico, ya que posibilitaría la instalación de una cultura política moderna, desterrando el sistema de caudillismo y prebendas propio de la llamada "política criolla", contra la que el movimiento obrero luchará hasta bien entrado el siglo XX. Se estudian luego diversas experiencias. En primer lugar, del Partido Socialista que se constituye en la Argentina en 1896 y desarrolló una intensísima actividad cultural, creando Centros obreros y Bibliotecas en todo el país. Luego se analizan las experiencias anarquistas, quienes sostuvieron una red de escuelas y crearon La Liga de Educación Racionalista en 1912. También desarrollaban las experiencias llamadas de "lecturas comentadas", donde la tarea de enseñar era alternativamente ocupada por cada uno de los participantes. Para socialistas y anarquistas, la educación era una estrategia central en la construcción de poder obrero. Para los primeros, se vinculaba fuertemente con la comprensión racional de los procesos sociales. Comenzado el siglo XX, el Partido fue cediendo un lugar de enfrentamiento con el Estado, por uno de complementariedad. Ofreció a los trabajadores alternativas educativas de alfabetización, formación en

oficios, y otros servicios que el estado no alcanzaba a cumplir. El anarquismo en cambio conservó un lugar de mayor enfrentamiento. No reclamó la educación como derecho, sino que se opuso a la escuela y trabajó en construcción de una pedagogía libertaria: revalorizó saberes obreros, incluyo otros novedosos como por ejemplo, vinculados a la alimentación natural y la educación sexual, y propuso la supresión de la jerarquía entre educadores y educandos.

ROLDÁN VERA, Eugenia

Department of Educational Research, CINVESTAV
Mexico

Session 5

CORPORAL PUNISHMENT IN SCHOOLS IN NINETEENTH-CENTURY MEXICO

Foucauldian approaches to the history of education tend to accept that physical penalties in schools gradually disappeared from the early nineteenth century onwards when, in general terms, punishment was replaced by vigilance in state institutions such as schools and prisons, reflecting the displacement of a social regime of absolutist power by a regime of widespread capillary power (Foucault, 1975; Caruso & Dussel, 1999). While empirical historical research has shown the prevalence of corporal punishment over a long period of time (up to the present in some societies) (Mercurio, 1972), it has also shown that other forms of conforming / excluding misbehaved students were at least attempted to put in place and other forms of vigilance were enforced by means of new classroom arrangements (Hunter, 1994).

In this paper I will examine the relationship between corporal punishment at school and power from a more nuanced perspective and based on archival material. Taking the large-scale foucauldian framework as starting point, I will argue that the long-term process of transformation of power/knowledge regimes involved a transformation of the roles of the agents involved in determining who deserved physical punishment, of what kind, and who was to inflict it. I will examine discussions around the practice and possible abolition of corporal punishment in schools in mid-nineteenth century Mexico, showing that an important issue at stake was who had the power to decide over the body of the child, that is, who had the power to punish it and to determine the kind of punishment it deserved. My sources comprise a series of correspondence between different school authorities, school directors and teachers in the state of Michoacán over a course of 5 years after a decree of abolition of corporal punishment in schools was issued by the governor at the state (the decree caused such controversy that eventually had to be withdrawn). In my analysis I will explore the many aspects that were at stake in the discussion of corporal punishment at the time: changes in the conception of the body and subjectivity, changes in the notion of childhood, changes in school jurisdiction, and general transformations in the roles of state, church and family in the realm of education.

ROUK, Vadim

Tallinn University, Estonian Pedagogical Archives-Museum
Estonia

Session 8

POWER AND CURRICULUM: ESTONIAN CASE, 1987-1996, FROM THE TIMES OF TRANSITION TO ADAPTATION

Prior to World War II Estonia was an independent country and had its own national school curriculum. After World War II Estonia came under Soviet rule. This led to the imposition of a Soviet curriculum up to 1991. This paper explores the process of designing a new Estonian national curriculum during the years 1987 − 1996. It is grounded in social constructivist theory, which implies that changes in society would necessarily be reflected in curriculum planning. Why is history important in curriculum development? According Hilda Taba (1999:259), a US researcher of Estonian origin, "it is the task of progressive curriculum planning to extract from our heritage of knowledge, ideas, and thought".

Curriculum development can be analyzed at two levels - the state and school. At the state level, the curriculum has often been seen as an intervention into the school's life as Denis Lawton suggested already in (1978:53): "if the state says that education is compulsory then it has some responsibility to give some guidance in what should be included [in the curriculum]". Ivor Goodson (1995:7) also argues that "curriculum retains its power to serve as a litmus test of political intervention and intention". However, at the level of schooling curriculum development can be seen more in terms of "ideology, power and economic resources" (Apple 2004:47), along with the "relationship between educational, social and political change" (Simon 1985:22). The Estonian curriculum reform started during the period of "Perestroika" induced by Gorbachev in the USSR. Some similarities and differences in curriculum reforms which took place during the same period in Great Britain, Latvia and China will also be discussed.

At the school level, the paper reports on interviews made with curriculum scholars, designers, and teachers. The data is analysed from a qualitative perspective using Narrative Inquiry (see Clandinin&Connelly 1990). Thomas Popkewitz has stated that "the task of curriculum history is to explore changes over time in the knowledge and ideas that comprise the curriculum and to identify their impact on the social construction of educational events" (Franklin 1999:473, see also Popkewitz 1997). "It is the lineage of these curricular changes that, according to Popkewitz, constitutes the historic regulative or controlling role of the curriculum" (Ibid). Findings of the research reflect the Western curricular thinking and tradition, manifested in the Estonian Teacher's Congress in 1987 as the "curriculum presage", notion coined by the Australian curriculum scholar Murray Print (1993:25), for whom it is an "effective commencement point in any curriculum development". The paper analyzes these different stages of the history of curriculum development in Estonia.

RUBENE, Zanda; DAGA- KRŪMIŅA Evi; DINKA Ilze

The University of Latvia
Latvia

Session 8

INTERVENTION OF THE SOVIET IDEOLOGY IN THE CHILD`S ROOM (60 - 70IES OF THE 20TH CENTURY)

The present research studies the implications of totalitarian ideology on child's room during the 60-70 ties in the 20 century.

The totalitarian political regime in the Soviet Union alongside with the propaganda of ideology of socialism intervened in, and deformed the relationships between people which found it's reflection in the family and social life in general. The purpose of the ideology was to create a new progressive tendency with the aim of establishing a new type of family.

Family in the Soviet Union was considered as one of the main tools to achieve the targets set, as well as a further transmission of the ideas of socialism that were designed to promote the implementation of the desired ideals of education for unified communistic society. Family in developed socialism was considered as "basic cell", i.e, micromodel, that in daily life was subjected to the implementation of significant social tasks − the family members not only lived together and managed the household but were also responsible for social reproduction and correct upbringing of the young members of the socialist society. Thus, the ideology totally intervened family space, even if people did not acknowledge it's impact on their daily lives.

Even child's room reflected official ideological demands which were directed at the implementation of atheistic, non class, equal sex and society targets. Thus the child's room represented denial of private property and requirements of planned Soviet economy.

The style and methods of upbringing of a Soviet child was not a private choice of a family, but a collective, activity controlled and directed by the state with the aim of creating an identity of a "new type of a personality". Thus child's room became a reflection of the soviet ideology − as to it's arrangement, toys, discipline, daily activities, socialist taste, development of love of labour, as well as enhancement of collectivism and camaraderie.

Soviet regime entered the out fitting of child's room and upbringing through the officially accepted literature on pedagogical and practical advice and through the few censored media − TV and radio, who gave instructions as to the necessary furniture and toys required for the child's living space, as well as the desired taste and values concerning upbringing to form the ideologically "right" concepts and mindset.

The following questions were raised: whether and how the soviet ideological endeavours influenced human thinking and daily life in all levels and were they successful? How they were reflected in family relationships, putting the emphasis on the child's room? And whether and what effects the soviet ideology has imprinted in the minds and memories of the witnesses of the gone by days.

The sources of the research were soviet pedagogical literature and manuals of practical upbringing − advisors, as well as narrative interviews with "soviet children" - their memories in Soviet Latvia in 60-70ies of the 20th century.

SANCHIDRIAN, Carmen; ORTEGA Fátima

Universidad de Málaga
Spain

Session 4

EDUCATION AND POWER: TEACHER'S REPRESSION IN THE TEACHER TRAINING COLLEGES (SPAIN, 1936-1942)

Education and power is an endless subject and a polysemic couple. Nevertheless, when we study this subject in a dictatorship, a particular meaning can be found. Totalitarian regimes have always exerted a strict control over teachers to maintain their own survival. In every dictatorship, teachers from all levels, from elementary education to university, must help to consolidate the new structures and to keep the imposed order; to do so, they are obliged to reproduce the new ideology, and they are prevented from disseminate any idea that could delegitimize the regime. The Francoist regime was not going to be different to other totalitarian regimes. To dismantle the educational work of the Second Republic, the ideological purge of the different elements of the Republican education system was launched, from teachers to students, librarians, curriculum, methodology and text books. The professional purge was applied to all the civil workers with the aim of ensuring the adherence of the administrative bodies and it was an obvious form of repression. To overcome the purging process without a sanction became an indispensable prerequisite to regain a job or to access to public services. The purging process had to fulfil two functions: repressive-punitive, to ensure the dismantling of any leftist ideology, and preventive-coercive, difficult to quantify and qualify, but of enormous significance. Several studies about the repercussion of this repressive action over the primary and secondary teaching staff in different scope have been already published; however, there is still a long way. This paper begins with a review of the literature on Francoist teacher's purge. It suggested us that the Teacher Training Schools could have suffered a stronger control, especially if we consider their role in the educational system. Therefore, we shall now focus on this professional purge related to these teachers, that is to say, teachers who will have in their hands the ideology of the future primary teachers. We are looking for the personal file of each teacher and we have the first results after the Boletín Oficial del Estado, BOE (Official State Gazette) where all the resolutions were supposed to be published. The impact of this process on the teacher's staff was very powerful. This survey tends to contribute to the development of a national overview of the teachers' purge, including all kind of teachers. We can draw the tentative conclusion that primary teacher's educators suffered a stronger repression, although there are significant differences when variables like gender and professional standing are taken into account. This research is likely to lead to interesting results regarding a general process of repression that involves a strong mistruth and hostility toward the teachers. This paper has been elaborated thanks to the funding and academic support of the national research project "La depuración franquista del profesorado de las Escuelas", granted by the Ministerio de Ciencia e Innovación (MICINN), EDU2010-19255.

SANI, Filippo

University of Sassari
Italy

Session 2

LITTÉRATURE ROSE ET ÉDUCATION FÉMININE EN ITALIE DANS LA PREMIÈRE MOITIÉ DU XXÈME SIÈCLE/ ROMANCE NOVELS AND FEMALE EDUCATION IN ITALY IN THE EARLY 20TH CENTURY

En Italie comme ailleurs, les premières études sur le "roman rose" (letteratura rosa) s'insèrent dans le cadre de la sociologie de consommation et de la sociologie des médias qui s'est développée dans les années soixante et soixante-dix. Dès 1980, avec une étude de A. Faeti (Dacci questo veleno!), on reconnaît la disposition formative du "rose", même dans les versions transgressives. Le "rose", qui surgit et se développe depuis les années vingt, permet à un espace ludique exclusivement féminin d'émerger à l'intérieur de la tradition sentimentale du roman européen, née au XVIIIe siècle.

Depuis l'époque post-unitaire jusqu'aux changements culturels et anthropologiques des années soixante-dix du XXe siècle, au fur et à mesure que les processus éducatifs formels se dirigent vers une institutionnalisation plus explicite (scolarité obligatoire, augmentation de l'alphabétisation et de la fréquentation scolaire des femmes), on constitue un champ culturel spécifiquement féminin, fait de rituels, codes comportementaux et communicatifs, manifestations sentimentales. Entre les années 1870 et 1914, une nuée de femmes écrivains (Teresa De Gubernatis, la Marchesa Colombi, Emilia Nevers, Ida Baccini, Anna Vertua Gentile, Matilde Serao, Ida Alliaud, Mantea, Jolanda) écrit pour les femmes à la fois des traités de bonnes manières et d'étiquette et des romans d'amour. On forme une zone d'intégration aux savoirs scolaires féminins, dans laquelle la sensibilité féminine est perdante au profit de l'esprit de résignation face au mariage et à la famille.

Avec les années vingt, grâce à la naissance du "rose", cette zone d'intégration se transforme en zone de contradiction et de négociation: le "rose" comme figure de compromis. Le désir féminin n'y est pas mortifié, ni sublimé par la maternité, mais il est socialement accepté. Le "rose" est un produit de la culture et de la lecture de masse, de la forte spécialisation du marché éditorial et de l'organisation culturelle du XXe siècle qui émergent après la première guerre mondiale (Roccella, 1998; Cecchetti, 2011). Les premiers périodiques féminins, auxquels le "rose" est relié, naissent à ce moment-là. La femme écrivain est même journaliste pour périodiques féminins au sein desquels elle s'occupe parfois du courrier des lecteurs. Le "rose" est le résultat de la production industrielle de masse et de la sérialité, il représente le stade initial de la mise à profit du désir.

Or, dans le domaine du "rose" il y a beaucoup d'auteurs et de sensibilités différentes. On a choisi de traiter le sujet par catégories conceptuelles. D'un côté, le "rose" transgressif de l'époque fasciste (Mura et, plus tard, Liala), véritable anneau de liaison entre le plaisir dannunzien et les premières expérimentations de publicité et de consommation de masse;

de l'autre côté, le "rose" réaliste des années trente (Luciana Peverelli et Wanda Bontà), qui accentue l'aspect édifiant de la narration, en s'efforçant de développer l'oeuvre formative de l'école et de l'état fasciste. Dans ce cas, le "rose" est le résultat d'un horizon de sens où la maternité est consciente, désirante, patriotique, mais également modèle de femme au foyer moderne (comme cela est démontré par l'oeuvre de Lidia Morelli).

SELTENREICH, Yair

Tel Hai College
Israel

Session 6

POWER, SHREWDNESS AND TENACITY: THE INTRODUCTION OF RELIGIOUS EDUCATION INTO HEBREW SCHOOLS IN GALILEE MOSHAVOT IN THE 1920S

The paper will trace the ways in which a small, yet well-organized party, succeeded in changing the mainstream of education in a large rural region in Hebrew Palestine, and replace a secular program of education with a religious one.

Hebrew settlements in Galilee, moshavot, existed since the end of the nineteenth century and were from the beginning divided about the character of education: should it be modern or rather religious? At the first decades, the secularist issue seemed to prevail, due to a slow but steady secularization process.

Meanwhile, in the Zionist movement, also clearly secularist at its beginning, a religious faction, Hamizrahi, took shape and wisely turned its efforts to educational, rather than political, domain. Its main success came after World War I. Palestine was on the eve of becoming a British mandate, and it was understood that the Zionist movement should have full control on Jewish education in Palestine, under the auspices of the Zionist Educational Committee. It was at that moment that Hamizrahi, in a meticulously calculated way, maneuvered to obtain full autonomy for schools that would prefer religious program, while remaining a part of the Educational Committee.

The following years, the 1920s, stood under the sign of intensive struggles to convince as many settlements as was possible to prefer Hamizrahi program, thus empowering it politically inside the Zionist movement. Schools in Galilee moshavot seemed a desirable target. Being previously financed and administrated by a Jewish philanthropic society, they were transferred after the war to the Zionist Educational Committee. Being too small, the moshavot were endowed with a bastard 'mixed model', having a mixed program and a mixed staff. At that moment it seems the Mizrahi set up his mind for the total 'conquest' of those schools, as it appears through large documentation concerning the activities in various localities. Organized nuclei of religious farmers in each moshava, guided by Hamizrahi religious schoolmasters, undertook the organization of local 'popular' votes for the transfer of local schools under the responsibility of Hamizrahi. Several of the most dominant moshavot, though with no religious majority, opted until 1924 for Hamizrahi control, while the general Educational Committee reacted hesitantly and lost one secularist stronghold after another.

The paper will sketch the system of preplanned activities which took place in three moshavot. In Yavne'el, the old Talmud Torah was fused with the school, while local farmers' assembly promised tolerance and co-operation, a promise that was very short-lived. In Rosh Pina a tenacious activity of the supporters of religious education led to an extorted vote, followed

by violence and intimidations, where a transfer to Hamizrahi was decided. In Sedjera a personal ferocious campaign was led against the secularist school headmaster, followed by manipulation of the primitive community of Kurdish Jews, which was for decades despised and rejected from the local school, but cherished now that it could become a decisive force in the battle for Hamizrahi predominance.

SERINA-KARSKY, Fabienne

Université Paris 8 - Vincennes - Saint-Denis
France

Session 6

LE RÔLE DE L'ENSEIGNANT DANS L'EDUCATION NOUVELLE, UN RENVERSEMENT DU POUVOIR AU SEIN DE LA CLASSE /THE ROLE OF THE TEACHER IN NEW EDUCATION, A SHIFT IN POWER INSIDE THE CLASSROOM

Cette communication propose d'interroger la redistribution du pouvoir au sein de la classe à l'aune des principes édictés par les pédagogues de l'Education nouvelle. La révolution copernicienne annoncée par Claparède en 1905 introduit dans le domaine de l'école un nouveau paradigme, fondé sur une conception différente de l'enfant et du rôle de l'adulte éducateur, qui bouleverse l'ordre établi et renverse les relations d'enseignement-apprentissage au sein de la classe. Le maître, jusqu'alors détenteur d'un savoir qu'il impose aux élèves, est appelé à collaborer avec des enfants à qui il incombe désormais d'être « acteurs de leurs apprentissages ». Selon le mot de Cousinet, il « n' enseigne plus, mais renseigne », et de ce fait n'a plus besoin d'avoir recours à l'autorité extérieure pour faire régner l'ordre, celui-ci étant assuré par une «autorité intérieure librement consentie» (Chatelain, 1946). La tâche de l'adulte consiste dès lors à favoriser les milieux propres à satisfaire librement les besoins de l'enfant au fur et à mesure qu'il se développe, afin de servir l'éducation, envisagée comme une activité proprement enfantine. Nous nous attacherons tout d'abord à cerner la nouvelle posture de cet enseignant mis au service de l'élève à travers l'examen de textes fondateurs des principaux protagonistes (ici Claparède, Ferrière, Cousinet et Chatelain). Puis nous entrerons dans la classe afin d'y repérer, à travers des exemples concrets, les modalités pédagogiques mises en place pour organiser une alternative à la toute puissance d'un adulte gardien des connaissances. Nous aurons pour ce faire recours aux archives de la Maison des petits, l'école d'application de l'Institut Jean-Jacques Rousseau à Genève, ainsi qu'à la presse ancienne spécialisée à travers la revue de Cousinet, la Nouvelle éducation. Cette base historique nous conduira à interroger les limites d'un tel renversement du pouvoir à l'école, dès lors qu'on envisage de regarder au delà de la classe. En effet, une institution scolaire fédérée et organisée sur des bases différentes de l'Education nouvelle permet-elle l'existence en son sein d'expériences conduisant à une redéfinition du pouvoir de l'adulte, comme ce fut le cas avec les classes nouvelles françaises mises en place pour un temps après la seconde guerre mondiale (Savoye, 2010), ou bien les tolère-t-elles seulement à la marge, à l'instar des écoles nouvelles qui perdurent encore tant que bien que mal aujourd'hui en France ?

SHNER, Moshe

Oranim Academic College
Israel

Session 3

EDUCATORS IN THE ABYSSES OF HISTORY: TWO WAYS OF RESISTANCE

This presentation offers a comparative study of two Jewish educators, well-known figures before WWII, who responded differently to the same historical reality of terror and oppression and offered different avenues of resistance to brutal power. The first is the Polish-Jewish educator, podiatrist and children writer Henrick Goldsmith, known as Janusz Korczak. The second is the Jewish educator, writer and Hebrew and Yiddish poet, Yitzhak Katzenelson.

Korczak a person of the Polish culture, headed his orphanage in the dying Warsaw ghetto, for almost two years as an island of love and caring. On August 5th 1942 Korczak and the entire orphanage, 192 children, were sent to Treblinka. His ghetto diary opens a rare window to his struggle as a father to hundreds of children who face terrible reality and in the end death. He is an example of civil resistance lead by an educator through education.

Katzenelson − a leading educator in his family Hebrew education system in Lodz, Poland. Upon the German occupation the Katzenelson family escaped to Warsaw because he was listed among the city spiritual leadership who the Germans started to destroy. After months of silence among thousands of refugees Katzenelson was "adopted" by the "Dror" movement and became part of its educational network, especially as a teacher in its underground gymnasia, a leader of bible study meetings and poetry reading. His poetry expresses the agony, rage and call for revenge of the ghetto people. On April 1943 Katzenelson moved to the Aryan side of the city, fall into a German trap and was sent to Vittel concentration camp in France, where he wrote two of his most important pieces: the "Vittel Diary" and "The Song of the Murdered Jewish People". On April 1944 he was sent to Drancy and then to Auschwitz. Katzenelson is an example of a nationally minded educator who became a spiritual leader for the resistance movement.

Korczak, the universal philosopher and world known educator, and Katzenelson, the national poet and Zionist educator, shared the very same historical reality but reacted to it in totally different ways. Korczak was responsible for the lives of nearly two hundred children. Day to day bitter struggle to shelter them, feed them, warm them, educate them and keep their dignity in the face of the ghetto realities. At nights the alcohol − Korczak reveals in his diary - helped him to keep his spirit. Katzenelson entered the Warsaw ghetto with his wife and three sons. He was versed in Jewish culture and saw himself as an inseparable part of his people. He became the spokesman of his people's sorrows, anger, call for revenge. If Korczak was silent then Katzenelson was shouting, crying, cursing the oppressors, calling for revenge, expressing ultimate despair in the face of total destruction.

The opposing ways in which Korczak and Katzenelson have responded to their reality help us to explore questions of identity and models of educational leadership in days of crisis. It shade light on the potential roles of teachers in resistancing brutal power.

SILVA, Carlos

University of Lisbon
Portugal

Session 6

STRUGGLING FOR AN IDEA: THE LANCASTERIAN SYSTEM OF EDUCATION PROMOTED BY A PORTUGUESE TEACHER

From the theoretical point of view lined with other authors, I assume in this presentation the existence of an interface between the local and the global, concerning dissemination and circulation of pedagogical knowledge (Schriewer, 2001; Caruso, 2004; Carvalho and Ó, 2009). In other words, it doesn't seem to be legitimate to speak about educational standard models replica. Instead, we should talk about an active interpretation of those very models according to the social and cultural spaces and actors. Following that assumption, I will look at the international dissemination of the lancasterian teaching method or monitorial system of education during the first decades of the nineteenth century through the life of a single actor, precisely a monitorial school teacher. Doing so, something that I consider of epistemological relevance, the claim is that as knowledge travels and finds new users changes are occurring in its meaning (Morgan and Howlett, 2011). In this perspective, the educational knowledge is socially constructed in the sphere of communication networks, which are constituted as "communities of discourses", resulting from the interaction of various actors within the framework of power relations. The main argument here is the existence of room for the interpretation and negotiation of pedagogical knowledge, which can even result in unintended consequences. The structure of this presentation is as follows. Firstly, I shall begin by examining the social background in Madeira Island (Portugal) during the early nineteenth century, which made possible the diffusion of monitorial system of education, due particularly to the establishment of a very important English trader's community. Then, I will draw some biographical notes about a teacher born in Madeira Island − Alexandre Luís da Cunha (1803-1852) − who spent large part of his life fighting for the promotion of monitorial system of education as in his homeland as in the United States of America and Brazil, countries where he was exiled for political reasons (during the period of the absolutist restoration in Portugal). Finally, I will explain the role of Alexandre Luís da Cunha in the expansion of monitorial system of education, who assigns a different meaning to some educational facts that led the English invention of monitorial school. Concerning the sources, I gave the major importance to the Annual Report of the British and Foreign School Society, since this institution tutored the spread of monitorial education in the lancasterian version and was directly involved in the foundation of the first monitorial school in Madeira Island.

SIMOES, Regina Helena; BERTO, Rossianny Campos

Federal University of Espírito Santo
Brazil

Session 8

POWER, TEACHER TRAINING AND CONTROL IN PUBLIC INSTRUCTION REFORMS IN THE STATE OF ESPÍRITO SANTO (1908-1930)

In the beginning of the 20th century − following the instauration of the Republican regime in Brazil in 1889 − national and local governments have developed educational reforms in order to enforce citizenship and to control urban populations (CARVALHO, 1998). To those officials in power, the role of public instruction should combine citizens' preparation under Republican ideals and the control to be exercised over underprivileged segments of the population, perceived as unprepared and threatening to the new order. In such a scenario, education appeared essential to achieve social order and economic progress. Considering that educational reforms assumed different forms to attend specific needs in each one of the Brazilian states (NAGLE, 1974), this research seeks to understand public school reforms undertaken in the state of Espírito Santo between 1908 and 1930, as well as force relations exercised by political, social and economic powers in the attempt to combine citizenship and social control through educational policies. During this time, two reforms accounted for: a) the control and centralization of public school activities and teacher preparation programs, through the location of public offices inside the Normal School building (1908-1909) and; b) the development of models of schooling and teacher training programs based on pedagogical, technical and social issues (1928-1930). Official documents, local newspapers and school materials were sources used in this study. Readings of sources against the grain (BENJAMIN,1994), readings of documents' hors-texte and force relations surrounding sources' production (GINZBURG, 2002) remained key to understand ways of governmental powers exercised in the attempt to model schooling and teaching in Espírito Santo, as well as its implications to promote change and control. It is observed that the first reform mixes the so called scientific persuasion − as it presents the analytic method to be applied in schools − and coercion exercised over the work and lives of the teachers. For example, this coercion can be seen in the official report presented by the inspector of public instruction (ESPÍRITO SANTO, 1909) in which 4 out of 40 pages were used to explain the dismissal of one teacher who had been accused of inappropriate conduct and her persistent appeals to prove innocence. The local press took sides either to defend the teacher or to support the inspector, who was also supported by the state president. The second reform was proposed by a group of young officials who sought modernization through teacher training and strong propaganda to advertise the excellence of Active School. This same group was overthrow by revolutionary power in 1930. It can be argued that the two reforms speak of an inextricably linked chain of powers: official power to change education, the power of scientific knowledge to change schools and the power of schools to change individuals and society. As teachers constituted potentially privileged connecting links in this chain, it seems forceful to interrogate powers apparently invested in them and in school methods, as opposed to the exercise of the teaching profession under working conditions that are no match to that designated task.

SOBE, Noah

Loyola University Chicago
USA

Session 4

EMPOWERING THE INTEREST OF THE CHILD: AFFECT AND ATTENTION IN THE EARLY 20TH CENTURY PROGRESSIVE CLASSROOM

The child's interests were a key concern of early-20th-century progressive (or new) pedagogy. Interests played a pivotal role in self-directed learning and in enabling the subtle alchemy of guidance and instruction that promised to make progressive education liberating and a significant departure from schooling to-date. Some historians who research the history of education in this period themselves adopt a classic liberal view of power which holds that personal freedoms expand in the absence of restraints and restrictions − much as Dewey held that children and youth became more free with progressive education methods that made their interests the driving force in educational situations. Other historians turn more readily to critical theory traditions and consider many of education's promises of freedom through self-direction and self-discipline to be illusions that mask operations of coercion and control. How historians think about the workings, presences and absences of "power" has great bearing on how we study and interpret the educational past. In this paper I propose that it can be useful for historians of education to pay careful attention to "affect" − i.e. to focus on how human bodies are affected and how they affect others. There is a messiness to schooling where control and freedoms seem to march hand-in-hand with outcomes dramatically contingent and even elusive if not impossible to ascertain with certainty. Affect theory, as developed by a set of cultural studies scholars such as Brian Massumi, Eve Kosofsky Sedgewick, Patricia Clough, and others, offers some useful tools for writing histories of pedagogy and educational situations, particularly their profoundly intersubjective, social dimensions. This paper focuses specifically on accounts of progressive education classrooms in the US from the first two decades of the 20th century. My aim is to understand the affective dimension of the "child's interests" and the importance they played in progressive education theory and practice. My research to-date leads me to conclude that children's attentiveness (their so-called "powers" of attention) was a key object of concern in early-20th-century progressive pedagogy and was intricately woven together with progressive educators' thinking and acting in relation to children's "interests."

SOHMA, Shinichi

Hiroshima Shudo University
Japan

Session 6

POWER AND EDUCATION ACCORDING TO J. A. COMENIUS

This presentation discusses the relationship between power and education as explored by Johannes Amos Comenius (1592-1670). Generally, there are two types of approaches taken toward the relationship between power and education in educational study: One is an approach toward the relationship between political power and education. The second approach is oriented toward the power possessed in education. Such a perception is employed with particular regard to the lack of reflection over the political nature inherently embedded in education. Indeed, it is certain that the former approach is based on an implicit assumption that views education as a nonpolitical behavior. Particularly, Michel Foucault offered a suggestion for the historical discussion of the relationship between power and education, asserting that such relationship was facilitated by the process in which the bio-power, through the modernization of society, was able to penetrate the respective fields of education and welfare. This presentation is intended to contribute to discussion of the relationship between power and education through analysis of the texts by Comenius. In the early modern period, Comenius and other thinkers debated the necessity of a public school system, and consequently their historical period is pivotal in the history of power and education. Comenius, due in part to his design of a public school system, has been favorably depicted in textbooks on the history of education. However, there was a prominence of accusations in regard to the "social malady caused by schooling," and consequently there was increasing objection to Comenius' proclaimed idea of providing education for all. In the educational study (clearly influenced by Foucault), Comenius' idea of education was viewed as an ideology that sought to form a subject, being subject to power. It is inappropriate, however, to position Comenius' concept of education based on minor fragments of his expressions. Comenius, in the latter part of his life, offered the motto "Absit violentia rebus, omnia sponte fluant" ("Were violence absent, all things would flow spontaneously") on the front covers of his books. The motto has been interpreted to mean that any external impediment to education should be restricted as much as possible. However, according to the twentieth-century Czech philosopher Jan Patočka, Comenius' motto should not merely be interpreted to mean that "all the cramming opposes to comfort, and the cramming and mechanical hard work are ineffective." (Patočka, 1981. S.448) Instead, Patočka suggests that Comenius might not have employed "soft education." Comenius was discussing the power that would enable learners to act spontaneously. It is equally evident, given his religious background, that he paid considerable attention to the receptiveness of learners who accepted power from the outside.

SOLODYANKINA, Olga

Cherepovets State University
Russia

Session 7

POWER AND FOREIGN TUTORS: GOVERNESSES IN THE RUSSIAN EMPIRE DURING THE REIGN OF NICHOLAS I

The importance of education of nobility and dependence of the final results from the quality of teachers was realized by the Russian authorities. It was a home education, which was very difficult to check over, especially when home education and bringing-up was carried out by tutors, governesses, and home teachers, the significant part of whom was foreigners. Only a new minister of Public Education, Sergey Uvarov, was able to check over this important sphere of life. During 1830-1840-th new normative documents were adopted, and special legislative registration of position of the home teachers was accepted. There is a complex of sources in the Russian State Historical Archives in St.-Petersburg, Central State Historical Archives of St.-Petersburg, and Central Historical Archives of Moscow which allowed studying the theme of this research paper. The key methodology of this paper based upon Michel Foucault' idea that power controls knowledge, and Pierre Bourdieu' terminologies such as social, cultural, and symbolic capital. According to the law, the potential home teachers, tutors and governesses passed exams in the special committee at one of the Russian universities, confirming level of their knowledge and erudition. They also had to present the document from the Russian diplomatic mission in their home country. It was a sort of their loyalty certificate. Having passed exams successfully and paid the duty, foreigners signed a loyalty oath and gave an official promise not to influence on their Russian pupils in a case of different religion. During their service at private houses, home teachers, governesses, and tutors were under the control of Ministry of Public Education. They had to inform about any changing of their position. Every year all the tutors, governesses, and home teachers collected the package of the documents confirming the results of their activity during the last year. They had to report about their lessons, subjects, textbooks and present approving letters from their masters. The problem of "absorption" of home education by public one, according to S.S.Uvarov's opinion, was solved by 1843. «Absorption» did not mean a full disappearance. Home teachers' activity had been taken under the strong state control. As a result, the number of foreign tutors and teachers was reduced. However, all these measures seemed to be insufficient after the beginning of a new revolution wave in Europe in 1848. The arrival of any new potential teachers was forbidden. According to the law, parents had to bring-up their children of the teen-ages only in the territory of the Russian Empire. Foreign tutors and governesses were not able to return to Russia after travelling with their masters and pupils abroad. As a matter of fact, foreign tutors, governesses, and teachers were urged on to acceptance of Russian citizenship. Only in this case they might to receive some social guarantees. In the official certificates of that time we can see a new definition - «a foreigner by origin, now Russian citizenship».

SOMMEREY, Constance

Maastricht University
The Netherlands

Session 5

TEACHING CREATION. HOW POWER STRUGGLES OVER EVOLUTION AND EDUCATION IN GERMANY SHAPED PRESENTATIONS OF EVOLUTION IN WEIMAR SCHOOL BOOKS

When Darwin's On the Origin of Species (1859) entered Germany, it rapidly spawned controversies over evolution and its relation to religion and education. It was especially zoologist and Germany's leading proponent of evolution Ernst Haeckel (1834-1919) who questioned the monopoly of religion on the teaching of the meaning of life. Evolution, for him, was a worthwhile substitute for religious, dualistic accounts of creation. This belief was articulated in his monist philosophy which postulated a materialist holism in which matter and spirit were united in one organic substance (Haeckel, 1868). Whereas the strident evolutionist Haeckel therefore called for a prompt abolishment of religion in school curricula and its replacement by evolution, the church and conservatives were appalled by such a heretic idea; schools were to equip children and adolescents with a Christian moral backbone, not to convert them into materialist atheists who seek the meaning of life in science (Blumberg, 1977). Whereas scientists as Haeckel could not be prevented from publishing their ideas, the German ministry of education found a way to halt a further spreading of evolutionary thinking: they exercised their power and banned biology as a school subject from secondary education in 1882 (Trommer, 1990; Daum, 2002). Although the ban on biology was lifted in 1908, it still took 20 more years until biology became a mandatory subject in schools. When the Weimar ministry of education declared biology education an integral part of the curriculum in 1925, school book authors had to choose how to rhetorically present this socially and politically sensitive topic. Should evolution be presented as a mere hypothesis, a scientific fact or a scientific alternative to religious accounts of creation? Whereas some authors contented themselves with presenting isolated evolutionary facts, others saw the need to causally conjoin these facts as to present an all-encompassing theory of life. I argue that the enduring juxtaposition of evolution and religion in Germany had culminated in their incommensurability. If evolution were to be convincing, it concurrently had to surrogate the biblical version of creation. This paper illustrates how school book authors therefore often appropriated Haeckel's spiritual rhetoric of a scientific Genesis in their attempts to persuade adolescent students into accepting evolution.

STIKUTE, Elita; KAĻĶE, Baiba

University of Latvia
Latvia

Session 3

LITERATURE AT SCHOOL SUBJECTED TO SOVIET IDEOLOGY IN THE 1940s - 1950s

In the 1940s, due to the incorporation of Latvia into the USSR, rearrangements in education system began and were reflected in all the fields and at all the levels: in selecting the content of teaching, curricula, teaching aids and supplementary aids, their choice and preparation, aims of teaching, methods and forms, and the the teacher-student activity at the lesson. Radical rearrangements also began in literature as a school subject. In the 40ies-50ies of the 20th century, arts including literature developed under the conditions of intensified brainwashing which was determined by class and party-based principles. The method of positivism dominated in literary theory (and in literature as a school subject) according to which literature was treated as the reflection of existence. It became the basis for vulgar sociological approach as a result of which the writer's personality, his/her contribution to literature was evaluated depending on his/her class identity and views about the significance of social conditions in man's life. The above-mentioned factors influenced the study content of literature (authors' ideological compliance/incompliance with the soviet spirit). The authors whose life story and literary works did not comply with the soviet thinking were completely ousted out of literature programmes and school books (the works of E. Virza, A. Grīns, Z. Mauriņa). They were replaced by the campaigning authors like V. Lācis, A. Upītis, A. Sakse, A. Grigulis and J. Vanags. The literary work of Rainis and J. Sudrabkalns were interpreted according to the dogmas of the ruling ideology. Soviet didactics was based on Marxist-Leninist teaching about an all-round development of an individual and the theory of dialectical materialism. At school it was impossible to avoid vulgar sociological approach where one-sided and limited interpretation of literature dominated in the content, thus deforming the essence of literary work. "Correctness" of the content and perception of literary work prevailed in literature teaching, artistic value was ignored. Socialist realism was recognized as the ruling literary method and it was stated that writers as "the engineers of people's souls" (J. Stalin) "lacked burning activity". According to the theory of positivism literary works in the soviet period were viewed as ones dependent on definite circumstances. Students were taught the concepts of proletarian internationalism and socialist patriotism as well as the moral principles of the Communist Party, namely, infinite confidence in the ideas of communism and love of the socialist motherland and other socialist countries that would encourage students to express their conclusions about the benefits of soviet life and the socialist system, feel proud of their soviet motherland, and be happy about the brightness of their lives, that would eliminate past contradictions and educate genuine soviet people ready to work and fight for their motherland. Non-conflict theory was prevalent in literature; the biographies of writers were distorted and altered by adapting them to the soviet ideology and by weeding out anything

that was unacceptable or inadequate to the system. During the Soviet period literature as a school subject became a useful ideological weapon in the hands of the state authority and ideological educational work was especially emphasized in its content. It was essential to „correctly" instruct and educate the student so that he/she could notice the values required for the Soviet regime in literary works.

STOLK, Vincent

University for Humanistics
The Netherlands

Session 6

BETWEEN CHILDREN'S AUTONOMY AND TEACHER INFLUENCE: THE CASE OF DUTCH HUMANIST EDUCATORS IN THE 1960S

This paper deals with the classical tension field between child-centered education and teacher-centered education (e.g. Litt 1927). In the child-centered view, the autonomy of the child is put central in its development. In the teacher-centered view, the teacher knows what is good for the child and intentionally influences the child towards his or her views. Put differently, in the power relationship between child and educator the child is dominant in the child-centered view and the teacher in the teacher-centered view.
This tension field is also present within humanistic education. Aloni (2007) describes four approaches to humanistic education: the classical, romantic, existential and radical-critical. The romantic and existential approach are very clear on the rights of the child to freely shape its own existence. The classical and the radical-critical approach have more explicit formulated pedagogical goals in order to realize a humane society. These goals imply that the educator should use a certain level of authority or power to educate the child towards what he or she believes to be good. My PhD-research includes three case-studies on how humanistic educators in the Netherlands act within this tension-field. The first two are about the freethinkers and anarchist movement around 1860 en 1920 (e.g. Stolk 2012). This paper deals with the third case study, which is about the Humanistisch Verbond (humanistic union) in the 1960s. The Humanstisch Verbond was established in 1946 and can best be described as a non-religious national church community, with departments across the country. Its objective was to free non-religious citizens of their nihilism, which according to humanists had led to the atrocities of World War II, and help them develop a life stance that gave meaning, direction and values in life.
Humanists used education, in the 1960s specific their secondary school program of 'Humanistic formative education', to help children forming their own life stance. This paper focuses on the question how humanists realized this education with respect to the autonomy of the child and with minimizing the influence of the teacher. The question is put into the broader cultural context of academic and religious discourses on existential education. After World War II, educationalists distanced themselves more and more from normative pedagogy and wanted to enable children to make existential choices for themselves (Veugelers 2003). This fitted in a broader cultural process, which cumulated in the anti-authoritative 1960s (Kennedy 1995). This paper asks the question how these developments influenced the power relationship between child and teacher in Humanistic formative education, in comparison with other types of existential or religious education. Based on humanistic archival resources and an in-depth analysis of academic, religious and humanistic pedagogical journals, this paper thus researches the aspect of power in

Humanistic formative education in the sixties in order to acquire more insight into how child-centered existential education, humanistic as well as religious, functions in relation to children's autonomy and teacher influence in the specific cultural context of growing anti-authoritarism.

STONKUVIENĖ, Irena

Vilnius University
Lithuania

Session 6

WHAT DID IT MEAN TO BE A PIONEER?

Children organisations may be investigated as a unique socio-cultural formation, which enables unfolding of children‘s communication and collaboration needs. Children organisations may be approached as one of the main institutions of education. However, during the period of 1940 -1990 children organisations performed an important role in political education system all over the Soviet Union (as well as in Lithuanian SSR). An important link in this system was the Young Pioneer Organization, also Vladimir Lenin All-Union Pioneer Organization. It was the most mass communist organisation for 10-15 year old children in the 20th century. But the history of Pioneer Organization in Lithuania has been underinvestigated. The facts about the activities, rituals and most characteristic attributes of pioneers are more frequently found on the websites for collectors rather than in scientific publications. On the one hand, what is just a mere object for collecting in the Western world (in a form of young pioneer’s red neck scarf, soviet postcard or book) has been a part of the history in Lithuania, which is referred to again and again. This reference is of varied nature: sometimes it contains pain and sometimes nostalgia may be clearly noticed. On the other hand, a big number of people perceive this not as ‘plain’ history but as years of their childhood. Therefore their belonging to children organisations at that time may be evaluated from different perspectives. According to Leontjeva, the outcome is different analysing belonging to pioneer organisation as a certain collective experience and describing experience of children, who saw pioneer organisation not as ‘a totalitarian monster’ but rather a community, where they spent their childhood peacefully, free from serious conflicts or hesitations.

On the basis of the historic sources, scientific literature and remembrances of former pioneers (method of qualitative interview) the presentation makes an attempt to reveal as broad variety of pioneers’ daily routine aspects as possible, i.e., the daily life, which embraced manoeuvring between ideology and pedagogy, common sense and absurd as well as between painful experiences and humour.

ŠUŠTAR, Branko

Slovenian School Museum
Slovenia

Session 2

SCHOOLING OF INTELLECTUAL CLASSES IN THE SOUTH OF HABSBURG EMIPRE AND SLOVENIAN NATIONAL DEVELOPMENT BEFORE WW1

This paper will examine the influence of power of education and formation of intellectual classes in six provinces populated with Slovenes in the south of multiethnic Habsburg Empire on the basis of literature, archives and statistical sources and memories. The result will be historical overview of the major influences on the development of schooling of intellectual classes and the estimation the percentage of the graduates. In ethnic formation of the Slovenes, the intellectual classes played and important role since the end of 18th century. The social strata of middle class intellectuals, which was becoming the carrier and the designer of Slovenian national movement in the 2nd half of the 19th century, was mostly being formed through schools. The intellectual classes were composed of high school pupils - also from secondary modern schools (Germ.: Bürgerschule), colleges of education and other secondary schools - as well as from the students on theological schools in homeland and in the universities across the Monarchy. Despite the big differences in social status between the secondary school professions (for example primary school teachers, clerks) and the professions that required college or university education (priests, physicians, advocates, grammar school teacher / gymnasium professors, higher clerks), all were a part of nationally differently oriented intellectual classes in Slovenian lands.

The supporters of national movement were well aware of the contribution of Slovene-oriented intelligence to the development of the nation. The absence of Slovene University before 1919 might have directed a lot of practical intellectual energy towards more and more popular primary school, which enabled the cultural and economic development of the countryside and the increase of general literacy. Until the WW1, the Slovenes became a completely developed cultural nation with national and cultural institutions, press and formed language. Relatively well-developed primary schools (in 1910: 85,5% Slovenes were already literate) enabled further education and rich societal organization. Slovenian pupils had to master the classes in German already in primary school in order to be able to continue their schooling at gymnasiums (grammar schools).

Before 1918 the Slovenes mainly studied at University in Vienna and Graz, and later also in Prague, some even in Krakow. In home lands, Slovene students could only go to diocesan theology schools. Austrian universities and other colleges were attended by less than 400 Slovene students per year until the end of the 80ies of the 19th century. Then the number of students grew on a yearly basis and just before WW1 there were 926 students. They were mostly theologians and jurists. Most students were entering the liberal student societies, which were striving for national movement without religious background; however, around

1900 there were also student societies with catholic orientation. After ideal and political separation of spirits, also the circle of Slovene laic catholic intellectuals was spreading, and the clergy was influential also in cultural, economic and politic fields.

As for national orientation, the students mainly stayed open for Slovene national movement, and also enthusiastic for Slavic cooperation, national-radical direction (after 1896) even considered working for the nation as their main task. Different orientations also formed different student societies. When encountering the German culture and facing the backwardness and narrowness of home conditions, some students even passed on to the German side and were reproached traitors of the nation. We also know different changes and passing of students and educated elite from liberal and German standpoints to the Slovenian side.

Next of college studies, also attending the technical schools, merchant schools, artisan (technical) schools, girl secondary schools, a graduation from gymnasium as well as from modern school enabled to find a good job, even one with social influence at least in the local environment. At first rare educated people were joined by more and more high school and college graduates after the end of the 19th century, who had a big impact on the faster cultural and economic development of Slovenes.

TABACCHI, Elena

University of Florence
Italia

Session 7

THE KING'S TREE: CONFLICTING CELEBRATIONS OF POWER IN THE FIRST ARBOR DAY IN ITALY (1899)

In October 1899 in Italy, thousands of school kids celebrated their first Arbor Day by planting trees in a green space and by attending a public ceremonies involving civic and school authorities. Few years later the government proclaimed the national Arbor Day (1902), which is still celebrated by Italian pupils today as well as by millions of people in more than thirty countries. But behind this long-standing tradition, the origins of the Arbor Day in Italy still remains a grey area in research.

This paper aims to explore the legitimation of monarchic power and cultural hegemony within the construction of the first Arbor Day celebrations (or so-called in Italian "Festa degli alberi") organized for public school children in 1899. Although the national scale remains a central paradigm, my research weaves together both the transnational and the local frameworks of analysis that may provide a better understanding of some issues, such as the representations of power and the nationalisation of Italians via public school system. This focus identifies weaknesses and strengths in the construction of consensus around the Savoia's monarchy, according to Gramsci's notion of cultural hegemony, in a period of increasing social conflictuality which led to the king's assassination in 1900. In the first part, I will try to explain the political and cultural conditions which allowed the transnational diffusion of the Arbor Day (invented by the politician and agronomist J. Sterling Morton in Nebraska in 1872) and, more specifically, its success in fin-de-siècle Italy. I will also consider the political meanings that the minister of public education, Guido Baccelli, tried to associate to the celebration.

In the second part, I will focus on the the local dimension of the Arbor Day's celebrations, trying to outline and compare the variety of controversial political messages supported by local stakeholders. Although the Arbor Day celebration has clearly been intended as part of a wider project aimed to nationalize the youth and to enforce the devotion to the monarchy, the local celebrations show the presence of alternative claims: depicted in the capital Rome as a symbol of the strength of the king Umberto I, the tree is celebrated in Foggia (in the Puglia region) as the lively symbol of the French Revolution and the Uprising of the 1848, and so on.

In the third part, this paper looks at discourses and practices concerned with the "Festa degli alberi" exploring how the relationship among man, nature and power has been presented.

The research draws upon mostly primary sources concerned with the first celebration of the Arbor Day, collected by the Minister of public education in 1899 and still conserved by the Archivio Centrale dello Stato in Rome. They include local newspapers' articles, public speeches, poems pronounced by school and civil authorities, but also private letters addressed to the Minister Guido Baccelli.

TEIXEIRA, Anabela; PINTASSILGO, Joaquim

Museums of the University of Lisbon
Portugal

Session 7

BETWEEN THE CONTROL OF TEACHING WORK AND THE CONSTRUCTION OF AN AUTONOMOUS DISCOURSE: THE REPORTS OF MATHEMATICS TEACHERS IN SECONDARY EDUCATION (PORTUGAL, MID-TWENTIETH CENTURY)

The process of building the teaching profession has brought, as one of its consequences, the placement of teachers under the custody of the state, with the historical ambivalence resulting from this situation. The work of teachers was developed in permanence under the sign of an always limited and relative autonomy. If that was visible throughout the entire professionalization process, it became more visible under authoritarian New State (Estado Novo). During this period, the State sought to control, at all times, the work of teachers, the public expression of their ideas and even the everyday dimension of its existence. That control was expressed, among other ways, through the attempt to regulate the pedagogical foundations, instructional options, professional obligations and rules of conduct to be followed in the teaching practice. The teacher was thus placed in the position of a professional designed to serve the State. Centerpieces of this process were Reform and Statute of Portuguese high school published in 1947. Following the reform, a generalization of the obligation to produce annual reports of the respective teaching activity took place. Only effective teachers were exempted from that requirement. Most of the reports were written between the late 40s and early 60s of the twentieth century. The reports were sent to the inspection of secondary education. The deans of the colleges often put their comments on them. Reports embodied a strategy of control over the work of teachers. However, they express also the willingness to build an autonomous speech on the grounds of pedagogy and didactics by some of the teachers who produced these discourses. We will analyze, in this paper, a selected set of reports produced by math teachers, among about three hundred who are in the Historical Archives of the Ministry of Education and Science related to this teaching group. We will use this opportunity to reflect on the greater or lesser conformity between the officially prescribed practices, such as those included in the 1948 program guidelines, and practices reported by teachers, taking into consideration the character of the reports and the limitations arising from the context of production of these discourses.

TRASBERG, Karmen

University of Tartu
Estonia

Session 6

INTERGROUP EDUCATION IN POST WWII AS A POWERFUL REFORMIST MOVEMENT IN USA

Project "Intergroup Education in Cooperating Schools" was an educational reform movement in the U.S. that attempted to bring issues of intolerance and discrimination into school and colleges during the post WWII era. Project initially and primarily evinced changes in traditional power relationships through its emphasis on the authentic involvement of teachers in the creation of school curricula.

Using source critical approach, the paper is focusing on the main aspirations and outcomes of the project. The objectives of the paper are:

(1) To discuss about central role of Hilda Taba in managing the project from 1945-1951. Like multiculturalists today, the project director Hilda Taba embraced calls for educators to develop students' empathy toward the perspectives of different cultures and appreciation of their richness. To help students overcome social divisions and engage meaningfully in the activities of citizenship, Taba synthesized Kurt Lewin's pioneering research on democratic group dynamics, Piaget's constructivist theory of learning, and Dewey's progressivism's attentiveness to the intersection of learning and democratic life.

(2) To analyze the methods of the project, particularly causal acknowledgement of action research, a topic that becomes trendy decades later. A special highlight will be given to the idea that the project began and proceeded under the assumption that no intergroup education curricula could exist without teachers. This fundamentally different concept placed participating teachers on equal ground with the reformers involved in the creation of the project. Rather than treating teachers as obstacles to or targets of educational change, the project allowed teachers' lives and experiences to have meaning for the reform and the reform process.

(3) To describe the reasons why the intergroup education movement and its related reform failed to become institutionalized within most U.S. educational institutions.

Anlyses will be based on sources, written by project leaders (Taba, Van Til 1945, Taba 1947, Taba, Elkins 1950 and contemporary ideas of Banks 2001, Middaugh & Perlstein 2005 and Sevier 2008.

UNGUREANU, Ioana

Université de Rouen, Université de Picardie, Laboratoire CAREF
France

Session 2

L'EXPRESSION DU POUVOIR DANS L'ANACHRONISME CONCEPTUEL UTILISE DANS LA RÉCEPTION DE L'ŒUVRE PÉDAGOGIQUE DE COMENIUS. L'ANACHRONISME CONCEPTUEL CONSEQUENCE D'UNE LECTURE ORIENTÉE / THE POWER OF THE READER IN THE RECEPTION OF PEDAGOGICAL WORKS OF COMENIUS. FOR A THEORY OF RECEPTION IN EDUCATION

La lecture, comme acte créateur accompli par le lecteur, met en valeur le rôle du lecteur comme créateur de sens pour une œuvre pédagogique. En dehors du sens intrinsèque de l'œuvre, à travers la réception et la transmission de son opinion, le lecteur crée un nouveau sens et dans cette perspective, il convient de s'interroger sur l'effet produit par le lecteur. Une œuvre pédagogique ou littéraire n'existerait pas sans son public. Le premier rôle de ce public est d'accueillir l'œuvre, et la manière dont il l'accueille va influencer l'évolution ultérieure de l'œuvre elle-même. Il est rare qu'une œuvre se présente comme une nouveauté absolue, et l'œuvre comménienne ne faisait pas exception à cette règle lorsqu'elle a été publiée. En s'inspirant d'autres œuvres qui, dans le même genre, se préoccupaient de la question éducative. Dès ses premières publications, Comenius a rencontré un public, déjà formé et en attente par rapport aux ouvrages en question. Nous ne pouvons pas postuler que le lecteur est ignorant, qu'il fait une découverte totale lorsqu'il lit un ouvrage. Nous suivons en la matière la thèse de J. H. Jauss qui affirme qu'une œuvre va répondre à un horizon d'attente du lecteur. Dans cette perspective, l'œuvre et le lecteur entretiennent une relation complexe caractérisée par le dynamisme et la construction dans laquelle une relation de pouvoir et/ou de soumission peut s'exprimer. La critique et l'interprétation tentent de comprendre l'œuvre et dans cette perspective, l'acte de lecture évoque la question de l'interprétation du texte et des analyses plurielles dont elle découle. Produit du XIXe siècle, la critique passe du salon à la critique spontanée : celle du simple lecteur ; dans l'institution universitaire et se transforme en une critique spécialisée : celle des professeurs et des journalistes (Thibaudet1, 1930, p. 7-11). Umberto Eco insiste sur le rôle de ces critiques dans le « remplissage des blancs » qui sont définis comme les règles de lectures. Le lecteur n'est pas « capable d'ouvrir le dictionnaire à chaque mot qu'il rencontre […] pour reconnaître la fonction réciproque des termes dans le contexte de la phrase ». Il fait appel à ses connaissances afin de remplir ces espaces blancs, les interstices, dont l'auteur prévoyait qu'ils seraient remplis. C'est à ce moment que la relation entre le lecteur et l'œuvre peut se transformer dans une relation de pouvoir, car à ce moment, les représentations, les idées et les ressentis des lecteurs vont influencer le déchiffrage de l'œuvre pédagogique. Dans notre présentation, nous essayerons d'interroger cette relation de pouvoir qui s'établit entre le lecteur et l'œuvre pédagogique comménienne dans le processus de lecture et ensuite dans celui de réception.

URBAN, Wayne; SMITH, Marybeth

University of Alabama
USA

Session 7

PRESIDENTIAL POWER, ITS USES AND ABUSES: JAMES BRYANT CONANT, HARVARD UNIVERSITY, AND NAZI GERMANY IN THE 1930s

This paper explores the historical accounts of the actions of Harvard University President (1922-1952) James Bryant Conant, in relation to Nazi Germany and German universities in the 1930s. It seeks specifically to evaluate the contention of historian Stepeh H. Norwood, author of The Third Reich in the Ivory Tower, published by Cambridge University Press in 2009. Briefly, Norwood charges that the Conanat administration at Harvard "ignored numerous opportunities to take a principled stand against the Hitler regime and its anti-Semitic outrages and contributed to Nazi Germany's efforts to improve its image in the West" (p. 36). The paper will consider Conant's actions in relation to Nazi Germany, especially his interactions with Nazi official and Harvard alumnus Ernst Hansfstaengl on the occasion of the Harvard bi-centennial;celebration in 1936. It will consider Conant's actions in terms of his scientific background and orientations, actions taken by other university administrators in relation to Nazis and Nazism, and the larger political climate surrounding US-Nazi relations in the mid-1930s. It seeks to compare and contrast the ciews of Norwood with other historians on the topic of Conant's views on Nazi Germany and anti-Semitism. Conant's own explanations of his actions, at the time and in his published memoir in 1970, will be explored and the historical interpretations of his explanataions will be evaluated. The effort here is to explain Conant's actions as completely as possible and, in that process, to address the adequacy, or inadequacy, of Norwood's indictment. The paper speaks to the conference theme of Power and Educational Policy by addressing the issue of the powerr of the president of the foremost university in the United States, Harvard University, in both US domestic and international affairs. The paper also addresses the issue of proper historical interpreations of presidential power and actions, and thus related to the theme of Power and Educational Research Methodology.

VACHAROGLOU, Efstratios; BUONOVAS Yannis

Aristotle University of Thessaloniki
Greece

Session 1

"CONCERNING THE DEBTS OF MALE AND FEMALE TEACHERS": EXPECTATIONS AND REQUIREMENTS OF THE STATE IN THE ROLE OF TEACHERS IN GREECE IN THE 19TH CENTURY.

The state requires schools to deliver not only basic education ; but create good and virtuous citizens. ;(Circular Ministry of Ecclesiastical Affairs and Public Instruction, 10 January 1856). Teachers' work in the 19th century involved the Greek state and Local Authorities (communities) who hold the responsibility for the operation of schools. The expectations and requirements of the stakeholders and the state are recorded at first source. The Legislation, Circulars of the Ministry of Education include provisions in their direct or indirect references to the role of teachers and identify educational, teaching and social obligations in detail right up to the regulation of their behavior. The introduction of Compulsory Education to the Law of 1834 in Greece on the one hand and, on the other hand, the dominant ideology of the need to diversify the education of boys and girls, creating an increased need for teachers of both sexes and that necessitated the need of the participation of women in the teaching profession. One of the reasons that the teaching is accepted as purely "female profession" is the fact that the state provides schooling as a continuation of the family. Thus, teaching is defined as an ideal employment for the specialist nature of women, with their great tenderness, love for children, kindness and tolerance of their character. In this context, one important parameter is considered to be the record of the expectations and requirements - on the role of teachers and female teachers on the part of players and especially the state that were responsible for the operation of schools.; In this paper we studied all collections of educational legislation published in the Government Gazette (Gazette) No. 11 on March 3, 1834 entitled "On the Elementary School" and Circulars leading up to 1895 for the operation of primary schools in the Greek state. The interpretive method was used. The study of these texts covers three main areas, which are designated by the Greek state for teachers: a) the training of both male and female teachers, b) the rules of conduct for male and female teachers (admonitory), and c) the general duties and general / wider duties of the male and female school teachers.

VALIM Mansan, JAIME Pontifícia

Universidade Católica do Rio Grande do Sul/Universidad Complutense de Madrid
Brazil/Spain

Session 5

SOCIAL CONTROL AND HIGHER EDUCATION: THE CIVIL-MILITARY DICTATORSHIP IN BRAZIL (1964-1988)

This study concerns to a case of the relationship between power and educational policies. More specifically, we seek to understand the dynamics of a type of educational policy (higher education control policies) implemented during a dictatorial regime. These policies have been implemented by a large and complex system of social control, designed to control the whole society. The main objective of the research is thus to understand the functions, methods, targets and components of that system, specifically in the control of higher education. The starting point is the theory of State proposed by Gramsci (2002), specially his conceptions of supremacy, hegemony and coercion, relating it to the studies of social control developed by Garland (2001), Cohen & Scull (1983) and many others, as well as studies in the area of public policy of which Souza (2006) and Mathias (2004) are exemplary for the Brazilian case. The method adopted is the critical analysis, essential principle of the historian work. This means not to consider the documents as neutral repositories, but as materials with characteristics inherent to the way they were made. Such proceedings are indispensable to avoid misuse of sources and to extract from them as much as possible. This requires going beyond what the documents expressly communicated, analyzing how well they did, who produced them, in what context and under what conditions (in other words, under the influence of what factors), with what objectives and, including, always watching if there are indications of that something has been omitted (intentionally or not). In a complementary manner, computer resources offer an important contribution to the manipulation and crossover the large volume of data mobilized by this research. Thus, we seek to contribute to historical knowledge about the recent past of Brazil through clarifying the logic of the system of social control which ran during that dictatorship and which allowed his long life.

VALTONEN, Heli

University of Jyväskylä
Finland

Session 8

PROFESSIONALIZATION OF THE ELEMENTARY SCHOOL TEACHER TRAINING IN FINLAND SINCE THE LATE 19TH CENTURY

In welfare states, a great share of societal power and authority has been handed over to mainly academic experts in order to reach the desired goals of welfare policies. This phenomenon penetrates every field of society, and the part of the educational system, which educates experts, such as universities and other institutes of higher education, forms a critical node in which several societal sectors and levels intersect; it educates both experts and 'laypeople' whose need for scientific knowledge in their everyday life has grown continuously. Thus, the critical expertise lies not just on the shoulders of a few social engineers and societal planners as it is often pointed out, but on all levels of specialists and groups of professionals, including teachers.

The teaching profession, and the training leading up to it, can be seen as one of the key expert roles in modern society. It crosses a number of expert tasks of the modern welfare society, such as children's and families' psychological, medical and social pre-assessment prior to transferring 'problems' to other specialists. In this sense, the teacher's role can be seen as a socially critical (semi-)profession, which began to develop in Finland since the 1860's. What has made this role even more significant is that many of the Finnish elementary school teachers were situated for a long time in remote agrarian areas where they were the sole representatives of the new scientific knowledge on psychology and social work. This presentation focuses on the process through which teaching in elementary schools professionalized and teachers increasingly became welfare state experts in education and the schooling of children. The paper discusses aspects of the above-mentioned development process among Finnish teacher education before the profound education reforms in the late 1960's and early 1970's, which had massive and wide-ranging influences on teacher education and on the status of teachers in Finnish society by clinching the institutional change of teacher education from teacher seminaries to universities. The analysis concentrates on the professionalization of teaching prior to these reforms, through which the characteristics of expertise regarding the teaching profession became more evident and which gave the profession a justification in the eyes of other professionals and of citizens in general. The expertise was built up with the teacher education: the education lent status and prestige to the teaching profession; it gave the teacher a right as well as skills and knowledge to assess children's behaviour and the dynamics of their families, to define the limits of normal and abnormal behaviour, and further, to prevent and solve problems this behaviour may cause. At the same time the teacher education was academized, and new disciplines emerged.

VECHIA, Ariclê; FERREIRA, Antonio Gomes; LORENZ, Karl Michel

TUIUTI University of Paraná
Brazil

Session 8

THE "NEW STATE" AND BRAZILIAN EDUCATION FROM 1937 TO 1945: THE IDEOLOGICAL AND CULTURAL UNIFICATION OF THE BRASILIAN NATION

The political regime of Getúlio Vargas, from 1930 to 1945, was characterized by a strong nationalist sentiment and the centralization of power. The government acted to create its version of a nation-state by promoting one culture, one language and a common ideology. To achieve this unification of interests, Vargas, in 1937, disbanded congress, rewrote the constitution and put into action projects that were intended to transform the nation by neutralizing the "enemies of the regime," identified by the government as communists, integralists, and the immigrants of Southern Brazil who followed their homeland traditions. Propaganda and education were considered tools of national security because they controlled the information-flow, discouraged non-Brazilian cultural manifestations, and imbued in the people the desired ideology. This study analyzes the educational policies of the Vargas regime from 1937 to 1945, a period known as the "New State", as well as the means by which these policies were implemented. The theoretical and methodological bases for the analysis derive from research studies on Cultural History. As a documentary analysis its principles sources are government decrees and laws that dictated educational policy, textbooks produced under the regime, and accounts in newspapers. The study will show that during the "New State", educational policy in Brazil was based on the concept of a totalitarian state with fascist and militaristic characteristics. The State demonstrated the extent of its power by enacting a series of provisions that influenced the educational system. In 1938 the National Textbook Commission was organized as a repressive instrument that dictated the content of the textbooks used throughout the country. The Commission worked in concert with the Department of the Press and Propaganda which published textbooks that can be characterized as a type of "civic catechism" written for young children and adolescents. These books propagated the ideology of the regime. Their content identified the "internal enemies of Brazil" − that is, all those who espoused communism, integralism and alien forms of nationalism − and praised the politics of the "New State" and its grand leader, Getulio Vargas. Furthermore, in 1938, a Decree for Nationalization of Education was created. Later decrees closed immigrant-run Schools in the southern states in Brazil; prohibited teaching in foreign languages in immigrant schools; introduced into the schools new curricula that exalted the national language and national values; and that venerated the national symbols of the new regime of Vargas. The Campaign for the Nationalization of Education was administered by the Army and monitored by a rigid system of School Inspection. The Campaign intended to incorporate the immigrants into the national culture by eliminating all traces of foreign nationalist sentiment. It was directed at the German, Polish, Italian and Japanese communities that flourished primarily in Southern Brazil.

VEHKALAHTI, Kaisa

Finnish Youth Research Society
Finland

Session 2

POWER AND EMOTIONS: ENCOUNTERS BETWEEN CHILD WELFARE PROFESSIONALS AND THEIR TEEN-AGE CLIENTS IN POST-WAR FINLAND, 1945−1969

By focusing on the concrete strategies of control that were used in social work and by the police the paper seeks to find a grass-roots perspective to the power-relations embedded in the post-war practices of policing youth. Encounters between Finnish social workers, teen-age girls and their parents will be discussed in relation to the growing post-war anxieties about girls' education and morals. In the field of social work the post-war era is characterized by professionalism and expansion of services, as well as the breakthrough of modern welfare-state ideology. However, it is important to question what the 'new knowledge' produced by the 'new professionals' actually changed? The paper seeks to explore the hidden dynamics between the professionals (such as social workers, teachers, psychiatrist and the police), teen-age girls diagnosed as delinquent and deviant, and their parents. What kind of moral and emotional encounters − or conflicts − can be found in the modern child welfare documentation? What kind of knowledge was produced about girls' social problems, and how was that knowledge shaped by factors such as gender, social background, age and region? Whose voices were heard, what kind of knowledge was accepted and what was ignored? What kinds of moral assumptions concerning girls' emotional and intellectual development laid basis for the decisions and the child welfare practices that followed? This discussion will be reflected against some long-term changes and continuities in the history of policing teenage girls in Finland. It will be argued that despite of the changes in cultural understanding of youth and in social work practices (such as changes in terminology and professions), some power-relations as well as gendered ways of controlling girls' morals persisted through the decades. The paper is based on the municipal archives of child welfare authorities in two Finnish cities, Turku and Oulu (1945−1969). The paper focuses on the narrative analysis of forms used in personal investigations concerning girls' institutionalization and surveillance.

VOGT, Michaela

Lehrstuhl für Grundschulpädagogik und − didaktik
Germany

Session 8

PROFESSIONSWISSEN ÜBER SCHÜLER DER UNTERSTUFE IN DER DEUTSCHEN DEMOKRATISCHEN REPUBLIK. ANALYSE DER ZEITSCHRIFT "DIE UNTERSTUFE" IN DER PHASE VON 1954 BIS 1964/ PROFESSIONAL KNOWLEDGE ABOUT BASIC STUDENTS IN THE GERMAN DEMOCRATIC REPUBLIK. ANALYSIS OF THE MAGAZINE „DIE UNTERSTUFE" IN THE PERIOD OF 1954 TO 1964

Das von der Deutschen Forschungsgemeinschaft geförderte Projekt befasst sich mit der Analyse von vermitteltem Wissen über Schulkinder innerhalb der Lehrerzeitschrift „Die Unterstufe", die für Unterstufenlehrer der Jahrgangsstufen 1 bis 4 in der DDR herausgegeben wurde.
Forschungsleitend innerhalb des Projektes ist einerseits die Frage nach dem über Schulkinder in den ausgewählten Artikeln der Lehrerzeitschrift „Die Unterstufe" (s.u.) vermittelten Wissen, und andererseits die Frage nach Zusammenhängen zwischen diesem Wissen und kontextualen Ereignissen und Bedingungen, die in der Zeitschrift benannt werden. Ohne dass hier darauf näher eingegangen werden kann, ist das Forschungsprojekt mit dieser thematischen Ausrichtung zwischen der historischen Schulforschung und der sozialwissenschaftlichen Kindheitsforschung zu verorten (vgl. u.a. Honig 1999; Helsper & Böhme 2004).
Hinsichtlich des Forschungsdesigns wurde auf der Basis des methodologischen Ansatzes Saussures (1967) mit seiner Erweiterung durch Pocock (1987) zur Erkenntnisgewinnung eine historisch-kontextualisierende Inhaltsanalyse eingesetzt, die in Orientierung am eigentlichen Forschungsinteresse auf der Kombination zweier diametral strukturierter Kategoriensysteme und einer ergänzenden Kontextanalyse fußt. Mit dem ersten Kategoriensystem wurden mit Hilfe der QDA-Software Atlas.ti die genannten Vorstellungen über Schulkinder pro analysiertem Zeitschriftenartikel induktiv gewonnenen Kindergruppen (wie bspw. „alle Schüler der Unterstufe im Generellen" oder „einzeln dargestellte Klasse") zugeordnet. Das zweite Kategoriensystem ermöglichte daraufhin mit seiner Orientierung an Grobstrukturen der kindlichen Persönlichkeit (wie bspw. „kognitive" oder „handlungsbezogene" Attribuierungen) eine diachrone Erschließung der Wandlungsprozesse innerhalb der Zuschreibungen zu den einzelnen Kindergruppen. Darüber hinaus wurden synchrone Vergleiche zwischen den einzelnen Gruppen wie auch eine synthetisierende Gegenüberstellung der Interpretationsergebnisse mit zeitschriftenintern genannten, kontextualen Ereignissen und Literaturreferenzen durchgeführt. Den wissenschaftstheoretischen Hintergrund dieser Dateninterpretation liefern hierbei Berger & Luckmann (1969) incl. neo-institutionalistischer Erweiterung für die Kontextualisierung des gewonnenen Wissens über Unterstufenkinder (vgl. Koch 2009).

Innerhalb des bereits genannten Textkorpus liegt der eigentliche Analysefokus auf dem Untersuchungszeitraum zwischen der Gründung der Zeitschrift „Die Unterstufe“ 1954 bis zur Phase der Umstrukturierung des kompletten Schulsystems ab 1965 und begrenzt sich zudem auf Artikel, die sich allgemein auf die sozialistische Bildung und Erziehung beziehen.

Aktuell findet innerhalb des Forschungsprojektes die Dateninterpretation statt, welche bis zum Sommer 2013 abgeschlossen sein soll. Erste Untersuchungsergebnisse belegen bereits einen starken Wechsel zwischen einheitlichen und divergierenden Wissensinhalten über Unterstufenschüler im diachronen Verlauf und damit verbunden auch einer mehr oder weniger intensiven Kontextabhängigkeit dieser Wissensinhalte von pädagogischen und politischen Ereignissen.

VÖRÖS, Katalin

University of Pécs, Faculty of Humanities
Hungary

Session 5

THE CHANGING OF THE POWER STRUCTURE IN THE EDUCATION OF APPRENTICES IN THE SECOND HALF OF THE 19TH CENTURY

The education of apprentices changed radically thanks to industrial revolution and the new mentality during the 18-19th centuries. The emergent power structure transformed the relations of individuals, family and state. The forceful change arose in Hungary in the second half of the 19th century. The Industry Act of 1872 disconnected the last stone of the old order with the abolition of guilds. The laws were codified one by one which ensured the literacy of citizens, the liberty of the industry and prosperity of the country. Institutionalization of the education of apprentices entailed extension of specific disciplinarian actions of school to the apprenticeship of the prospective craftsmen. The extended school age, that was the huge result of the period, eventuated the extension of the childhood, moreover the childhood of the apprentices.

The issues of the Hungarian education of apprentices are analysed two ways: on the one hand the changing discourse of the childhood and youth, on the other hand the issue of discipline. The childhood, the youth and the discipline are such notions of culture that have been transforming, and evolving during the history of mankind. If these notions are approached historically, constant definitions can not be created. The study of Michel Foucault ('Discipline and Punish') demonstrates that self-control and discipline are results of the natural accompany of the civilizing process, so the mentality of the second half of 19th century was only one step of long alteration of these notions. One of the most important implement of act of the power is the standard-setting discipline from Age of Enlightenment, which plays an essential role in the life of the (vocational) schools. What thus are the reasons why these notions are being discussed together in relation to education of apprentices? The status of apprentices was changed, both the craftsman and the school had control over the apprentices, respectively they were simultaneously students and employees by means of acts of the liberal politicians. The altering economic and educational system involved the new modern structure of discipline and supervision that led to several conflicts in their life. The craftsmen's world was basically a patriarchal system but at the same time the school transmitted the civil values and it was a truly strict hierarchical system. The school taught sooner to the apprentices the modern sacredness of work and the time management then the medieval attitude of "the natural rhythm of work" of craftsmen. The root of the difficulties came from age characteristic of apprentices beyond the different standard-setting practices of the dual supervision. The various (educational, disciplinary) problems of 12-15 years-old apprentices can be accounted for the peculiar perception of the childhood and youth. The agency of power is shown by the texts of the Industry Acts of 1872 and 1884 which meant

the new frame of the vocational education and the industry. The sources of the archives and the contemporary newspapers help to image the mentality of the period and the everyday fight of apprentices against the representatives of power (school-inspectors, teachers, or his masters). The special status of apprentices is particularly suited for illuminating the cultural-historical alteration of notion of childhood, adolescence, and discipline. The vocational education, especially the education of apprentices is not a frequently researched issue therefore discovery of evolving power structures can be fundamental for future discoveries of the vocational education.

VUGULE, Erika

University of Latvia
Latvia

Session 5

„SOFT POWER" DISCOURSE OF TEACHERS' PROFESSIONAL ORGANIZATIONS IN lATVIA POLICY OF EDUCATION (1918 − 1934)

Aim of research − analyze activities of Latvia teacher organizations as discourse of "soft power" in Latvia democratic education political system development (1918-1934). In the beginning of 1920s as the result of new socialpolitical and economical conditions development a new education paradigm change happens in Latvia, this fact determines necessity to develop new options and challenges for educational policy and school praxis. Having researched the main documents of the Education ministry of the researched period: „Law about Latvia educational institutions", „Temporary regulations about schools equipping and maintenance" and „Regulations on Education Ministry rights and duties", which predetermined education policy in Latvia up to 1934, as well as these directives discussions in the Saeima and Satversme's meeting shorthand records, Latvian Republic education policy structure and basic tendencies were discovered. On examining Latvian Republic's biggest and most influential parties': Latvia Farmers' Association, Latvia Social democratic Employees party and Democratic Centre party main education policy viewpoints, as well as with the help of views discovering the relations among the parties, Education Ministry structures and professional teachers' organizations, a discussion on education political and ideological viewpoints at all these levels is open, which shows a "soft power" of teachers' professional organizations on making important decisions on education. Latvia Teachers' association, with longer work experience and traditions represents socialdemocratic view on education ideal in democratic Latvian Republic and has made a solid contribution into the teachers professional consolidation − differentiating communication forms (readings, pedagogical weeks, teachers' summer courses, delegates conferences and congresses); teachers' material and legislative defence (confrontations at the Ministry of Education, Work, Interior and other ministries, Teachers' homes, Sickness insurance, Savings-and-loans banks, rest organisation); publishing (the press − „Latvijas Skola", „Mūsu Nākotne", „Nākotnes Spēks", study materials, study literature), with the help of which a „common" teacher was included into the communication net where s/he got a feeling of belonging, identification opportunity, new, actual information. Latvia National Teachers' Association was national and citizens education ideas mouthpiece which in theory and in practice appeared in three main concepts − the necessity of teaching religion at school; the demand of the unified school with differentiated approaches (for children with different abilities, interests and talants) maintenance; national education necessity as the basis for people identity preservance. Latvia National Teachers' Association, organising teachers' conferences and congresses contributed to teachers' mutual communication, motivated

discussion on national school important education theories and practice questions in the edition „Audzinātājs". Conclusions: Teachers gathering in organizations reveals benefits of professional consolidation in three fields: professional, social, political and personal, as the activity in organization stimulates:

- professional information exchange, new ideas generation and approbation, which lead to pedagogical qualification development,
- teachers' rights and material interests defence,
- influence on the educational policy.

Teachers' professional organizations activity is important not only for the professional group, but also the whole society in total: it motivates discussion on public education at broadest public space. Differences of opinions in professional environment activise the discussion and attract attention of the society. Research on teachers' professional organisations activity has disclosed the reasons of why and how leading teachers'organisations influenced education policy in the 20s − 30s of the 20th century:

- lobbies (leading teachers'organisations reperesentatives were closely connected to the interests of parties);
- the press was an effective way to express the organisation position, opinion, thus contributing to the organisation identification and popularisation in the society;
- recommendations for legislation;
- responsibility in front of the comrades.

WATRAS, Joseph

University of Dayton
USA

Session 7

COLONIALISM AND DEVELOPING NATIONS

This paper considers the debates about education among British missionaries and colonial officials about the ways to set educational policy in British Tropical Africa. According to Lord Frederick Lugard, the conquest of Africa slowed in 1919, and missionaries and colonial officials turned to questions about how to help the indigenous Africans. Although they offered a variety of plans, the visions shared the general aim of training Africans to adapt to Western technologies without sacrificing their cultures. Ironically, as African nations became independent during the 1960s, they eschewed these debates and adopted Western style, free, compulsory schooling. For these reasons, the case raises the question of whether a former colonial dependency can free itself from an empire. External pressure to help the colonial dependencies in British Tropical Africa came in 1919 from Article 22 of the Covenant of the League of Nations. This required the advanced nations to help the people living in colonies to develop economically, to enjoy improved living standards, and to trade openly with many countries. The Covenant inspired Joseph Oldham, secretary of the International Missionary Council to contact the Phelps-Stokes Fund in the United States and to commission Thomas Jesse Jones to conduct a survey of African Education similar to the one Jones had conducted in the United States entitled Negro Education. The report endorsed a model similar to Booker T. Washington's school for training in agriculture and industry. British colonial officials hired scientists to evaluate Jones's recommendations. For example, the biologist, Julian Huxley, spent four months touring the continent, and he recommended a model based on evolutionary theory that blended agricultural training with intellectual studies. In addition, he endorsed creating some colleges to train Africans to become leaders. The Great Depression made it difficult for colonial authorities make improvements. Not surprisingly, in 1938, Lord Hailey found that missionaries had carried out most of the education in British Tropical Africa. He urged the British government to take a stronger role in training teachers and setting standards for education. Interestingly, Hailey did not recognize the rising desire for independence among Africans. Hailey wrote a confidential report in 1942 to the Colonial Office suggesting that colonial powers could remain in Africa if the authorities strengthened the local traditional institutions and progressively admitted Africans into branches of government services. Nonetheless, the movement for nationalism in Africa overtook the British. In 1960, the British Prime Minister, Harold Macmillan, spoke of a wind of change blowing through the continent. The speech served as the announcement for a rapid and extensive change as Britain relinquished its control of Africa. An important point is that, when African nations declared independence, they introduced Western style, free compulsory education with the same academic courses and the same emphases. Social studies came to dominate primary school curriculum while national histories receded in importance although each country had a distinct history.

WESTBERG, Johannes

Department of Education
Sweden

Session 2

WHEN THE MERCHANTS CAME TO POWER: SCHOOLING AND THE CHANGING RULES OF LOCAL POLITICS IN SWEDEN, 1840-1900

During the nineteenth century, the rules of local politics at the Swedish parishes were changed. From having been based on land ownership (mantal), the numbers of votes became distributed in proportion with the taxable income in the 1860s. Similar to shareholders of a joint-stock company, the parishes' residents received more votes (fyrkar), the higher taxable income they had. A single person could thus have several thousand votes, and even attain the majority of votes in a single parish.

In this paper, I will analyse the impact of this change in voting rights on the expansion of the elementary school system in Sweden, 1840-1900. What consequences did the changing voting rights have on e.g. the establishment of new schools, the hiring of teachers and the purchasing of new textbooks and teaching materials?

Through an extensive study of 12 parishes in the Sundsvall region, this paper, informed by studies in the social and economic history of education, will show how the basic political conflicts of schooling changed over time. Instead of pitting landholding peasants against landless crofters, the voting system of the late nineteenth century pitted those with a high taxable income against those with a low taxable income. The conflicts also changed character, for various reasons that are investigated in this paper. From being focused on the employment of teachers, the geographical positioning of schools, and the purchase of textbooks during the 1840s and the 1850s, the conflicts came to centre on the erection and funding of school buildings.

WHITEHEAD, Kay

Flinders University
Australia

Session 7

TEACHING 'OTHER PEOPLE'S CHILDREN' IN THE MID-TWENTIETH CENTURY

This paper focuses on a small but steady stream of British and Dominions women teachers whose careers crossed national boundaries when they spent one or more years teaching abroad in the interwar and postwar years. They included women who opted for temporary overseas posts as exchange teachers under the auspices of the League of Empire and English Speaking Union. These schemes provided teachers with the opportunity to live and work in another country for one year while retaining their permanent positions at home. British and Dominions teachers also travelled abroad as missionaries and as migrants, especially after World War Two. While the exchange teachers were single, there were plenty of married women teachers among the missionaries and migrants.

Using women teachers' reports of their experiences abroad in newspapers and teachers union and training college journals, I explore the benefits for women of travelling to other countries and teaching 'other people's children'. According to the League of Empire, working abroad was empowering, offering women an 'opportunity to teach under different systems, handle a different type of child, live under different conditions and surroundings; also gain much from the travel and the contact thus obtained with the outside world'. Teachers' reports mostly confirmed this assessment but some aspects of their new contexts challenged their power as white women teachers.

What about children's encounters with teachers from abroad? Were they also empowering? The League of Empire claimed that there was 'ample evidence of great gain to the school children' from contact with exchange teachers. Although there is much evidence of deficit thinking - racist and sexist - in teachers' discussions of other people and their children, the extent to which these issues of power infiltrated children's learning experiences is difficult to ascertain because teachers rarely discussed their classroom interactions in their reports.;

WIEGMANN, Ulrich

Deutsches Institut für Internationale Pädagogische Forschung (DIPF)
Deutschland

Session 3

SCHULE UND GEHEIMDIENST IN DER DDR/SCHOOL AND SECRET SERVICE IN THE GDR (GERMAN DEMOKRATIK REPUBLIC)

Das Verhältnis von Pädagogik und Staatssicherheit gehört zu den die deutsche Öffentlichkeit immereinmalwiederbewegendenzeitgeschichtlichenThemen.BestimmendfürdenRückblick sind Publikationen zum geheimdienstlichen Missbrauch von Kindern und Jugendlichen und deren Spätfolgen, wobei Darstellungen mit politisch-bildendem „Aufarbeitungsanspruch" dominieren. Politisch distanzierte, betont sachliche Veröffentlichungen sind deutlich in der Minderheit. Vor allem Psychotherapeuten und Psychologen geben den Ton an, der auch über TV-Dokumentationen in das öffentliche Bewusstsein dringt. ;In der Folge erscheinen Manipulation und Repression bis hin zur Zerstörung der Persönlichkeit Heranwachsender schier als Sinn und Zweck des geheimdienstlichen Umgangs mit Kindern und Jugendlichen, während die herrschaftssichernde Funktion des Zugriffs auf Schülerinnen, Schüler, Lehrerinnen und Lehrer sowie die Institution Schule vernachlässigt wird. Die diskursbestimmende Perspektive verstellt eine bildungsgeschichtliche, gesellschaftshistorisch geleitete Sicht auf die Vergangenheit; Einzelschicksale werden unter der Hand generalisiert, Schätzungen über das Ausmaß der Rekrutierung Minderjähriger nicht überprüft und Forschungsresultate ignoriert. ;In Abgrenzung von und in Auseinandersetzung mit derartigen thematischen Zugängen setzt der Beitrag eine vier Jahrzehnte währende Entwicklung der Beziehung von Schule und Geheimdienst in der DDR voraus. Er beginnt mit der Frage, warum überhaupt die Bereiche Schule und Erziehung in den Fokus der Staatssicherheit gelangten. ;Erklärt wird der Zugriff als Konsequenz des eigens wahrgenommenen und für sicherheitspolitisch relevant befundenen Widerspruchs zwischen pädagogischer Absicht und Erziehungsresultat. Die eigentümliche Wahrnehmung pädagogischen Misserfolgs trieb den Geheimdienst einerseits dazu, die staatlichen Erziehungsverhältnisse verbessern zu wollen. Andererseits hat die beobachtete Diskrepanz die Herausbildung einer eigenen subtilen, „operativ-psychologisch" geprägten, quasi materialistischen, konspirativ-pädagogischen Praxis befördert. Daneben gehörte die sehr zeitig eingeleitete Reproduktion des eigenen Nachwuchses zum selbstverständlichen pädagogischen Handlungsfeld. ;Im Aufriss der Geschichte zeichnen sich drei Phasen ab. Vor dem Mauerbau 1961 erregten (Ober-) Schulen die Aufmerksamkeit des MfS, sofern Schüler/innen und Lehrer/innen sich in angeblich staatsgefährdender Weise den Erziehungsanstrengungen widersetzten. Konfliktfelder bildeten die Durchsetzung des sozialistischen Erziehungsauftrages, die Auseinandersetzungen mit den Kirchen und die Republikflucht von Schüler(inne)n und Lehrer(inne)n. Der Staatssicherheitsdienst agierte repressiv und überwiegend als geheimpolizeiliche Strafverfolgungsbehörde.;Je mehr es nach dem Mauerbau und insbesondere seit der Übergabe des Ministeramtes

an Margot Honecker (1963) gelang, das Schulwesen in eigener Regie zuverlässig zu sichern (vgl. Geißler), desto weniger bedurfte es geheimdienstlicher Überwachung. Über das Einschreiten bei sog. Vorkommnissen hinaus existierten bis gegen Ende der 1970er Jahre keine hinreichenden Argumente für die allerdings trotzdem aufrechterhaltene Kontrollambition. ;Die Selbstkontrolle des Schulsystems begründet die allenfalls durchschnittliche Quote inoffizieller Stasimitarbeitern (IM) unter Lehrer(inne)n. Der Brennpunkt verlagerte sich hin zur vorgeblichen Abwehr der sog. politisch-ideologischen Diversion (PiD) des Westens. Ab dem Ende der 1970er Jahre bahnte sich schließlich die Einsicht an, dass die Schule der Strahlkraft des gesellschaftssystemisch konkurrierenden Westens immer wenig entgegenzuarbeiten vermochte. Andererseits ging nach dem Urteil der Staatssicherheit letzten Endes von der Schule keine Existenzbedrohung für den Staat aus. Weil das herrschaftsgefährdende Potenzial des Schulwesens selbst aus der Sicht des Geheimdienstes gering blieb, wurde die Mehrzahl der am Ende der DDR (maximal eintausend) minderjährigen IM auch nicht für die Überwachung der Schule, sondern für die schwer beherrschbaren Freizeitbereiche rekrutiert. ;Die Untersuchung gründet maßgeblich auf Archivalien der Stasi-Unterlagen-Behörde.

WOJDON, Joanna

University of Wroclaw, Institute of History
Poland

Session 5

SYSTEM OF TEXTBOOK APPROVAL IN POLAND UNDER THE COMMUNIST RULE (1944-1989)

Textbooks were traditionally dominating teaching aids in Poland. Under the communist rule their role and influence on the whole generations of the Poles was further strengthened by a principle of one textbook for each subject and school grade, adopted at the end of 1940s. Only officially approved textbooks could be used at schools. Their list was published by the Ministry of Education but several other institutions were involved in the process of creating and approving textbooks. ;The paper will analyze this process. The stages of textbook approval will be presented: selection and formation of authors; discussions in the commissions of the ministry of education; decisions of the censorship office − with the supervising role of the communist party at all stages. The question of the possible influence of other countries of the Soviet bloc and the power of the Soviet Union will also be addressed. ;The analysis will be based on the archival holdings of the ministry of education and the censorship office. Teachers' press and other publications dealing with the school textbooks in the People's Poland will also be used. ;The complicated nature of the approval process and the dominating role of the communist party indicate that education was an important factor in keeping the communist power in Poland. The process reflects the "ladder of power". On the lowest level, the traditional power of a teacher as an educator was to be replaced by a power of a textbook. The power of a textbook author as a creator of a book was limited by the guidance from and the control of the ministry (that approved school curricula) and publishing house. The publishing house had its monopoly guaranteed by the state but itself was an object of influence and control of ministerial supervisors. Formulating educational policy and making strategic decisions about the textbooks' contents was not in the realm of the ministry, however. It was the Communist party leadership that decided while the governmental institutions only implemented its directives. The Party influenced all other stages of textbook productions as most authors and editors were its systematically trained and controlled members. Although the censorship office had the last word in the approval process, in fact it was only implementing the guidelines received from the Party officials. ;Therefore, it was the communist Party that had real power and dominated over the field of education. Yet, the relationship between power and education was not that simple. Going down the "ladder of power" we can see that the Party had to use different institutions and people to exercise its power. They were the weak point of the system. There were complaints about authors who obstinately refused to create ideological texts and about editors who "overlooked" their mistakes. Pupils remember teachers who taught according to their own beliefs and not to the political instructions. This may be one of the reasons why the education in Poland under communism failed to build popular support for the communist power.

WOJDON, Joanna

University of Wroclaw, Institute of History
Poland

Session 8

UNIVERSITY OF WROCLAW, INSTITUTE OF HISTORY POLAND

In the countries behind "the iron curtain" reading primers played crucial role in early stage education. Textbooks as such traditionally enjoyed high position as dominant teaching aids in those countries. Under the communist rule, the principle prevailed of one textbook for each school subject in each grade, officially approved by the educational authorities – giving the textbook even more authority and proving the influence of the communist power on education. A reading primer was treated as the first book that a child read him- or herself, and thus was especially memorable and powerful, affecting identities of whole generations of citizens. There is no doubt that the primers in the Soviet bloc – rephrasing the statement of the Reading Primers Special Interest Group of the International Society for Historical and Systematic Research on Schoolbooks – "not only taught to read a script in a simply technical sense; [… but they were] designed to educate learners to 'read the world'". This is one of the main reasons why they have been a subject of scholar interest in many countries.

This paper will be based on comparative analysis of the reading primers from nine European countries under the communist rule from the period of 1950-1989: the Soviet Union (Russian primers are taken into consideration), Poland, Czechoslovakia (with Czech and Slovak primers treated separately), German Democratic Republic, Hungary, Bulgaria, Romania, Albania (only 1980s), and Yugoslavian republics. Both texts (starting from individual words, sentences, paragraphs and ending with the longer stories and poems) and images (illustrating the texts as well as designed for independent analysis) will be included.

The image of power in the analyzed primers was manifold. It could be as concrete and direct as a policeman taking care of order in the street or in town, a mayor attending an official ceremony, or a soldier defending the country. But it may have been also abstract "authorities" who cared about the citizens, providing them with education, healthcare, electricity etc. Examples of political power were omnipresent in the 1950s: state and its institutions and people (with biographies of current state and party leaders, also from the Soviet Union – which was the Power itself) at present and in their historical struggle for power. Power in the reading primers was predominantly positive, "our" – but from time to time hostile powers, foreign or past, were also mentioned.

The analysis will address the issues of similarities and differences between individual primers and countries (with possible questions about their reasons), prevailing motives and their changes over time. It will take into account their co-relation with general changes within the communist power in those countries. The problem of effectiveness and attractiveness of the message(s) of the reading primers and the way how they corresponded with the general goals and methods of the communist propaganda (which was an important instrument of power) will also be discussed.

WRIGHT, Susannah

Oxford Brookes University
UK

Session 2

SAVING THE BIRMINGHAM SLUM-CHILD 1890-1910

The decades around the turn of the twentieth century witnessed intense concern about those living in the poorest areas of large towns and cities, in England as elsewhere in the English-speaking world. A growing body of research shows that wide range of voluntary agencies aimed to assist and reform the inhabitants of such areas, including children (Koven, 2004; Swain and Hillel, 2010; Prochaska, 2006). This paper offers a local case study, based on a detailed examination of the records and publications of two voluntary institutions which sought, in different ways, to save some of the poorest children in Birmingham. Birmingham Medical Mission was established in 1875 by an interdenominational committee of philanthropists in order to provide medical assistance and spiritual guidance to the poor. The Children's Emigration Homes was opened in 1872 by John T Middlemore, of a prominent Baptist and manufacturing family, in order to offer children living under conditions of dire neglect and poverty the opportunity to start a new life in Canada. ;;Philanthropists working through these institutions exercised "a mode of power that operates through care" and were "[committed] to the well-being of others (Van Drenth and De Haan, 1999, p.11). Despite their positive motivations, however, this care was, however, given from a position of power and authority conferred both by superior social status and difference in age, and also the moral and spiritual strength of the Christian philanthropist compared with the weakness and actual and potential sinfulness of the un-churched slum-child. This latter theme of religion will constitute the main focus of this presentation. Religion, and specifically Christianity, was central to the processes and practices of care undertaken of the Medical Mission and Emigration Homes, and also to the way in which these institutions chose to present these processes to a donor public. The publications examined, through their descriptions of the institutions' methods, and their narratives of the reform of individual children, show that religion was deemed an effective educational tool which would transform the poor, unhealthy, neglected slum-child, into a physically and morally healthy citizen (of Birmingham and, in the case of the Emigration Homes, of Canada). Religion themes and references were also used to convince the public of the achievements of the institutions and ultimately that they should give of their time, attention and money. This case study offers the opportunity to move beyond the London-based focus of much existing research into philanthropic activity in poor urban areas. It also enables a detailed investigation of the various and complex facets of what Butler and colleagues have described as the power of religion in the public sphere (Butler et al, 2011).

ZIGMUNDE, Alida

Riga Technical university
Latvia

Session 4

DER PSYCHOANALYTIKER UND PÄDAGOGE ERNST SCHNEIDER (1878 − 1957) IM WIEDERSTREIT DER MEINUNGEN SEINER ZEITGENOSSEN IN LETTLAND/ THE PSYCHOANALYST AND PEDAGOGUE ERNST SCHNEIDER (1878-1957) IN THE CONTROVERSIAL VIEWS OF HIS CONTEMPORARIES IN LATVIA

Nach der Entstehung der Republik Lettland (1918) wurde 1919 eine nationale Hochschule − die Universität Lettlands gegründet. Da es am Anfang nicht genügend lettische Hochschullehrkräfte gab, hat man Personen aus dem Ausland eingeladen. Auch der schweizerische Psychoanalytiker und Pädagoge E. Schneider kam 1920 nach Lettland. Doch, wie die Erforschung seines Lebenslaufes und die Dokumente der Universität Lettlands zeigen, fiel es ihm schwer, in Ansehung seines Fachgebietes, mit den örtlichen Wissenschaftlern und Hochschulpädagogen eine gemeinsame Sprache zu finden. Die Analyse seiner Werke und seiner Tätigkeit an der Universität Lettlands als Professor für pädagogische Psychologie und experimentelle Psychologie ist ein Beweis dafür, dass er auf dem Hintergrund seiner Auffassung zur Bedeutung der Psychoanalyse zu einer Reformierung der Pädagogik neigte. Das ist auch in der von ihm und Heinrich Meng 1926 gegründeten „Zeitschrift für psychoanalytische Pädagogik“ nachzuverfolgen. Mit der Psychoanalyse beschäftigte er sich außerhalb der Universität Lettlands. Die Administration der Universität Lettlands und ihre Professoren hatten die Doktorarbeit von E. Schneider nicht anerkannt. Es wurde ihm aufgegeben, eine neue Doktordissertation zu schreiben und die lettische Sprache zu erlernen. Da er weder das eine, noch das andere gemacht hatte, musste er 1928 die Universität Lettlands wieder verlassen. Die bisherigen Forschungen zeigen, dass E. Schneider der erste war, der 1920 in Lettland öffentlich das Wort „Psychoanalyse“ gebrauchte. Er war der erste professionelle Psychoanalytiker in Lettland. Erst seit den 20er Jahren des 20. Jahrhunderts kamen auch andere Psychoanalytiker nach Lettland und hielten Vorlesungen. Das Neue wird sehr oft mit Verdacht und großem Zweifel aufgenommen und der Fall des Professor Schneider ist ein Beweiß dafür. Im Unterschied zu seinen Kollegen, die religiös durch die Herrnhuter Bewegung geprägt waren, sprach E. Schneider über das verbotene Thema − der Sexualität und ihrer Bedeutung bei der Entwicklung der Persönlichkeit im Sinne Sigismund Freuds. Das Verhalten E. Schneider und seine Arbeit gegenüber war durch einen Mangel an Klarheit gekennzeichnet. Einerseits hatten seine Zeitgenossen seine Experimente mit Jugendlichen als schädlich befunden, andererseits hatte man ihn zu verschiedenen Veranstaltungen eingeladen und seine Werke studiert. Die Rezeption und Entwicklung der Psychoanalyse in Lettland wurde damals in drei Sprachen praktiziert − lettisch, russisch und deutsch. Das ist bemerkenswert nicht der Sprachen wegen, sondern weil auch ihre Lehre sich auf die Hörer dieser jeweiligen Volksgruppen begrenzte und nicht auf die anderen Volksgruppen ausstrahlte; das war für das damalige Lettland

charakteristisch und erfüllte nicht dem Anspruch der Universalität der Wissenschaft. Professor Schneider fühlte sich an der Universität Lettlands als Fremdkörper und musste sie schließlich 1928 verlassen. ; Ungeachtet aller Missverständnisse und des Grolles von E. Schneider wegen der nicht Verlängerung seiner Professur in Riga, gehört er zu den berühmtesten Professoren der Universität Lettlands. Gerade er wurde zu einem Pionier der psychoanalytischen Pädagogik, auch in Lettland. Dank seiner pädagogischen Tätigkeit und seiner vielen Veröffentlichungen muss E. Schneider heute als einer der bedeutendsten Psychologen Lettlands angesehen werden. Sein weit reichender Einfluss harrt noch der vertiefenden Erforschung und Bewertung.

ZNOTIŅA, Lilita; ĶESTERE, Iveta

University of Latvia
Latvia

Session 4

STRUGGLE FOR INNOVATIONS: FOLLOWERS OF SWISS PSYCHOANALYST ERNST SCHNEIDER (1878 − 1957) IN LATVIA

Professor from Switzerland Ernst Schneider (1878 − 1957) started his activities at the University of Latvia in 1920. His belief about the significance of psychoanalyses in pedagogy had been met with suspicion amongst the academic circles of Latvia. However, he had some followers. One of them was his student Eleonora Upatniece (1893 − 1980). She was an active researcher; she also lectured for teachers and parents, published articles and translated guest professors` presentations. During the interwar period she worked at the Defective children's school at the Department of Psychology, at the Institution of the Youth Research and at the Latvian Chamber of Labour Mother's school. To a great extent Upatniece continued the work started by Ernst Schneider as her career and beliefs in pedagogy and psychology were impacted by him and he also taught psychology to her in private lessons. She is considered to be the beginner of pedagogical psychology in Latvia. Ideas of the psychology of fear, sexuality, inferiority complex, psychology of suicide and the consumption of alcohol are only some which were of great importance in Ernst Schneider`s research and later in Eleonora Upatniece`s articles and consultation topics. Her activities, same as Ernst Schneider's ones, were met with rather distant attitude in the community of Latvia.;The relationships between mediators of innovations and defenders of old traditions had raised the research questions: How innovations are breaking their way? Why and how public opinion puts pressure on the breakthroughs in the research field? The theoretical frame of this study is comprised by the works of Depaepe, Hofstetter & Schneuwly and Lagemann about development of educational sciences. As sources we studied pedagogical magazines and literature from 1920s - 1930s covering lively debate about the new approaches to psychology and pedagogy. In our presentation, we will show how arguments delivered in public domain against innovations had concealed well masked fear from academic competition, uncomfortable issues (for instance, sexuality) and extreme changes in the cozy academic life of Latvia. We will argue that power of personality plays a significant role in the introduction of new ideas.

Session 1

Panel: THE DISEMPOWERMENT OF TEACHERS: HISTORICAL ANALYSES OF A CONTEMPORARY TREND

Coordinator: **CARUSO** Marcelo, Humboldt University, Germany
Chair: **SOBE** Noa, Loyola University Chicago, USA

The panel addresses a central theoretical question related to the conference theme: conference theme: The process of "disempowerment". By looking at the relations between power and education through the lenses of "disempowerment", the panel shows a more complex image of the dynamics of power because it considers not only the processes of power accumulation, but also processes of erosion, challenge and dispute, a quite significant theme of contemporary policy debates (Ingersoll, 2003) "Disempowerment" supposes both the existence of a power position and its never fully granted status. Although critical research on education, following Foucault's analysis on disciplinary institutions, suggested that teachers were also objects and not only agents of power, historical analyses on the unstable power constellations shaping teacher's work are not very common (exceptions: Cuban, 1986; Rousmaniere, 1997; Tyack). Considering this theoretical and historiographical background, the panel discusses the position of schoolteachers in institutionalized modern educational systems. A close scrutiny of this position of power shows a big discrepancy with some descriptions and analyses of the teacher position in educational literature that portrayed the modern teacher as an almighty patriarch. In the history of education, different processes of "disempowerment" of teachers took place and this challenges the idea of teachers as mere agents of "power". Teachers defined and redefined in history a field of authority, expertise and "power" that has been challenged by other competing powers within the educational system. The papers focus on different competing agents challenging the position of teachers in schools. They analyse different processes of disempowering teachers related to different agents like bureaucrats, experts, parents, policies, and local communities. These processes show the intricate dynamics of establishing teacher's authority and the sometimes-fragile constructions of power involved in them. Moreover, the papers on Spain, Germany, Sweden, Canada, and the United States show the changing constellations and highly disparate outcomes of these processes of challenge and negotiation of the power position of teachers.

Presenters:

CARUSO Marcelo, Humboldt University, Germany
PERFORMING TEACHING EXPERTISE AND DISEMPOWERING ELEMENTARY TEACHERS IN LATE ENLIGHTENMENT SPAIN

REH Sabine, Humboldt University, Germany
POWER AND DISEMPOWERMENT IN GERMAN EXPERIMENTAL SCHOOLS – POLITICIZATION, PARENTAL DEMANDS AND TEACHER REACTIONS IN THE EARLY 20TH CENTURY

SMALLER Harry, York University, Canada

THE TEACHER EMPOWERMENT/DISEMPOWERMENT DEBATE: REFLECTIONS ON THE PAST THIRTY YEARS

Session 5

Panel: EDUCATING THE FUTURE CITIZENS: CURRICULUM AND THE FORMATION OF MODERN SOCIETIES

Coordinator and Chair: **TRÖHLER** Daniel, University of Luxembourg

A look at the foundational documents and the developments in different Western countries reveals that the modern school and its curriculum as a whole aimed, as it is stated in Luxembourg in 1828, to be the "cradle of the citizen" (Witry, 1900, p. 34) or – for the United States – as institution to transform men into "republican machines" (Rush, 1786, p. 17). The historical trajectories of this great narrative is found in many Western countries from Australia, in South and North America and in many countries in Europe (Tröhler, Popkewitz, Labaree, 2011).

The reason behind this success story is political, and not educational, that is first a question of power, and not of promotion: In order to allow the new nation-states (in Europe after the Congress of Vienna) to be effectively empowered, schools were designed to create the future citizens as loyal and efficient bearers of the "imagined community" (Anderson, 1983), sharing a governing mentality as national citizens (which still allowed a subtly curricular and formal-organizational system creating or reinforcing social, economical, and/or sexual differences, see Schreiber, 2012).

In many countries, the ideal of the nation was ideologically legitimated with the 'natural' commonality of the people speaking the same language. When doing so, they interpreted the family as nucleus of the 'natural' nation-state by extending the family's gendered structure (mother, father) to the pair "mother-tongue" and "fatherland." The biological character of the nation-state ("body of the state") simplified the politicization of its unity and eased in turn the concerns of the actors of the school for more social advancement. However, other countries such as Belgium, Switzerland, and Luxembourg did not enjoy this privilege of claiming a unifying language: What where their strategies?

How strongly the overall national and cultural aspirations affected the curriculum and the culture of the formation of the future citizens is one of the important historical/empirical questions in the intersection between nation-building, citizenship education, and education policy/curriculum development that still deserves to be answered (Tröhler, forthcoming). The question deserves attention in particular, because today's nationally organized school systems face two unanticipated developments, the fact multilingual populations and the fact international agendas of development in education.

This panel brings together young career and senior scholars from four countries, France, Switzerland, Luxembourg, and Germany. They participate in a research project 2013-2016 funded by the Luxemburgish and the Swiss National Science Foundations, aiming at both analyzing the arrays of curricular strategies of citizenship education in (late) modern

countries and at dissolving away today's understanding of citizenship education from its rather narrow to a broader scope and (re-)introducing it into the whole curriculum.
One of the proposed papers discusses comparatively political catechisms published in the transition time between the Ancien régime and the modern nation-states (Emilie Delivré and Nathalie Dahn), a second paper deals with the ideological problem of a twofold citizenship (canton and country) in Switzerland (Ingrid Brühwiler and Lukas Boser), the third paper analyzes the role of the Catholic Church in the alleged process of a secularized educational nation building (Ragnhild Barbu and Catherina Schreiber), whereas the fourth paper reconstructs how the national curricula maintained or altered their vision of citizenship in the postwar period, when international organizations began to exert pressure on the national systems under the catchword of global "development" (Catherina Schreiber and Esther Felder).

Presenters:

DAHN Nathalie, Trient University of Lausanne, Switzerland; **BOSER** Lukas, University of Berne, Switzerland
EDUCATING CITIZENS "IN-BETWEEN": PUBLIC ELEMENATRY SCHOOLING IN SWITZERLAND BETWEEN THE HELVETIC REPUBLIC AND THE "MODERN" SCHOOL LAWS OF THE 1830s

BRÜHWILER Ingrid, University of Lausanne, Switzerland
CANTON OR COUNTRY? EDUCATING CITIZENS IN-BETWEEN DIFFERENT REFERENCE LEVELS IN SWITZERLAND

ROTHMÜLLER Barbara; **SCHREIBER** Catherina, University of Luxembourg
POWER AND CURRICULUM: NEGOTIATING THE "CITIZEN" VIA SYMBOLIC CONFLICTS"

TRÖHLER Daniel, University of Luxembourg; **TOSATO-RIGO** Daniele University of Lausanne, Switzerland
INTRODUCTION AND COMMENT

Session 2

Panel: CRITICAL DISABILITY HISTORY AND SCHOOLING

Coordinator and Chair: **ROUSMANIERE** Kate, Miami University, Ohio, USA

Panel, "Critical Disability History and Schooling," is the result of connections made at the 2012 ISCHE Conference in Geneva, co-sponsored by the Disability History Association. Disability history examines how social categories about ability and disability have been formed and maintained over time. The emphasis of critical disability history is the critical analysis of the social meanings, imagery, metaphors, and normative social assumptions that contribute to a persistent marginalization and oppression of people with disabilities. Such an emphasis requires a revised look at historical methodology, as argued by Pieter Verstraete in the first paper, drawing off of his extensive work in critical disability studies. Robert Osgood and Jason Ellis explore the history of special education in North America through

a critical disabilities perspective, both focusing on historical change within the education of children with special needs. In their attention to disabilities, all three papers address issues of power, with special attention to power and inclusivity and power and educational policy.

Presenters:

VERSTRAETE Pieter, Center for the History of Education, KU Leuven, Belgium
IN THE SHADOW OF DISABILITY: RECONNECTING HISTORY, IDENTITY AND POLITICS

OSGOOD Robert, St. Norbert College, USA
POWER, IDENTITY, AND DISABILITY IN TEACHER EDUCATION: DEFINING BOUNDARIES BETWEEN GENERAL EDUCATION AND SPECIAL EDUCATION IN PREPARING TEACHERS IN THE UNITED STATES

ELLIS Jason, Wilfrid Laurier University, Canada
SPECIAL EDUCATION AND CHANGE

Session 3

Panel: ARBEIT, ERZIEHUNG UND INDUSTRIE: DIE MACHT DER PSYCHOTECHNIK /WORK, EDUCATION AND INDUSTRY:THE POWER OF PSYCHOTECHNICS

Coordinator and Chair: **BERNER** Ester, University of Potsdam, Germany

Unser Panel widmet sich der spezifischen Verschränkung von wirtschaftlicher Rationalisierung und sozialer Harmonisierung mit Schwerpunkt auf den Jahren um und nach dem Ersten Weltkrieg. Fragt man nach der Rolle, die der Pädagogik dabei zukam, bedarf es des Hinweises auf die Entwicklung der Psychologie zu einer empirischen Wissenschaft und deren zunehmendes Ausgreifen als so genannte „Psychotechnik“ in die Anwendungsfelder Pädagogik, Wirtschaft und Arbeit.
Der Anspruch der Psychotechnik auf wissenschaftliche Objektivität und Wertneutralität verlieh der Anwendung ihrer Verfahren der Leistungsmessung und Selektion die notwendige wissenschaftliche Legitimation. Auf der anderen Seite war es abgesehen von der Schule in erster Linie die Industrie, die der Psychotechnik ein weites und wirtschaftlich rentables Anwendungsfeld bot und so wesentlich zur Verbreitung der entsprechenden Methoden und Techniken beitrug. Im Spannungsfeld von industrieller Rationalisierung, betrieblicher Ausbildung und Integration der Arbeitskräfte sowie gesellschaftlicher Gegensätze infolge der zunehmenden Kapitalisierung der Wirtschaft entstand eine machtvolle Interessenkoalition zwischen Wirtschaft und Wissenschaft (und, sofern öffentliche Einrichtungen im Bereich von Schule, Berufswahl und Berufsvorbereitung involviert waren, dem Staat respektive der Verwaltung als drittem Akteur). Vor allem verbanden sich mit jenen technologischen Innovationen weitgehenden Zukunftshoffnungen bezüglich der Entwicklung von Wirtschaft, Gesellschaft und Individuum.

Participants:

BERNER Esther, University of Potsdam, Germany
PÄDAGOGIK UND PSYCHOTECHNIK: ZWISCHEN BERUFSBERATUNG UND LEHRLINGSSELEKTION (SCHWEIZ)/PEDAGOGY AND PSYCHOTECHNICS: BETWEEN VOCATIONAL GUIDANCE AND APPRENTICE SELECTION (SWITZERLAND)

HEIKKINEN Anja, University of Tampere, Finland
PSYCHOTECHNICS – THE POWER IN DISGUISE

HERMAN Frederik, **PRIEM** Karin, **THYSSEN** Geert, University of Luxembourg, Luxembourg
FORGING HARMONY IN THE SOCIAL ORGANISM: INDUSTRY AND THE POWER OF PSYCHOMETRIC TECHNIQUES (LUXEMBOURG)

KASPER Tomas, **KASPEROVA** Dana,Technical University of Liberec, Czech Republic
TOMAS BATA'S „COMPANY TOWN" IN ZLIN: MODERNISATION OF WORK, LIVE AND THE POWER OF EDUCATION (CZECH REPUBLIC)/TOMAS BATAS „COMPANY TOWN"IN ZLIN: MODERNISIERUNG VON ARBEIT, LEBEN UND DIE MACHT DER BILDUNG (TSCHECHIEN)

Session 3

Panel: SURVEYS, FACTS ON SCHOOLING, AND THE GOVERNANCE OF PEOPLE: THE STAPFER-ENQUIRY 1798/99 DURING THE HELVETIC REPUBLIC

Coordinator: **TRÖHLER** Daniel, University of Luxembourg
Chair: **DEKKER** Jeroen, University of Groningen, The Netherlands

In 1798 the French Troops entered the Old Swiss Confederation and installed a new government implementing the centralized French model to federal Switzerland. In order to rule the new republic the stakeholders were in need of information about the economic and social conditions – and of the educational situation. The instrument of a survey is not unique at that time, rather contrary, surveys were a widely used possibility gather information about whatever a sovereign or a regime was interested in to govern the people. Against that background in 1798/99 the Helvetic Minister of Education, Philipp Albert Stapfer, launched a survey of all schools in Helvetic Republic using a standardized questionnaire with some 55 questions. Some 2400 questionnaires were handed down to today containing information about the regional context of the schools, the school itself, the information about the instructors, his career and financial situation, about the class size and the topics taught at school.
In a six-year-project, funded by the Swiss National Funds for Research, all these filled out and handed down questionnaires are being transcribed and edited online. They serve as the main source for this panel, addressing the question of the practices of surveys as a whole at the end of the 18th century and discusses the impact of these surveys for the praxis of administration and policy in the Helvetic Republic in particular. Stapfer's school survey identified as part of a lager campaign for knowledge and information of a young nation to

be established in which this survey is one among many others (André Holenstein).
The second contribution discusses the many different financial sources for the teachers' income as well as for the financing of the whole school. It will focus on the coherencies, effects and dependences of these sources or capital providers and will address the consequences of the changes in school laws to the financing of schools (Ingrid Brühwiler).
The third paper addresses to the pupils themselves and raises the question about school attendances with respect gender, social class, region or distance to the schoolhouse, and it compares these data to the overall population of children between 6 and 16 years (Michael Ruloff).
The forth paper broadens up the focus a little bit and examines the role this survey played in the educational governance after the decline of the Helvetic Republic in 1803. Did it play a role at all and how was it seen or discussed by the Minister himself after he retired? For the question of reception, Philipp Albert Stapfer is an interesting figure because he moved to France after his retirement but he maintained a large correspondence to important figures of the establishing school system as Johann Heinrich Pestalozzi in Switzerland or Maine de Biran in France (Rebekka Horlacher).
A discussant (Jeroen Dekker) will summarize the presentations and ask the question, how sources like this can be integrated into a broader European view of history of education, not limiting itself to the ideas of men, but expanding its view to questions of governance, power, and concrete organization.

Presenters:

HOLENSTEIN Andre, University of Berne, Switzerland
GOVERNANCE AND KNOWLEDGE IN THE HELVETIC REPUBLIC. THE POLITICAL CONTEXT OF MINISTER STAPFER'S INQUIRY OF 1799

BRÜHWILER Ingrid, University of Lausanne, Switzerland
FINANCIAL SOURCES OF SCHOOLS AT 1800 IN THE HELVETIC REPUBLIC AND THEIR EFFECTS

RULOFF Michael, University of Berne, Switzerland
THEY WENT TO SCHOOL – ANALYSIS OF SCHOOL ATTENDANCE IN SWITZERLAND IN 1800

HORLACHER Rebekka, University of Zurich, Switzerland
STAPFER'S INQUIRY IN RETROSPECT – EXAMPLE OF A FAILED ACTIVITY?

TRÖHLER Daniel, University of Luxembourg
INTRODUCTION

Session 4

Panel: POWER, SENSES AND (DIS)ABILITY: SENSORIAL REFLECTIONS ON THE HISTORY OF EDUCATION

Coordinator: **VAN DRENTH** Annemieke, Department of Education Leiden University, The Netherlands

Chair: **VEHKAHLATI** Kaisa, Finnish Youth Research Society, Finland

Since the late 19th century the discipline of history of education has changed tremendously. From a mere functionalist approach one has moved towards what came to be known as the new cultural history of education. One cannot deny that this cultural turn in the history of education to a large extent has substituted a long standing but superficial understanding of power as merely suppressive and negative for a more complex and subtle way of wielding power. Today this rather critical and complex understanding of the way education is intimately intermingled with processes and strategies of power is under pressure. Economic as well as empirical-scientific arguments seem to pave the way for a power-less history of education. Not only is there an empiricist tendency (again) to give priority to the sources, but there also is the fact that history in general and history of education finds it difficult to justify its existence in a context of economic crisis. By mean of this panel we'd like to re-activate so to say a political reflex within the field of the history of education. Especially the work of Michel Foucault seems to us fruitful to explore and demythologize a couple of existing and far too evident educational power-complexes. Therefore the panel Power, senses and (dis)ability aims at critically exploring the manifold ways in which the senses have played a crucial role in the establishment of modern Western governmental regimes and in the social construction of childhood. According to Horkheimers (1937): 'The facts which our senses present to us are socially performed in two ways: through the historical character of the object perceived and through the historical character of the perceiving organ. Both are not simply natural; they are shaped by human activity, and yet the individual perceives himself as receptive and passive in the act of perception'. The crucial question is how the senses were included in educational systems throughout the twentieth century, how they were connected to the exploration of emotion, cognition and the 'normal' psyche and what purposes this attention for both the sensorial and the emotional actually served. The aim is to shed an innovative light on issues of sensorial experience, emotions, 'normalcy' and 'pathology' in childhood through the perspective of disability history. The papers will examine the following aspects: (Verstraete & Söderfeldt) Disability, education and the happinization of the World: A historical study of the role played by happiness in the emergence of educational initiatives for the blind and the deaf; (Van Trigt) Disability and normalcy: Education, medicine and the enactment of the senses; (Van Drenth) 'Sensorial experiences and childhood: Educational power and child pathology in 19th century care for "idiotic" children' and (Myers & Ecclestone) 'From pathologies to positivity: the psychology of well-being, the senses and the capable individual'.

Presenters:

VERSTRAETE Pieter, Centre for the History of Education - Pedagogical Institute University Leuven; Belgium; **SÖDERFELDT** Ylva, University Hospital Aachen, Germany

DISABILITY, EDUCATION AND THE HAPPINIZATION OF THE WORLD: A HISTORICAL STUDY OF THE ROLE PLAYED BY HAPPINESS IN THE EMERGENCE OF EDUCATIONAL INITIATIVES FOR THE BLIND AND THE DEAF

VAN TRIGT Paul, VU University Amsterdam, The Netherlands
DISABILITY AND NORMALCY: EDUCATION, MEDICINE AND THE ENACTMENT OF THE SENSES

VAN DRENTH Annemieke, Department of Education - Clinical Child and Adolescent Studies, Leiden University, The Netherlands
SENSORIAL EXPERIENCES AND CHILDHOOD: EDUCATIONAL POWER AND CHILD PATHOLOGY IN 19TH CENTURY CARE FOR "IDIOTIC" CHILDREN'

MYERS Kevin, University of Birmingham Ecclestone, Kathryn, University of Sheffield, UK; **ECCLESTONE** Kathryn, University of Sheffield, UK
FROM PATHOLOGIES TO POSITIVITY: THE PSYCHOLOGY OF WELL-BEING, THE SENSES AND THE CAPABLE INDIVIDUAL'

Session 6

Panel: THE CONFIGURATION OF THE LEARNER AS CULTURAL AND POLITICAL SUBJECT: TRANSHISTORICAL AND TRANSNATIONAL ANALYSIS

Coordinator and Chair: **TRÖHLER** Daniel, University of Luxembourg

The aim of this panel is to present an empricially-historcial based theoretical approach and analysis of the construction of the "learner". This construction is – following different sociological analyses – understood as configuration of the underlying cultural ideas about the child who, as a human learner, has to become the later citizen (Tröhler, Popkewitz, Labaree, 2011). The notion of "configuration" allows to discuss a 'global' phenomenon – the construction of the child as a learner, becoming a future citizen – and at the same time to engage with particular cultural spaces within which there are multiple connections between discourses and political connections, ideas, practices, many of which are contradictory, but seem to be able to "configure" at a certain moment a reality that might take paradigmatic character. However, in the course of the history and in the transnational disseminations (in the notion of Marc Depaepe "travelling books") configurations arise out of older and foreign ones (Rosa Bruno-Jofré, James Scott Johnston, Gonzalo Jover, & Daniel Tröhler, 2010). Against this background the panel addresses important spotlights of the historical process of the intersection of international phenomena (the formal category of the learning child as future citizen), cultural phenomena (cultural configurations), and transnational influences, all of them involved in the power game in defining the child as learner and future citizen.

Presenters:

JOHNSTON James Scott, Memorial University Canada
HISTORICIZED SELVES, DE-HISTORICIZED SUBJECTS: BRIDGING THE GAP

BRUNO-JOFRÉ Rosa, Queen's University, Canada

WOMEN TEACHING CONGREGATIONS AND THE BUILDING OF THE SELF, SITUATIONAL DIMENSIONS: THE CASE OF THE NOTRE DAME DES MISSIONS IN CANADA WITHIN A TRANSNATIONAL CONTEXT

MARTÍNEZ VALLE Carlos, Universidad Complutense de Madrid, Spain
CONFIGURING THE PEOPLE AS LEARNER AND AS CULTURAL AND POLITICAL SUBJECTS: THE EDUCATIONAL CAMPAIGNS IN POST-REVOLUTIONARY MEXICO (1910-40) AND IN 2ND REPUBLIC SPAIN (1931-36)

ZALDÍVAR Igelmo, Universidad Complutense de Madrid, Canada/Spain
THE CONFIGURATION OF THE LEARNER AS A POLITICAL AND CULTURAL SUBJECT IN THE ERA OF THE ADVANCED TECHNOLOGICAL SOCIETIES: FROM DESCHOOLING TO CONNECTIVISM

TRÖHLER Daniel, University of Luxembourg
INTRODUCTION

Session 4

Panel: HISTORY OF EDUCATION IN THE IBEROAMERICAN WORLD: STUDIES ON NARRATIVES AND SOURCES (PORTUGAL, MEXICO AND BRAZIL)

Coordinator and Chair: **GONDRA** José, Universidade Do Estado Do Rio De Janeiro, Brazil

The field of history of education has sought renewed the interest in different aspects of historiography. Concerning to the Iberian American universe, we analyzed aspects of this movement, from the analysis of the representations of "plural universe" in some experiences of written and sources produced in Portugal, Mexico and Brazil. The proposal is to try to watch the field of presence this space in what is narrated "inside" of national borders, as well as what goes on in their externals. Therefore, we observe the theoretical and institutional affiliations of authors and sources, the scheme of remission, destinations, documentary nucleus mobilized, bibliography, publishing and editorial project to think the narrative models present in the textbooks and sources to the history of education produced in the three countries focused in this symposium. In this case, working with the Iberian American universe and with the regime reference to the European world, we seek to observe the barter system practiced by certain authors from America and Europe, the models legitimized, the competitions established, as well as the traditions forged from these experiences. Concerning Portugal, we tried to analyze the theoretical production and educational intervention of Orbelino Geraldes Ferreira (1914-1965), primary school teacher, teacher educator and author of manuals of didactics, articles and papers about education, one of which contains the report of a pedagogical journey to Brazil. In Mexico, we attempted to analyze the political activism and principles of the new school defended by Emilia Elías, normalist, spanish teacher, exiled in Mexico after the fall of the Second

Republic, whose experiences molded a successful and influential manual published in the context of a conservative movement of teacher training in Mexico (1941-1980). In Brazil, we tried to analyze a periodical publication specialized on education that was published in São Paulo, Brazil, from 1902 to 1918. It is Revista do Ensino, edited by the Associação Beneficiente dos Professorado Público de São Paulo. The objective is to research the circulation of representations and educational models of Iberian American origin and to identify the regimen of reference to the European world. It was examined also the representations of America in two Celestin Hippeau's reports-book, a French teacher charged with missions on the continent, in which examined the experiences of the United States and Argentina (1871 and 1879, respectively). This part of the "new world" has been represented as a model of educational projects of the nineteenth century, as it constituted education systems anchored on certain principles, taken as Republican and Democratic, including public education, secular and free for all; decentralizing the management and administration of schools and co-education. Overall, we tried to analyze aspects of the constitution of certain matrices narratives and sources for the history of education and its relations with the legitimizing strategies and international dissemination and appropriation of this knowledge.

Presenters:

CIVERA Alicia, El Colegio Mexiquense, Mexico
THE BOOK *THE SCIENCE OF EDUCATION* FOR TEACHERS TRAINING IN MEXICO: BETWEEN THE SECOND REPUBLIC IN SPAIN, THE NORTH AMERICAN PRAGMATISM AND THE GERMAN PHILOSOPHY (1941-1980)

GONDRA José G., UERJ/CNPq/FAPERJ**, SILY** Paulo Rogério M., CP II/FAPERJ, Brasil
AMERICA IN REVIEW: AN ANALYSIS OF PUBLIC INSTRUCTION IN THE UNITED STATES AND ARGENTINA (1871-1879)

PINTASSILGO Joaquim, **PEDRO** Lénia, Universidade De Lisboa, Portugal
PEDAGOGICAL TRADITION AND DIDACTICS PRESCRIPTION IN PORTUGAL IN THE MID-TWENTIETH CENTURY: THE EXAMPLE OF ORBELINO GERALDES FERREIRA

CHAGAS DE CARVALHO Marta Maria, USP/CNPq, Brasil
EDUCATIONAL PRESS, ART OF TEACHING AND INTERNATIONAL CIRCULATION OF PAEDAGOGICAL MODELS

Session 1, 2

Panel: EDUCATION AND POWER: THE EXPERIMENTAL AND COMMUNITY SCHOOLS IN HAMBURG (1919-1933)

Coordinator: **MAYER** Christine, Universität Hamburg, Germany
Chair: **SIMON** Frank, Ghent University, Belgium

The Hamburg Versuchs- und Gemeinschaftsschulen (experimental and community schools) were the first effort by a reform-oriented and socially minded, politically

committed faculty to implement radical school reforms in order to break with the socially stratified Standesschule of the imperial era and realise the approaches and concepts of Neue Erziehung (new education) in the context of the public elementary school system in 1919/20. The fact that school reform in Hamburg after WWI could be implemented so quickly and powerfully can be attributed to three reasons: (1) Hamburg's public elementary school teachers were politically and socially active, and the Kunsterziehungsbewegung (a movement to emphasise art education as a counterweight to formal rote learning) had also schooled them in cultural critique. The faculty thus had already engaged with, read, debated and embraced democratic demands (such as comprehensive schools, experimental schools and school autonomy) and reform ideas (such as Erziehung vom Kinde aus, tailoring education to the child) before 1918. (2) The school administration itself was supportive of their efforts, with several of its Schulräte (school inspectors) later recruited from among proponents of the reform movement. (3) The reform movement also found support among politically active, often working-class parents. Though conditions in Hamburg were favourable for a speedy and radical implementation of school reform, the experimental and community schools found themselves locked in political struggles with anti-reform, mostly conservative teachers, politically active parents, and internal dissensions that mirror the political landscape within which it took place.

The link between education and power is also demonstrated by the impact the experimental schools eventually had. Hamburg's school reform was regarded as truly remarkable in its time and – as the widespread Handbuch der Pädagogik (1928, 355) edited by Herman Nohl and Ludwig Pallat put it in 1928 – „permanently shook up pedagogical thinking the world over". As such, the schools became models for similar efforts in urban contexts to follow, as happened e.g. in Bremen and Berlin, and enjoyed widespread transnational recognition and influence. Particularly in the context of the international discussion about 'new' education, the new institutions in Hamburg were regarded as exemplary instances of a forceful reform in the public elementary school system.

The panel will examine the link between education and power at various levels, using the example of the Hamburg experimental schools. Both the political and pedagogical power structures within and around the schools as well as the international impact of this – for its time – radical experiment will be studied

Presenters:

MAYER Christine, Universität Hamburg, Germany
THE EXPERIMENTAL AND COMMUNITY SCHOOLS IN HAMBURG (1919-1933) AND THE POWER OF PEDAGOGICAL IDEAS

DEL POZO ANDRÉS, María del Mar, University of Alcalá, Spain
POWER, COMMUNITY AND THE MYTH OF THE IDEAL SCHOOL: CIRCULATION AND APPROPRIATION OF THE HAMBURG SCHOOL REFORM IN THE SOUTHERN COUNTRIES

BRASTER Sjaak, Erasmus University Rotterdam, The Netherlands
HOW POWERFUL ARE NEW EDUCATIONAL IDEAS? THE IMPACT OF THE HAMBURG SCHOOL EXPERIENCES ON THE DUTCH EDUCATIONAL SYSTEM: 1919-1933

GRUNDER Hans-Ulrich, Universität Basel, Switzerland
FIGHTING AGAINST WINDMILLS: WILLIAM LOTTIG'S DIARY (1919-1921) AS AN EXPRESSION OF POLITICAL, PEDAGOGI-CAL AND SCHOOL-RELATED DISTRIBUTION OF POWER IN AN EXPERIMENTAL AND COMMUNITY SCHOOL IN HAMBURG AT THE BEGINNING OF THE TWENTIES

ROITH Christian, Universidad de Almería, Spain
ALTERATION THROUGH TRANSLATION: THE SPREADING OF A STUDY ON THE EXPERIMENTAL SCHOOLS IN HAMBURG (1919 – 1933) IN THE 1970S

Session 5, 6

Panel: FROM THE OLD REGIME TO THE COLD WAR - ASPECTS OF KOREAN HISTORY OF EDUCATION I

Coordinator: **PIEPER** Daniel,University of British Columbia,Canada
Chair: **DITTRICH** Klaus, Korea University, South Korea

This panel approaches various aspects of the history of education in modern Korea. After centuries of relative seclusion, Korea was opened to foreign intercourse during the 1870s and 1880s. The country's quest for self-assertion in the newly joined international community did not last long. In 1910 Korea became a colony of Japan for thirty-five years until Liberation when the context of the Cold War eventually lead to the separation of the country. These political changes had also a fundamental impact on education. During the last decades of the nineteenth century, first efforts were made to establish a system of education modelled after what Koreans perceived as "the West". In highlighting the interactions between Korean and foreign actors, this panel puts Korean developments into a transnational perspective. Simultaneously, the panel does not neglect the power relationships on the Korean peninsula. Missionaries as informal agents of American imperialism used education as a means to spread Christianity. In the colonial era education served as an imperial tool to stabilise the colony. The limited access to education compared to the Japanese mainland reflected the subordinate status of the Korean population. During the Cold War as well, contacts with countries of the respective blocs should underpin the two Koreas' standing.
The first two presentations of this session deal with Korea's colonial period when the peninsula was under Japanese control. Daniel Pieper discusses language education under Japanese domination and how it was related to colonial ideologies and identity formation. Kenneth Wells analyses debates on educational practices among Protestant educators, with a special focus on the merits and demerits of new education. The two latter presentations concern the post-World War Two period. After liberation from colonial rule the country was divided and became a major conflict zone of the Cold War. Yu Jinyoung focuses on the emigration of South Korean nurses to West Germany during the 1960s and 1970s during the period of reconstruction in South Korea. She shows how the nurses' career patterns and lives were crucially influenced by the vocational career system in West Germany. Manfred Heinemann, on the other hand, discusses academic contacts between North Korea and East

Germany after World War Two with a special focus on North Korean students at East German universities.

Presenters:

LEE Yoonmi, Hongik University, South Korea
THE AUSTRALIAN MISSIONARIES AND EDUCATION IN KOREA, 1890-1941

PARK Youn-Ho, Gwangju National University of Education, South Korea
THE HANGEUL EDUCATION BY PROTESTANT MISSIONARIES, 1884-1905

WELLS Scott, University of British Columbia, Canada
RADICAL REIMAGININGS OF HANMUN EDUCATION DURING KOREA'S ENLIGHTENMENT PERIOD: WŎN YŎNGŨI'S AN ELEMENTARY HANMUN READER

DITTRICH Klaus, Korea University, South Korea
INSTRUCTING THE CHILDREN OF THE EUROPEAN AND AMERICAN COMMUNITY IN KOREA, 1882-1910

PIEPER Daniel,University of British Columbia,Canada
CHOSŎN COLONIAL EDUCATION AND THE CONTESTED LINGUISTIC MARKET

WELLS Kenneth, University of Auckland, New Zealand
WHO FOR AND WHEREFORE? PROTESTANT CAMPAIGNS FOR 'NEW EDUCATION' IN MODERN KOREA

YU Jinyoung, Seoul Jeil Graduate University, South Korea
A STUDY OF THE KOREAN NURSE'S EDUCATION AND CAREER IN WEST GERMANY DURING 1960-1970

HEINEMANN Manfred, Universität Hannover, Germany
THE ULTIMATE SELF AND JAIL-COLONIZATION: THE EDUCATION OF NORTH KOREAN STUDENTS IN THE VIEW OF THE EAST-GERMAN FOREIGN POLICY 1952-1989

Session 7

Panel: GENDER, POWER AND PROFESSIONALISM. A BIOGRAPHICAL APPROACH

Coordinator and Chair: **VAN ESSEN** Mineke, University of Groningen, The Netherlands

Parallel to the emergence of Child Studies and the New Education movement women started to claim a professional position in the educational domain. Until then, women were mainly perceived as excellent caretakers but did not pursue a professional career of their own. In this respect the field was dominated by men. To gain a respected professional position, in other words to get power in this domain, women had to develop strategies to reconcile their professional ambitions with traditional meanings of gender, with images of femininity

or ‘gender scripts’. In their professional activities they had to negotiate these traditional gender scripts by giving meaning and value to femininity as part of a professional career in education and/or used professional training or experience to gain professional authority, even if they had no paid position.
The panel will analyse the biographies of four successful 20th century women educationalists who, sometimes unwillingly, made use of such strategies. By following the career paths of these women and the different ways in which they handled the combination of femininity and professionalism the papers will show the ambiguity of this strategy. The women educationalists succeeded in obtaining professional careers, however, they did not necessarily receive the credits they deserved. Power in the field remained in the hands of men. In addition, the panel will demonstrate the methodological advantages of using biographical approaches to reveal the otherwise hidden ways in which individuals negotiated pathways through a gendered landscape.

Presenters:

ROBERTS Sian, Birmingham Archives and Libraries, UK
A ‘TYPICAL “PUBLIC WOMAN” IN THE BEST CHRISTIAN SENSE OF THE TERM’: GERALDINE SOUTHALL CADBURY (1865-1941), PERSONAL POWER AND THE REFORM OF JUVENILE JUSTICE

VAN DRENTH Annemieke, Leiden University, The Netherlands
BIOGRAPHY AND ‘DISCOVERY’: GENDER AND POWER IN IDA FRYE’S DIAGNOSIS OF AUTISM IN CHILDHOOD IN THE 1930S IN THE NETHERLANDS

VAN ESSEN Mineke, University of Groningen, The Netherlands
SERENDIPITY AS PITFALL: THE SCHOLARLY CAREER OF DUTCH SPECIAL EDUCATION PROFESSOR WILHELMINA BLADERGROEN (1908-1983)

WATTS Ruth, University of Birmingham, UK
PROFESSIONAL BUT NOT PAID: JULIA LLOYD (1867-1955), A KINDERGARTEN PIONEER IN ENGLAND

Session 4

Panel: THE MEDICALIZATION OF SWISS SCHOOLS 1880–1940

Coordinator and Chair: **BÜHLER** Patrick, Pädagogische Hochschule FHNW, Switzerland

Since 1850 an increasing medicalization of society takes place that includes schools. Although the health of children already gained in the second half of the 18th century internationally a new educational-medical importance – e. g. the enlightened struggle against masturbation –, the preoccupation of pedagogy with the health of children and adolescents got a whole new institutional weight and developed far greater proportions and consequences in the late 19th century. Thus, the world’s first dental school clinic

opened in Strasbourg in 1902 or the Swiss Society for School Health Care was founded in 1899. Around the turn of the century the first full-time school doctors were employed in Switzerland, while teachers examined the mental, moral and physique health of thousand of school children. While the school hygienists were at the beginning preoccupied with troubles with the sight and posture at the end of the 19th century mental health became more and more important as e. g. the first national Swiss ›screening‹ of school children in 1897 shows or the ›special classes‹ prove that were opened for ›mentally retarded‹ children. At the same time when adolescent psychiatry developed the newly established child guidance centres, the new disciplines educational psychology and special education tried to help the sick children.

The medicalization of education led around 1900 to a scientific ›normalization‹ of children and thereby made it possible to understand ›abnormal‹ behaviour, which had previously been considered primarily morally, pathologically. As cultural historians have pointed out for some time, illness is evidently a cultural, social ›fact‹ as can be easily shown when one takes a look at the fears, cures, measures taken etc. As cultural historians have shown, as well, the concepts of abnormality/normality are always deeply engaged in questions of power: the power of defining illnesses, medical, legal actions taken, moral issues of illnesses, the ›construction‹ of dangerous classes, ›races‹, stereotypes associated with illnesses etc.

The panel proposes to analyse in different perspectives the medicalization and normalisation of Swiss Schools, its logic and function and the different aspects of power implied; the panel is especially interested in ›narratives‹ of pedagogical pathology, particularly in accounts pretending to describe the ›reality‹ of teaching, curing, measuring etc. The topics treated will be

– Medical standards and their influence on everyday school life:

By means of numerous physical examinations of thousands and thousands of schoolchildren doctors define standard values regarding physical health (e.g. eyesight). These standard values become the basis for a great number of hygienic measures that doctors propagate and implement in everyday school life.

– Child guidance:

In the 1920ies new child guidance centres developed and a new kind of ›child guidance‹ literature flourishes. What kind of legal actions are taken, what kind of cures are proposed, what kind of conceptions of normality are decisive?

– The problem child:

What narratives of ›problematic‹ children can be found in books for teacher training, in the pedagogical journals? What kind logic and function, what kind of change in the semantic of ›problems‹ can be observed?

Presenters:

HOFMANN Michele, Pädagogische Hochschule FHNW, Switzerland

MEDICAL POWER AND ITS INFLUENCE ON EVERYDAY SCHOOL LIFE IN THE LATE 19TH AND EARLY 20TH CENTURY IN SWITZERLAND

DELUIGI Tamara, Department of Historical Educational Science, University Berne, Switzerland

THE POWER TO EXCLUDE. INSTRUMENTS AND MEASURES TO BAN ‘ABNORMAL’ CHILDREN FROM REGULAR CLASSES IN SWITZERLAND IN THE LATE 19TH CENTURY

WENGER Nadja, Department of Historical Educational Science, Pädagogische Hochschule FHNW, Switzerland

THE BEGINNINGS OF CHILD GUIDANCE CENTERS IN SWITZERLAND IN THE EARLY 20TH CENTURY

BÜHLER Patrick, Pädagogische Hochschule FHNW, Switzerland

INTRODUCTION: MEDICIN, EDUCATION, POWER

Session 1, 2, 3

SWG: PENSEE CRITIQUE DES ENSEIGNANTS/ TEACHERS CRITICAL THINKING

Coordinator and chair: **ROBERT** André, Lumière Lyon 2, France

Participants:

MOLE Frédéric, Université Jean Monnet, Saint-Etienne /Archives Institut JJ Rousseau, Université de Genève, France

THE ROLE OF PACIFISM IN THE DEVELOPMENT OF A CRITICAL PEDAGOGY IN THE INTERWAR PERIOD

After the 1st World War, schoolteachers generally ascribed the development of a bellicose patriotism before 1914 to school education. The moral and political principles underlying the teaching of history were questioned; controversies about history textbooks flourished. Against manuals seen as warmongers, pacifism was promoted. However, in the 1930s, the so-called "School of Peace" (Paul Lapie) born from the League of Nations's context faced the rise of Nazism and fascism. Beyond the form and content of the teaching of history and politics at school, beyond the opposition warmongering/pacifism, a wider question arised in this context: is critical pedagogy possible ? That is to say, a pedagogy that seeks to develop the ability of pupils to question and criticize the world order. In this paper, I will try to understand to what extent the pacifist ideal could be a factor in the renewal of teaching and of fostering the development of critical thinking. The study is based mainly on a reconsideration of trade-union debates during the period.

MONIN Noëlle**,** Université Claude Bernard Lyon1, France

LES ECOLES NOUVELLES, 1970, 1990 : UNE CONTRE REVOLUTION DANS LES CLASSIQUES DE L'ECOLE ?/ THE NEW SCHOOLS, 1970, 1990: A REVOLUTION AGAINST THE CLASSICAL SCHOOL?

Primary schools of a new type had acquired an international reputation, particularly those set in the twentieth «arrondissement» of Paris, in 1962, under the leadership of Education Inspector Gloton, then president of the GFEN (Education Nouvelle French Group). There was talk of «a different way of teaching for a different society.» A few years later, the conference of Amiens, which was held in January 1968, echoed that project and debates encouraged that innovative impulse. We decided to work about that event, and more

specifically about the content of the modernist, unifying discourse, even though delegates were from all political obedience. The commitment to modernity, which is necessary in the political, economic or educational vocabulary of the times, is a sensibility to the supporters of a potential «third way». Activists say these lie beyond the alternative right liberalism / left socialism. Ideology driven by the rising new left wing, it is based on the personalist philosophy. The ideal of justice organizing their educational orientations in Amiens favors the actual person of the learner, a unique and singular human being, but also the community of interest, and the right of precedence of the individual over the citizen. All those objectives turn their backs on traditional school.

The research we have dedicated to the promoters of a New School, open to real life, at the turn of the 1970s, marked but continuity in this logic. The interpretation of that opening highlighted the emergence of a thought in primary school teachers that aimed at being progressive, gender-sensitive, as opposed to systematic academic tradition. Those were the times when the evolution of the professional body of primary school teachers was in progress, and when the path of the teachers of «Open Schools» was different in that they had affinities with a particular conception of pedagogy -and of the profession- that suited the renewal embodied by «Open Schools».This paper seeks to continue this work of investigation, of the critical thinking of innovative primary school teachers. What type of teaching is supposed to radically change the logic of traditional education? What is the nature of the breach which the teachers claim, and that takes them into the adventure of a teaching renewal? What revolution do those «teaching guerrillas,» as they call themselves, operate?

In this perspective we intend to analyze new learning experiences that particularly interested some publishers between 1970 and 1990, especially the Editions Syros, which were founded on the initiative of the PSU, embodiment, among other things, of the spirit of the «third way», or Casterman.

PAPADOURIS Panagiotis**,** University of Patras, Greece

EDUCATIONAL DISCOURSE AND CRITICAL THINKING: THE CASE OF THE GREEK TEACHERS DURING THE FIRST POSTWAR PERIOD (1946-1967)

After the Second World War the Primary School Teachers Federation (DOE) does not only strive for an improvement in the working conditions of its members, but it is also a place where discourse on educational matters can be formulated. DOE highlighted and critically analyzed a number of educational issues in order to contribute to modernizing significant aspects of educational policy concerning the Primary Education. In this study we focus our interest on these subjects from the viewpoint of critical educational thinking, a necessary factor for the feasibility of alternative proposals. The following constitute typical examples: the defense of the six year primary School and the documentation of its position for an increase in the years of study, mainly during the school years 1947-48, 1951-52 and 1957-58, the expressed positions in order to achieve the abolishment of late afternoon work in Primary Schools, mainly after the school year 1962-63, the argument against a reduction of the age limit for school enrolment, the thorough proposals regarding the composition

of teacher reports and evaluations, from 1957 onwards, the belief in the provision of free state education, the effort to promote educational decentralization and independence, the proposal to upgrade teacher training and increase the number of postgraduate programmes. The Federation proceeded to the examination of all the above cases, submitted them to the requirements of rational argumentation and after considering all viewpoints, finally formulated coherent and reliable discourse with sufficient scientific documentation. That makes us draw the conclusion that its critical educational discourse was conducive to a relevant reflection contributing to the general debate.

KERLAN Alan, Universite Lyon2, France

LA « CRITIQUE ARTISTE » EN EDUCATION. ELEMENTS D'UNE GENEALOGIE/ THE ARTISTE CRITICISM IN SCHOOL. ELEMENTS OF A GENEALOGY

In *Le Nouvel Esprit du Capitalisme* (2000), Luc Boltanski and Eve Chiapello distinguished two types of criticism: the « social criticism » and « artist criticism ». For sociology and history of education and school, « social criticism » is well known and well studied. But we have to note that « artist criticism » remain less known and less studied. Nevertheless, « artist criticism » is really an important factor in the history of education and in the history of pedagogical thought. The persistence of an aesthetic paradigm in education as alternative model for education may be understand as a major manifestation of artist criticism (Alain Kerlan, 2004). This paper will try to propose some stages and moments for a genealogy of « artist criticism » in education and in school. It will begin with the *Emile* of Jean-Jacques Rousseau considered as the modern origin of artist criticism, and it will find its first systematical formulation in Schiller's *Letters about Aesthetic Education of Humankind.* It will then examine Célestin Freinet pedagogical work – and more generally the rebirth of new education in 60th and 70th – as a moment of artist criticism. To finish, we will ask ourselves about place and significance of artist criticism in our today education, where artists are more and more often regarded as models for educators.

GO Henri Louis, Université de Lorraine, France

PROCESSUS DE CREATION D'UN COLLECTIF DE PENSEE : L'*INSTITUT FREINET DE VENCE* (1965-2012)/ PROCESS OF CREATING A COLLECTIVE OF THOUGHT: *FREINET INSTITUTE OF VENCE* (1965-2012)

In existing chronologies for the activity of Freinet and his movement, the creation of the Institute Freinet in Vence in 1965 is never mentioned. One publication is mentioned in the February 1966 No. 1 document of the Institute (The trial and error). By leveraging the data available in the Departmental Archives of Alpes-Maritimes (Nice), we can reconstitute the context of the creation trying to establish his reasons, and we will make an assumption about the temporary failure. Then, based on our own experience in this process, we present the conditions under which the reconstruction project of such an institute could be seen on

two occasions (in 1984, but without result, and then from 2002). We try to describe both the process of creation of the Institute Freinet de Vence (until its official statement in 2007) and to characterize as it produces a style of critical thinking. With Freinet School, Institute of Freinet Vence backup and diffuse specific practices established by Elise Freinet and heterotopia in this educational alternative school.

RIONDET Xavier**,** Université de Lorraine, France

LE CORPS COMME POSSIBILITE D'UNE PENSEE CRITIQUE. REFLEXIONS SUR LE MODE DE VIE NATURISTE DES FREINET/ THE BODY AS CRITICAL THINKING ABILITY. REFLECTIONS ON THE FREINET'S NATURIST LIFESTYLE

In the last projects invested by Foucault at the end of his life, the body is an issue of resistance mechanisms of power. It is in this context that we wish think about the body as a condition of possibility of critical thinking among teachers. Our work in progress on the history of Freinet School of Vence (Go and Riondet, 2013) may provide a stimulus input from archives. Elise Freinet had a very particular way of life (referring to eating habits, special diets, bodily practices) which is also reflected by a particular educational approach within the Freinet School in 1935.
According to this question of the body, we focus first to the circumstances of the encounter with Freinet naturist circles in the '30s when the couple was introduced to the method Vrocho (when Elise tried to heal tuberculosis). Then we would describe the nature of bodily practices involved in the daily Freinet (diet, hydrotherapy, knowledge of Indian philosophy, etc.). Then we would describe in the history of the Freinet School translation of this lifestyle in educational practices (centration on fruit, Water-electro-vibrated through hydrotherapy, sunbathing and the use of electronic ear Tomatis). The challenge is to show, according to Freinet, the specific of this life from nature to think critically and observe how the work of harmonizing body, harmony and mental health could be seen as the prerequisite and the horizon of experience of alternative Freinet School.

ROBÈNE Luc, Université Rennes 2, France
ATTALI Michaël**,** Université Grenoble, France

LE CORPS COMME LIEU DE PENSÉE CRITIQUE : JEAN-MARIE BROHM, LE COURANT FREUDO-MARXISTE ET LA CRITIQUE RADICALE D'UNE EDUCATION PHYSIQUE SPORTIVE/ THE BODY AS A PLACE FOR CRITICAL THINKING : JEAN-MARIE BROHM, THE FREUDO-MARXIST CURRENT OF THOUGHT AND THE RADICAL CRITICISM OF PHYSICAL EDUCATION.

Jean-Marie brohm holds a very special position in the area of Physical Education (PE) as could be witnessed by a quantity of essays by CAPEPS (PE teaching capability certificate) and aggregation (highest teaching diploma) students who inevitably link his teaching career to an emerging alternative thinking born at the heart of the 1968 period. True enough,

Brohm is best known for his radical stance towards sport (especially his critics against competition sport) and he has kept battling with the sport establishment and its production standards aimed at a performing body. By extension, he fought against the utilization of sport in PE teaching, as this had become widespread from the years 1960 and on.Such critical thinking widely drew on « freudo-marxism » and was exposed in different reviews such as « Partisan » and « Quel corps ?» as well as in different works (among them Brohm's doctorate thesis « Sociologie politique du sport », published even before being submitted to an academic jury).This stance, by condemning the drifting s of a particular educational matter, namely EP, which was then altered by competition requirements, won the author gratitude from a part of teachers and students alike whereas the other part, presumably the most important, turned its back on him even excommunicating him from the « STAPS » course of study. (Sciences et Techniques des Activités Physiques et Sportives – 74th section of CNU). Such professional and academic obstruction already shows evidence of the strong polemical dimension of that move and the issues associated therewith.Even though regarded as a « persona non grata » in the STAPS domain, Brohn managed to reach the status of Sociology Professor at the Montpellier (France) university. More or less acting as a unifier of the the radical critical trend in Sport (still active nowadays), this atypical PE teacher undeniably marked his time but could not avoid being subject to a certain form of myth-building, not to say martyrdom.The present communication would then like to possibly measure the impact, contributions and appropriation of J.-M. Brohm's original thoughts in the area of PE. In other words, we'll attempt to discern the outlines and contents of this critical thinking and evaluate its actual weight in the school and educational fields. We'll especially try to identify the main lines of the criticism and and the educational counter-proposals which were put forward whilst observing how they possibly happen to be updated within today's school domain. The research was based on a systematic and close scrutiny of the reference reviews of the the critical current (Partisan, Quel corps ?) but also of professional reviews such as « EPS » and trade union publications. (Jean-Marie Brohm had been a leader as regards trends around the pedagogical issues). Of course, we'll also not omit to analyze J.-M. Brohm's different books and works. Several exchanges will offer the possibility to complement this research.

POUCET Bruno, Universite de Picardie Jules Verne, France

A. PROST, CONSEILLER DU PREMIER MINISTRE : QUELLE PENSEE CRITIQUE POSSIBLE ?/ A. PROST, CONSEILLER DU PREMIER MINISTRE : QUELLE PENSÉE CRITIQUE POSSIBLE ?

In the continuity of the session of Geneva where we had analyzed on about fifteen years how the labor-union activist has been. A. Prost, besides professor (teaching and research), had become a fundamental reference regarding critical thought in education because it joined in the movement of general reform of the education, we try to understand how, in passing on the other side of the mirror, it managed to maintain its position of critical reformer. Author of a report on the reform of high schools ordered by A. Savary, close to Michel Rocard,

Antoine Prost so was to advise the Prime Minister regarding education (1988-1990), at the very moment when was promulgated the guidance law of the educational system. It is in this executive where he was able to give free proposals of reform of the educational system and more widely tried to contribute to the improvement of his functioning, in a forced institutional frame...

RENIER Samuel,Université Lumière Lyon 2, France

LES CONDITIONS D'EMERGENCE D'UNE PENSEE CRITIQUE A TRAVERS L'ITINERAIRE INTELLECTUEL DE MARIE-ANNE CARROI (1920-1940)/ CONDITIONS SURROUNDING THE EMERGENCE OF A CRITICAL THINKING: THE INTELLECTUAL JOURNEY OF MARIE-ANNE CARROI (1920-1940)

Marie-Anne Carroi (1898-1976), first teaching French and then Philosophy in Women's secondary education, has been marking herself out during her whole career by an intense intellectual activity, taking an active part in the "reformer" movement (*réformateurs*) of secondary education as well as in the progressive education movement (*éducation nouvelle*). Out of this intellectual activity, we will limit ourselves to the study of its genesis between the two World Wars and try to point out the main lines which structure its cohesion and evolution. The first one concerns the way she established and developed pedagogical practices accruing from her experimental teaching activity. The second one is mainly built around a reflexion aiming at calling into question some traits of the French educational system, on the basis of her observations in various foreign (Germany, United States, Italy) or colonial (Tunisia, Morocco) situations. The third axis cluster reflexions of a more comprehensive kind, concerning the way the social form itself is evolving and the place of youth in it.

Grouping the diverse activities and productions of Marie-Anne Carroi together into these three axis may not though lead to think that we are facing a thought whose cohesion would pre-exist prior to any evolution. Indeed, as a critical thinking, which is built, we need to consider the factors and dynamics that contribute to its elaboration, in order to figure it out. Is it, consequently, possible to identify a progressive speech scheme enabling us to give an account of the way these three axis do articulate? In what measure may we relate the genesis of her thought to institutional and historical factors like those of the groups and currents we find in the journals and the circles in which she participates? How so may we consider the singularity of one's reflectional journey when compared to its place within militant and speech sets of a trans-individual kind? Beyond, finally, the particular case of Marie-Anne Carroi's intellectual journey, we will wonder about the moment and time a reflectional thinking becomes a critical one.

Despite the diversity and great number of activities lead by Marie-Anne Carroi, the knowledge we possess about it still remains shallow. Bases on bibliographical researches and documents present in her administrative files and archives, the point here is to consider the genesis of her thinking and the way it becomes critical. The main hypothesis we formulate, and work with, focus on the dominant role played by her international perspective, as

contributing to the construction and the legitimation of an intellectual speech which will later gain its autonomy. Particular attention will then be given to the situation of colonial education within this speech, whose evolution will furnish a precious background. Stakes will then consist to consider the genesis of her critical thinking as a journey, in order to lay the stress on some conditions surrounding the access to a critical speech on the educational scene.

KAHN Pierre, Université de Caen, France

Les méthodes actives : une critique de la philosophie de la connaissance scolaire ?/ The active methods: effective criticism of school epistemology ?

The choice of the active methods involves obviously a pedagogical criticism against a traditional pedagogy based on the privilege of the learnings intellectual dimension and on the pupils immobility. From John Dewey's reading made by Louis Legrand, we shall wonder about another critic towards the traditional school: a *philosophic* criticism based on its tacit theory of knowledge or epistemology : critic of its positivism, its objectivism and its dualism, i.e. its conception of the knowledge as external objects representation by a subject. This criticism establishes a break between the real active methods and the appeal to the children activity formulated by the French IIIth Republic school (1880-1940). It deeply modifies the idea of the pupils activity and forbids to understand the active methods recommended by New Education as the realization of a project which already existed in the renovation carried by the school at the time of the laws Ferry (1881-1882).

Session 5, 6

SWG: GENDER, POWER RELATIONS AND EDICATION IN A TRANSNATIONAL WORLD

Coordinator: **MAYER** Christine, University of Hamburg, Germany
Chairs: **MAYER** Christine, University of Hamburg, Germany
ARRENDONDO Adelina, UAEM, Mexico
ROUSMANIERE Kate, Miami University, Ohio, USA

Participants:

NIRIT Raichel, Kinneret college, Israel

GIVING BIRTH TO CHILD CULTURE IN THE LAND OF ISRAEL 1882-1948 THE HEBREW PRE-SCHOOL TEACHERS AS PARTNERS IN BUILDING NATION AND ITS CULTURE

The story of the Hebrew pre-school teachers and their training is a characteristic example of transnationalism in educational ideas. In 1882, with the support of Baron Rothschild, the first "modern" pre-school was opened in the Land of Israel, in the *moshava*[1] of Zichron-Yaakov. The language spoken there was French. The pre-school teacher was a member of the *moshava* who had studied in Paris. In 1886, a pre-school was opened in Jerusalem, funded by the English 'Society of Brothers'. The pre-school's language was English. The pre-school teacher who ran it had been trained in Germany. These pre-schools were an educational innovation in the Land of Israel. Up until then, Jewish boys had been sent to receive a religious education in a *cheder* at the age of three, and the girls were generally raised at home.In 1898, Esther Shapira, a young woman from Rishon LeZion, was sent to be trained at the English pre-school. After studying there she opened the first Hebrew pre-school. The language spoken there was Hebrew, the holy tongue which people had decided to turn into the mother tongue of the nationalistic Jews in the Land of Israel. Since this was the first Hebrew pre-school in the Land Israel, she did not have the basic components needed to run it – words in the Hebrew language (such as ball...); there was no suitable curriculum for the location, and no one had yet written children's songs, didactic games, or children's literature in Hebrew. Esther's primary tool was the pre-school model sketched by Fröbel, and the principles of his educational beliefs which she had first encountered during her training period and in his books which had been brought to Palestine by the Nationalist Teachers' Association in 1884. Esther adopted Fröbel's approach, adapting and suiting it to the Hebrew culture, and thereby laying the foundation stone of the construction of Hebrew children's culture in Eretz-Israel, an enterprise in which the Hebrew colleagues and pre-school teachers who followed her were partners.During the lecture we will discuss: The Hebrew pre-school teachers who processed the various models of pre-school education which had been created in Europe (Fröbel, Montessori), and the United States (John Dewey). This was while adapting and suiting them to the growing Hebrew culture in Land

[1] Moshava – a type of Jewish-agricultural settlement, created at the end of the nineteenth century in Eretz-Israel.

of Israel. Thus the pre-school teachers became a link in the chain of universal humanistic education on one hand, while also playing an important role in the creation of the Hebrew nation and its culture. The pre-school teachers' training – which made early childhood education a possible path for Hebrew young women in the Land of Israel to develop a career and contribute to their growth and that of their families, while concurrently playing a part in shaping a generation of boys and girls who spoke Hebrew, and whose childhood was interlaced with joy, didactic games, excursions to nature, and gradual development in line with their environment and personality.The story of the Hebrew pre-school teachers will focus on the period preceding the establishment of the State of Israel, known as the *yishuv* period. The period is divided into two: the Ottoman Era, from 1882 with the establishment of the first modern pre-school, up until 1918 with the end of the First World War, and the British Mandatory Period, 1929-1948, during which the Hebrew *yishuv* in the Land of Israel grew and developed, and unique models were added to early childhood education.

TADMOR-SHIMONY Tali, The Ben-Gurion Research Institute for the Study of Israel and Zionism Ben-Gurion University of the Negev, Israel

MARRIED WOMEN TEACHERS AND THE STRUGGLE FOR EQUAL RIGHTS IN BRITISH MANDATORY PALESTINE UNDER TRANSNATIONALISM PRISM

The use of transnationalism as a category of analysis can help us understand the interface between power, gender, and teaching, as reflected in the activities of women teachers belonging to the Union of Hebrew Women for Equal Rights in Eretz-Israel (UHWER) in British Mandatory Palestine (1918-1948). Among the six suffragette founders were three prominent female teachers in the Jewish education system, which was largely male. One of them, Sara Azaryahus, served as the representative of the women's party at the first elected assembly of the Jewish community in Palestine in 1920. Additional women teachers, who were active in providing legal counsel and social welfare, joined UHWER in the next years. The founders viewed belonging to a network of transnational institutions with great importance, and were members of the International Alliance of Suffrage Women. These teachers chose to define their struggle in the nationalist terms of creating the 'New Hebrew Woman'. This definition, and the historic context in which they operated, demands transnationalism dissuasion, that explores other societies where the relationship between gender and nationalism is discussed. The results of this comparison teach us, that the operating model adopted by the Hebrew women teachers was similar to that common among professional women in other societies. That is, using the advantages (power) of their position, to changes the situation of all women. At the same time, the use of the transnationalism prism, which focuses on women teachers, informs us that the Zionist female teachers' activity differed from that of those teachers who centered on the interface between women teachers and education. In Britain, for example, women teachers struggled through their professional union to abolish the restriction on marriage and achieve equal pay.
The question which arises is what the reason was for these differences – practices which transcended national boundaries. One answer is that there was no need to fight these three

restrictions despite the patriarchal characteristics of Jewish society. Since the Teacher Union's establishment in 1903, Jewish women teachers were members with equal rights, the salary key in the Zionist institutions was equal, and there was no restriction on marriage. One of the explanations for the positive attitude toward married women teaching, stems from the status of education in the Zionist discourse. The perception of national pedagogy granted it special status as a part of a social mission. Therefore, school teaching was not defined as women's job. This definition of the teaching profession was also a numerical one. Most of the teachers were male, and this was also true for two of the three suffragette teachers. Their husbands were key teachers in the educational establishment, and the husband of the third was a famous archaeologist. Their ability to function in several different worlds without relinquishing any of them, raises some questions, such as if the relationship of power in these families was different from that of other married teachers, or of teachers in general. And moreover: How their status, being married to well-known figures in the public domain, influenced the field of power relations in society in general and among teachers in particular.The study of the women teachers who were UHWER members can help us understand when and how various practices transcend national borders, and when they do not. When, and under what historic conditions, ideas are transferred, and what can be learned from that about the balance of power between women teachers and their surroundings.

GOODMAN Joyce, University of Winchester, UK

"THE DIRECTIVE POWER OF EDUCATION": FANNY FERN ANDREWS AND STRATEGIES OF POWER AND AUTHORITY IN THE INTERWAR TRANSNATIONAL WORLD

This paper explores the complexities and contractions of strategies of power used by the American educationalist Fanny Fern Andrews to move through local, national and transnational educational and political space.

The first section of the paper looks at Fern Andrews' desire to set up an International Bureau of Education and her national strategies to promote this international vision. Through leadership of the American School Peace (later Citizenship) League, Fern Andrews followed what she described as familiar pathways – deploying patriotic songs, texts-books, Peace Day and affiliating The American School Peace League with the (American) National Education League, at which Fern Andrews spoke. In contrast, Fern Andrews described her international work moving through 'circuitous routes, governed by circumstances intricate in nature and difficult to forecast' (p.47). Her strategies to found an International Bureau of Education were thwarted by the outbreak of war, but during the inter-war period, Fern Andrews would negotiate American funding for the International Bureau in Geneva and produce early drafts of its constitution.

The second section of the paper explores Fern Andrews strategies in framing a transnational story about promoting international ideas across national borders. Conscious of her legacy, she charted her transnational encounters in minute detail, building an archive while

travelling to visit educationists in Europe and donating her papers for posterity. This is a story of gendered strategies in which Fern Andrews downplayed her earlier links with the women's peace movement, including her links with Jane Addams and the Women's International League for Peace and Freedom, while foregrounding the assistance of men in facilitating introductions to European officials and progressing her ideas of international citizenship and world peace across national borders.

The third section of the paper examines how Fern Andrews developed strategies around expertise in the discipline of international relations. The only woman delegate to attend the Paris Peace Conference, the League of Nations' Mandates Committee aroused her interest. Originally trained as a teacher at the Salem Normal School (State Teachers' College), Massachusetts, Fern Andrews later attended Radcliffe College. Post war she returned for doctoral study, out of which grew her two volume book, *The Holy Land under Mandate* (1931). This drew on her travels in Palestine and incorporated intellectual study with touristic vignettes and accounts of sociability. Now her story stresses her links with the graduate women of the American and International Federation of University Women. In 1923, she was instrumental in founding the Harvard Radcliffe Research Bureau, and in drawing down funding from the Laura Spelman Rockefeller Memorial.

The paper ends by reflecting on questions that Fern Andrew's strategies of power and authority raise about ways gender plays out in accounts of movement between national, international, transnational and – given Fern Andrews' interest in the Mandates system – imperial arenas.

LÄSSIG Sylvia, University of Hamburg, Germany

THE HISTORICAL DEVELOPMENT OF THE CONCEPT OF EDUCATION AND THE QUESTION OF THE DISAPPEARANCE OF THE BODY IN THE EDUCATIONAL DISCOURSE

In the late 18th and the early 19th century, efforts were made in the German speaking area to collect and systematize the state of knowledge in the field of education to develop a system of pedagogy. A consequence of this was that in this time, first handbooks and compendiums, most of which were written by male authors, were published. My dissertation project is based on some of these handbooks and compendiums and focused on a remarkable change in the relationship between body and education in the German educational discourse: While in the late 18th century the body was an integral part in the concept of education and the pedagogical discussion, it vanished in the late 19th century. This process can be described as *disembodiment,* defined as the increasing marginalization of the body as a central element of educational thoughts.

The questions I want to deal with in my doctoral thesis are *how* and *why* this process of disembodiment took place. My methodological approach is mainly based upon discourse analysis referring to Foucault. In addition to that, other post-modern perspectives – like the androcentrism of scientific knowledge – may open the way for new categories to highlight the historical and social impacts on the development of the concept of education and might

be helpful in decoding the process of disembodiment. By including the perspective of androcentrism I would like to point out how important the category of gender is in the development of the relationship between *education* and *body*. For instance, this category arranges the field of speaking about education, which was generally divided in two steps, the *first education* and the *second education*, at that time. The first one is meant for the children from their birth till the age of six, mainly focused on *physical education*[2] and duty of female educators (mothers, midwifes, wet nurses). But female educators were (il-)legitimate speakers on the educational discourse and physical education is also subordinated, because the actual target of education was considered to be the mind. This short sketch demonstrates the powerful effectiveness of the social category of gender by establishing a subject of knowledge, in my case education. With my poster I would like to work out these and other perspectives as different dimensions of gender that are relevant for my topic.

[2] Physical education was a fixed phrase and meant much more than just sports at that time. It has accompanied topics such as the right diet for children, pregnant women and breastfeeding mothers, or the influence of the health status of parents to children, danger through breast milk, body care, clothing, body feelings and many more.