

# ISCHE 41

**Spaces and places  
of education**



41<sup>ST</sup> ANNUAL CONFERENCE

SPACES AND PLACES OF EDUCATION

# BOOK OF ABSTRACTS

PORTO, 16 - 20 JULY 2019



**Title**

ISCHE 41 – Spaces and Place of Education – Book of Abstracts

**Editors**

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**Publisher**

International Standing Conference for the History of Education &  
Centre for Research and Intervention in Education of the  
Faculty of Psychology and Education Sciences of the University of Porto

**ISSN**

2313-1845 ONLINE

July | 2019

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# Schedule Overview

## WEDNESDAY July 17

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09:00 – 13:00	Pre-Conference Workshop
14:30 – 16:30	Parallel Sessions 1
16:30 – 17:00	Coffee Break
17:00 – 18:00	Conference Opening Ceremony
18:00 – 19:00	Keynote Address
19:00 – 20:30	Porto de Honra / Welcome Reception

## THURSDAY July 18

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09:00 – 11:00	Parallel Sessions 2
11:00 – 11:30	Coffee Break
11:30 – 13:00	Parallel Sessions 3
13:00 – 14:30	Lunch
13:00 – 14:00	Tertulia
14:30 – 16:00	Parallel Sessions 4
16:00 – 17:00	Keynote Address
17:00 – 17:30	Coffee Break
17:30 – 19:00	Parallel Sessions 5
19:00 – 19:30	ISCHE Book Launch
20:30	Early Career Researchers Night Out

## FRIDAY July 19

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08:00 – 09:00	ISCHE Meeting with National Associations
09:00 – 11:00	Parallel Sessions 6
11:00 – 11:30	Coffee Break
11:30 – 13:00	Parallel Sessions 7
13:00 – 14:30	Lunch
14:30 – 16:00	Parallel Sessions 8
16:00 – 17:00	Keynote Address
17:00 – 17:30	Coffee Break
17:30 – 19:00	ISCHE General Assembly
19:00 – 19:30	Transportation
20:00	Gala Dinner

## SATURDAY July 20

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09:00 – 11:00	Parallel Sessions 9
11:00 – 11:30	Coffee Break
11:30 – 12:30	Keynote Address
12:30 – 13:15	Closing Ceremony
13:15 – 14:30	Lunch
15:00 – 18:00	Walking Tour of Porto World Heritage Site



## Keynote Addresses

Wednesday, 17<sup>th</sup> July, 18:00 p.m., Auditorium B

*School and public space of education. Is there still room for the common?*

**António Nóvoa**

The lecture seeks to reflect on the organizational forms of the school (the school model) and its evolution over the last 150 years in connection with the idea of the public space of education. The intention is to construct a historical and critical look at the current trends concerning school space dissolution, the valorization of educational capillarity and the personalization of learning paths. This is the justification for the subtitle: Is there still room for the common?

Thursday, 18<sup>th</sup> July, 16:00 p.m., Auditorium B

*Intuition: Geo-pedagogies of a classic concept from the seventeenth to the twentieth century*

**Eugenia Roldán Vera**

In this presentation I will explore the global diffusion of the concept of intuition in education from the work of Comenius to the late-twentieth century notion of “intuitive learning”. Using the category of “geo-pedagogies”, I will map the varied appropriation of the concept of intuition in various geographic and cultural spaces, considering French, German, English and Spanish-speaking contexts, as well as the layers of meanings that were carried, added or lost in the processes of translation and of incorporation of the concept into different pedagogical models and educational policies.

Friday, 19<sup>th</sup> July, 16:00 p.m., Auditorium B

*An exploration of liminal pockets of contestation and delight in school spaces*

**Catherine Burke**

In his letter to a young historian of education, Antonio Nóvoa encourages researchers to set out to discover new sources, either yet unknown or simply unexplored. In the spirit of ‘transgression’ I hope to meet this challenge by exploring a space which is essentially hidden from view, taken for granted while being a source of human comfort, discipline and control. A micro history of space and place in the history of education can demonstrate that there is ‘nothing more valuable than useless knowledge’ (Nóvoa, 2015).

Saturday, 20<sup>th</sup> July, 11:30 a.m., Auditorium B

*On spatial translations: From numbers to narratives, from science to politics, from the local to the global*

**Gita Steiner-Khamsi**

The presentation examines three types of spatial translation processes that currently experience an inflationary use in comparative policy studies. These three types may be framed in the form of the following three research questions: 1. From numbers to narratives: what do policy actors actually ‘learn’ from the league leaders in PISA, TIMSS, PIRLS, etc. and other international large-scale student assessments? 2. From science to politics: how much evidence and which kind of evidence, produced in government-appointed expert commissions, is actually used at the political level? 3. From the local to the global: when do local policy actors ‘buy’ or buy into global education policies? The three examples lend themselves for explaining and reflecting on the systems-theoretical approach, in particular, on (i) self-referentiality in disguise, (ii) structural coupling between science and politics, and (iii) the local politics of global policy borrowing.

## Pre-Conference Workshop

*Wednesday, 17<sup>th</sup> July 2019, 9:00 a.m., room 248*

### **Who “speaks” and for whom? Approaches to (and along) working with autobiographical materials in History of Education research**

*Autobiographical materials have often been employed in the history of education to explore questions around agency, experiences (such as of belonging), motivations and learning processes.*

*As researchers, we might refer to individual and private testimonies such as diaries, letters and travelogues to gain insights into and ultimately build arguments around the historical lives of others.*

*Although working with autobiographical materials holds great possibilities, it is not without its limitations. Inspired by Spivak, we must ask such critical questions as ‘who speaks and for whom?’ Reflections on canonical works arising from this methodology remind us that this kind of source material represents a particular narrative, perhaps shaped by the identity politics of its era, paths to production and/or archival considerations. When working with autobiographical materials, then, we must consider the influences that shape which voices speak to us and in what ways, and, subsequently, which material we choose to draw from. This workshop seeks to address these questions, as well as their implications for the way we, as researchers, handle autobiographical materials.*

#### Convenors

**Karen Lillie** (University College of London - Institute of Education),

**Lisbeth Matzer** (University of Cologne - a.r.t.e.s. Graduate School),

**Lilli Riettiens** (University of Cologne)

## Tertulia

Since 2017 the Executive Committee of ISCHE organizes the Tertulia, a round-table debate devoted to current issues in the history of education field. This year the Tertulia is focused on:

*Thursday, 18<sup>th</sup> July 2019, 1:00 p.m., Auditorium B*

### **The Machine in the Archive: Historians at risk of drowning by data**

*As increasingly more archives go digital, our research practices as historians of education are mutating. We have myriads of documents and new archives available; we tend not to work with original documents any more; algorithms interfere with data, both through search engines and through potential faults from scanning and character recognition programs; we develop new tools and strategies to store, organize, and analyze digital data. In an open conversation, we would like to address some of these questions: are we producing a different kind of educational history with digital media? What changes with the document if the ‘original’ is no longer there? In the context of loose circulation and unbound archives, what binds truth in the digital age? Which directions can we foresee these trends will take in the next years?*

*At the end of the session, ISCHE Salon Initiative 2019-2020 will be presented.*

#### Participants

**Sjaak Braster** (Erasmus University, Netherlands),

**Alicia Civera** (DIE-CINVESTAV, Mexico),

**Johannes Westberg** (University of Örebro, Sweden)

Moderator: **Inés Dussel** (DIE-CINVESTAV, Mexico)

# ABSTRACTS





## 1.01. NATIONS, EMPIRES AND THE GEOPOLITICS OF KNOWLEDGE AND EDUCATION

35396 *Institucionalización de la escuela pública brasileña: espacio de progreso, lugar de opresión socio-racial (siglos XIX-XX)*

**Cynthia Greive Veiga** (Federal University of Minas Gerais)

### Abstract

El objeto central de esta comunicación es discutir la paradoja presente en el proceso de difusión de la escuela pública, como espacio que promueve el progreso social pero, a la vez, en el proceso de su instalación, se ha convertido en un lugar de inferiorización de los niños, especialmente los pobres, negros y mestizos. Mi hipótesis es que el punto principal de esta fricción estuvo vinculado a los procesos históricos de entendimiento de la escuela como espacio público y del profesor como empleado de lo público en el marco de la organización de las sociedades de derechos. La invocación a la expansión de la educación escolar, desde el siglo XVIII, se remite a la experiencia del proceso civilizador europeo en curso, de vivencia de procedimientos racionalizados en la organización de la vida social, lo que contribuye reforzando la expectativa del progreso humano por medio de la educación, donde la extensión de la educación escolar para los hijos del pueblo se presentó como condición de esta realización. En Brasil, la institucionalización de la escuela como un derecho estuvo prevista en la constitución de 1824, que también cualificó al ciudadano brasileño, a pesar de la permanencia de las relaciones esclavistas hasta 1888. A pesar del énfasis progresista impreso en la educación escolar pública que varios políticos e intelectuales de la época ponían, la escuela pública brasileña, establecida en el siglo XIX, se caracterizó por precariedades de todo orden: funcionaba en la casa de los maestros, había fragilidad en la formación docente, bajos salarios y ausencia de materiales adecuados. A fines del siglo XIX, con la instalación de la república (1889), y en las primeras décadas del siglo XX, los problemas relativos a la precariedad escolar persisten, con la suma de otro problema: la desigualdad escolar. En esta comunicación se discute el proceso de institucionalización de la escuela como espacio público en el siglo XIX a través de la problematización de la perspectiva eurocéntrica de organización de la educación pública y del impacto de su efectividad en una sociedad esclavista y mestiza cuyas repercusiones se hicieron presentes en los siglos posteriores. Para esta discusión se investigaron documentos, como, informes de gobierno, legislación, prensa y periódicos educativos, tomando como referencia teórica conceptual autores como Quijano, Mignolo, Hunt y Elias. La investigación de esta dinámica permitió verificar que a lo largo del siglo XIX y principios del siglo XX, al mismo tiempo que se consolidaba la idea de la escuela como institución pública, fundamental para el progreso de la nación y el progreso social, la propia socialización escolar reveló lo compleja tarea de atender la heterogeneidad socio racial de modo igualitario. La perspectiva de ser ciudadano de derechos y de pertenecer a una “comunidad de iguales” dio más visibilidad a la heterogeneidad y desigualdad socio racial, una tensión que se amplía en el contexto de instalación del régimen republicano. Por su parte, la perspectiva eurocéntrica de educación escolar interfirió en el acrecimiento de tensiones socio raciales, posibilitando hacer de la escuela un lugar de opresión.

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MIGNOLO, Walter D. La idea de America Latina. Barcelona: Gedisa, 2007.

**Keywords:** escuela pública, clase social, raza, eurocentrismo

36625 *En búsqueda de un modelo para la educación ciudadana: La recepción y adaptación de las concepciones de educación ciudadana francesa y estadounidense en Costa Rica durante la primera mitad del siglo XX*

Luis Carlos Morales Zuñiga (Humboldt Universität zu Berlin)

### Abstract

En este trabajo se analiza a partir de fuentes primarias, las distintas ideas pedagógicas y concepciones sobre la educación para la ciudadanía adoptadas por las autoridades educativas en Costa Rica durante la primera mitad del siglo XX, procedentes tanto de Francia, así como de los Estados Unidos. La tesis fundamental del presente trabajo sostiene que, a partir del ascenso de la hegemonía geopolítica estadounidense durante el siglo XX, es posible observar en Costa Rica, una transición en las concepciones de ciudadanía y de los ideales democráticos, así como su puesta en escena educativa, desde el republicanismo tradicional francés, hacia el republicanismo democrático estadounidense, acrecentando la influencia de los Estados Unidos en el plano educativo costarricense. Este trabajo analiza textos franceses y de los estadounidenses, utilizados y readaptados por las autoridades educativas costarricenses, con el fin de diseñar un modelo nacional de educación ciudadana durante la primera mitad del siglo XX, así como la evolución en las concepciones de educación ciudadana en Costa Rica.

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**Keywords:** transferencias de conocimiento, educación ciudadana, democracia, Costa Rica, republicanism

50338 *Geolocating theoretical frameworks: Is the concept "black box of schooling" useful to study the Latin American school routine?*

**Sebastian Neut Aguayo** (Katholieke Universiteit Leuven)

**Abstract**

In this presentation I would like to problematize some of the assumptions that support the concept "Black box of schooling". In this case, the question is not to do a general criticism, but giving an account of ideas of high heuristic content that can enrich the use of such a concept. The main consideration is that the place of enunciation is important for the generation of historically-educational based theoretical frameworks. The methodology is based on the confrontation between the assumptions coming from studies that base their results on such a concept and the results of an ongoing investigation about the day-to-day life in Chilean secondary schools during the second half of the 20th century.

As Depaepe has said, "necesitamos teorías y conceptos intermediarios que, sin abandonar esquemas interpretativos como el control social, la dominación y la disciplina resulten lo bastante sutiles y narrativos como para permitir una historia de la educación contextualizada y sin reduccionismos". In this sense, "la historia de la educación requiere un marco teórico interno que sea lo bastante específico como para satisfacer las particularidades y ambigüedades de la situación educativa" (Depaepe, 2006, p. 41). He is speaking about "container concepts", such like "pedagogization", "grammar of schooling" and "grammar of education". Another one is that of "black box of schooling". Such as Braster, Grosvenor and Del Pozo have showed –following Depaepe and Simon- this concept deals with the most elusive part of the schooling systems: (i) the daily schooling life, (ii) for teachers and students (iii) within the classroom. The main idea is to "unpack" the previous three components mentioned and its relations (Braster, Grosvenor, Del Pozo, 2011).

A conclusion that has been drawn so far is that in the Chilean case the division between the public world of education -associated with educational policies or what has been known as the "macro-level" of education"- cannot be separated from the private world of this -the school day by day-. This, to some extent, blurs or relaxes the idea of a clearer and "objectifiable" zone, with respect to an obscure one that is difficult to analyze.

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**Keywords:** black box of schooling, pedagogization, grammar of schooling, grammar of education

## 2.01. CIRCULATIONS AND CONNECTIONS: LOCAL, (TRANS)NATIONAL AND GLOBAL CARTOGRAPHIES

24235 *Circulation des connaissances en Éducation Spéciale dans la formation des enseignants - Enseignements de l'éducatrice portugaise Maria Irene Leite da Costa au Brésil (1957)*

**Adriana Otoni Silva Antunes Duarte** (Federal University of Minas Gerais), **Regina Helena de Freitas Campos** (Federal University of Minas Gerais)

### Abstract

L'objectif de cette recherche est de démontrer la proposition d'éducation pour les enfants exceptionnels dans la formation des éducateurs tenue en 1957 au Brésil par la portugaise Maria Irene Leite da Costa (1911-1996). Entre 1937 et 1941, Maria Irene étudie à l'Institut Jean-Jacques Rousseau de Genève, en Suisse, et dans son laboratoire de Psychologie Expérimentale, obtenant un diplôme en Psychologie Infantile et en Pédagogie. Les connaissances acquises dans cet Institut ont aidé Maria Irene à poursuivre son travail d'éducation des enfants exceptionnels au Portugal à l'Institut António Aurélio de la Costa Ferreira. Son expérience professionnelle l'a fait connaître dans d'autres pays, étant invitée à donner des cours au Brésil 1957: Psychologie de l'Enfance et de l'Adolescence des Ratés, organisée par la société Pestalozzi à Rio de Janeiro et des Cours de Perfectionnement en Psychologie de l'Éducation à la Fazenda do Rosário à Ibirité, Minas Gerais. L'intention était que la portugaise partage les connaissances acquises en Europe, guidant la préparation des enseignants à l'enseignement d'enfants exceptionnels. La méthodologie de la recherche s'appuyait sur des sources documentaires: conférences et carnets de journal liés aux cours. De l'analyse des données, il a été vérifié que Maria Irene a contribué à l'éducation brésilienne, en se concentrant sur des études de psychologie et des méthodes de rééducation des exceptionnels à travers des connaissances sur les différences individuelles, avec des cours théoriques et pratiques en psychologie de l'enfant exceptionnel et avec ses connaissances du traitement psychopédagogique et de la didactique de l'Enseignement. Au cours de la Psychologie de l'Évolution de l'Enfance et de l'Adolescence Maria Irene a tenu dix conférences sur le thème personnalité de l'enfant; l'évolution des activités mentales des enfants; le rôle de l'affectivité dans l'éducation et l'influence de l'hérédité et de l'action de l'environnement dans le développement de l'enfant, ainsi que des problèmes liés aux changements de comportement, ses causes et la manière d'agir dans chaque cas. Tandis qu'au Cours d'Amélioration en Psychologie de l'Éducation, le contenu fait référence à la Psychologie de l'Évolution, mise en valeur de la scène scolaire (6 à 18 ans); les études de Jean Piaget (1896-1980) et Bärbel Inhelder (1913 - 1997) sur les phases de développement des notions numériques et des espaces logiques, en les clarifiant avec des démonstrations pratiques et les études d'André Rey (1906 - 1965) sur l'intelligence sensori-motrice. Les enseignements de Maria Irene montrent que le processus de circulation et de réception des connaissances scientifiques relatives à l'éducation d'enfants exceptionnels au Brésil était fondé à cette époque sur des expériences vécues en Europe, qui apportent toutefois une originalité dans la réalisation des activités menées dans les cours, présentant les modifications nécessaires au contexte brésilien. Son travail au Brésil permet de penser à une formation des enseignants visant à l'éducation des enfants ayant des besoins spéciaux en milieu scolaire, enseignant et éduquant ces enfants à partir de l'identification des problèmes, afin de mieux cibler la pratique pédagogique.

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**Keywords:** Maria Irene Leite da Costa, education des enfants exceptionnels, formation des enseignants

68900 *From Paris to Rio de Janeiro: inventing of a space for educating deaf children in Brazil*

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### Abstract

The nineteenth-century set the stage for changes in education in Brazil, not only for regular schools but also for teaching deaf students. The Imperial Institute for the Deaf and Dumb (Imperial Instituto de Surdos-Mudos) was founded in 1857 (Rocha, 2007). The heroic account of how this came about has been published a number of times, placing the French deaf teacher E. Huet squarely in the limelight. According to historical documentation, Huet arrived in 1855 aiming to found a “haven” and “house for teaching” for his Brazilian “Companions in misfortune” (Ribeiro, 1942). There had been earlier unsuccessful initiatives to provide education for deaf children (Jannuzzi, 2004), but those who were not from privileged classes had little hope of schooling. In fact, the Imperial Brazilian Constitution of 1824 (Brasil, 1924) advocated the suspension of political rights for people with “physical or moral incapacity”. We used documentation from nineteenth century newspapers, reports from the Imperial Ministries and Business Secretaries, and historical documentation from the Imperial Institute for the Deaf and Dumb in this study. Our aims were to show that children with deafness experienced a non place in education until 1857, and even after that, because the number of students attending the school was very small, well into the 1880’s (Sofiato, 2011). In order to understand how the imperial colonial society looked at deafness, we researched the Biblioteca Nacional’s collection of digitalized newspapers for the four decades preceding the founding date of the Institute (1820a, 1830s, 1840s and 1850s). It is important to understand that Portugal had prohibited printing presses in the colony, and the Inquisition exerted extreme censorship of all publications reaching the country. This resulted in very low literacy levels for the population in general (Caldeira, 2017). For this reason, newspapers only began circulating after the royal family moved to Brazil in order to escape Napoleonic invasion in 1808 (Schwarcz, Starling, 2015). What this survey revealed is that long before Huet took the stage, the public imaginary had been prepared to look to Paris for illumination on how to educate the deaf. Though we found no evidence of social demand for schooling for deaf children, there were multiple notices about deaf slaves available for sale or who had escaped, confirming that social demands were conveyed through the press. We also found many instances of advertising of the play “O abade de l’Épée”, which was enacted on many occasions, beginning in the 1820s, along with extensive articles on education of the deaf in France, with no mention of the situation in Brazil. This scenario suggests that it was relatively easy for Huet as a former student and director of a school for the deaf in France, coming from the City of Light, to convince the imperial government

to set up a school for the deaf, at a time when people with disabilities who were unproductive and dependent of others represented a serious threat to the imperial society in general.

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**Keywords:** deaf education, deaf children, empire of Brazil

### 56324 *Circulation and transformation of “Pädagogische Lesungen” [pedagogical lectures] within a cross-institutional network in the GDR teacher training*

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#### Abstract

This paper examines a collection of centrally awarded pedagogical lectures held in the German Democratic Republic (GDR) between 1961 and 1989 as a starting point to reconstruct the expansion and consolidation of a cross-institutional, spatially inclusive and comprehensive network. This network served to initiate, popularise and circulate these reports of practitioners across the country.

Pedagogical lectures were written reports documenting teachers' experiences to be used by their colleagues. Across subjects, school years, school types and stages of the educational process, the lectures highlighted solution-oriented methods, problems and innovations from a school-practical perspective. From a school political perspective, the lectures were regarded as a relevant means not only for intensifying self-study and the centrally organised exchange of experiences, but also for teachers' further education and professionalisation. The lectures were individually compiled and contain a rich material variety of attachments such as audio-visual documents and individually created teaching materials. The unique collection, which was previously unnoticed by research, is part of the special holdings at the Research Library for the History of Education (BBF) in Berlin.

On the basis of those reports it is possible to observe the circulation, transfer and transformation of professional contents and school-related knowledge during the period of the GDR's existence. The paper focuses on organisational and structural conditions as well as staff responsibilities. That includes the identification and intertwining of key actors and different entities involved, as well as the detection of traces and pathways of communication on progressive ideas of socialist teachers and innovators among the different levels and stages of profession, science and politics in the GDR.

Practitioners were an essential part of the governmentally initiated “innovators”-movement [“Neuererbewegung”] in order to increase productivity in all areas of work and life. Teachers and pedagogues contributed progressive ideas and practical experiences, which were taken to be “worth being generalized” and promoted intensively by both school politics and trade union. The reconstruction of this innovative and GDR-wide network with reference to written reports of these so-called “pacemakers” and “teacher researchers” make an important contribution to the critical examination regarding the development, transformation and stabilisation of concepts on the practice and organisation of teaching and schooling in the GDR.

From an educational and contemporary historical perspective, this paper contributes to the question concerning the intention, (re)use and significance of “practice reports” written by practitioners within a specific political system.

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**Keywords:** GDR, teacher training, network, practice

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### 3.01. CONTRASTING SPACES: URBAN/RURAL; CENTER/PERIPHERY; METROPOLE/EMPIRE

55605 *"Beauty could now enter every school and every classroom" BBC radio for schools and the creation of a sense of place, national identity and citizenship, 1920s to the 1960s*

**Stephen Parker** (University of Worcester)

#### Abstract

The architects of school broadcasting in Britain understood from the outset its educational potential as providing a more expansive experience for the child. Whilst the introduction of the new technology redefined the bounds of the classroom space, putting the sounds (and to some extent sights) of the wider world within reach of teachers and the listening audience. Radio also authoritatively mediated otherness in new ways. Constructing such experiences of the wider-world authentically for children presented practical challenges for producers. It also meant drawing upon imperial voices to advise upon and style such distant places in radio programmes. Moreover, broadcasts (and ancillary materials) differentiated the local, from the national and the global in ways which sought to describe otherness in somewhat stereotypical terms, whilst at the same inscribing understandings of what it meant to be 'citizen' to the listener. Whilst distances were shrunk, in many ways difference were accentuated.

This paper will explore the practical challenges of constructing the wider world for those involved in creating early radio programmes for children, examining some of the results in terms of the scope and style of programme output. In so doing it will focus upon critically and historically mapping how citizenship was constructed in educational radio in Britain in the early to mid- twentieth century, examining some of the influences upon this changing conceptualisation, not least changing demographics and migration.

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**Keywords:** educational broadcasting, citizenship, radio

46760 *The school without walls: the open air as a learning space in the Institución Libre de Enseñanza in Madrid*

**Eugenio Otero-Urtaza** (University of Santiago de Compostela)

#### Abstract

The Institución Libre de Enseñanza in Madrid was characterized for carrying out an important part of its teaching beyond the walls of the school building. It was one of the schools in Europe that practiced hiking the most (natural spaces, rural areas, lost villages, mountains) discovering both geological and biological marvels, as well as art treasures. Because of its pedagogical habits and learning style, they gave much importance to outdoor activities, outwith the classroom. Giner's school idea did not conform into the building, but to the activity outside of it. Cossío, his disciple and pedagogical heir, affirmed that the classrooms were to analyze and debate what was



experienced outside of them: the street, the museums, the factories, the countryside and the wild nature where the schoolchildren had to go to learn.

In 1884, Giner published *Campos Escolares*, a paper that intended to denounce the overbuilding in the school constructions that took him from an initial concern about buildings to another more reflective about the environment where schoolchildren could enjoy the outdoors. He believed that "in order to have a good school, the only relevant issue is having salubrious land to the largest extent possible". With these pedagogical assumptions he disassociated the school activity from any architectural structure because the children could not stay many hours in enclosed places: they need to play and free themselves from the intellectual pressure of the classroom.

Regarding the playground and the school surroundings, Giner intended to make possible for boys and girls to interact together. Nevertheless, he had some doubts about the opportunity of coeducation before 1887. In addition, he also established guidelines for the construction of new school buildings later carried out by Cossío from Educational Museum of Madrid. (Linking "indoor" and "outdoor" was a constant concern in his pedagogical thinking). He believed that buildings were not places to "teach lessons", but the space where what is learned outside is refined, criticized, classified and ordered: it completes external learning.

Giner not only established a body of pedagogical ideas through a continuous hiking practice and the appreciation he had for the value of team play. Teaching outdoors and establishing a relationship between the school building and the environment, also required a review of the opinions that other coetaneous European thinkers developed, such as the architect Félix Narjoux, the hygienist Aimé Riant, the Belgian writer Jules Guillaume or the French educators Ferdinand Buisson, Octave Gréard and Félix Pécaut. However, the central model for the "school field" is taken by Giner from the Anglo-Saxon educational tradition, according to the ideas developed by Thomas Arnold in Rugby. Finally, it should not be forgotten that the Institución Libre de Enseñanza had a set of characteristics that allowed it to practice a genuine and original pedagogy that viewed the external environment as the ideal place for all learning.

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**Keywords:** outdoor education, institución libre de enseñanza, Francisco Giner de los Ríos, hiking history

29315 *Rural space and modern craft: experience of self-learning of photography practice in Mato Grosso, Brazil (1950-60)*

**Maria Eduarda Ferro** (University of São Paulo, State University of Mato Grosso do Sul)

**Abstract**

Sometimes the history of education has been associated with the history of the school or with the history of educational practices developed in formal educational environments, failing to give due attention to the multiplicity of spaces and places of education. In line with the theme proposed for ISCHE 41 and with the search for a “spatial turn” in education, the present communication launches a cultural look at the non-school formative itinerary and the challenges faced by a family that has become empirically professional for the exercise of a modern craft, as the photographic production. The Santana family left Ceará, in the northeastern region of Brazil, in the beginning of the 1940s, and traveled through some Brazilian states, until it settled in the Central-West region of Brazil, in south of Mato Grosso, from the end of 1950s to 1960s. In this locality, eminently rural, with a few formal education and using various strategies, the Santana brothers professionalized themselves in the photographic field and maintains a prominent position to this day. The research uses theoretical and methodological contributions of micro history and oral history and takes as sources written documents, iconographic and diverse elements of the material culture present in the family and professional collection of the Santana family. Besides the oral documentation produced with historical protagonists, regional historiographical productions and documentation of external collections, such as specialized periodicals in photography, are also considered. In this communication I shall try to explain the relations that I identify between religion (of which the patriarch of the family besides being devout was a missionary) and the fixation of the Santana family in the territory and in the temporality in question. The stage of a colonization policy known by the slogan “Marcha para o Oeste” (March to the West), triggered by the Estado Novo (1937-45), the region captured colonists from several Brazilian states and other nationalities, becoming, therefore, the target of projects of evangelization led by distinct (and disputed) religious fronts, notably Catholics and Protestants. I will explore the interrelationships maintained with people and institutions from different regions of Brazil and abroad as a key element for the circulation of ideas, acquisition, loan and exchange of imported equipment such as cameras and image projectors (predominantly of German origin), facilitating the translation of the technic literature. I will also examine the relationship between the faith professed by this family and the animation of a kind of self-managing and entrepreneurial spirit present on different fronts of the Foto Santana studio. In this particular, among various adaptations and inventions operated by the Santana brothers, I will explore the creation of a photocopier of written and iconographic documents (on photographic paper) from sunlight, a project that required the application of knowledge from the areas of Physics and Chemistry.

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**Keywords:** non-formal educational processes, self-learning, education in service

25305 *Creating space to learn*

**Elsa Rodrigues** (João de Deus Museum)

**Abstract**

João de Deus (1830-1896), Portuguese pedagogue, author of the spelling book Cartilha Maternal, was a source of inspiration for his son João de Deus Ramos (1878-1953). Embedded of the innovative spirit of his father, not only was he concerned about the lack of literacy but also endeavoured to build kindergartens where children could learn by João de Deus methodology. Eventually, he managed to make his dream to come true.

However, where were those kindergarten located and to whom were they for? The statutes of the Associação de Escolas Móveis pelo Método de João de Deus, Bibliotecas Ambulantes e Jardins-Escolas, from 1911, states that kindergartens were meant to be established in the main cities and in working-class neighborhoods. Despite that fact, some kindergartens were built in rural areas. Why that happen? Donors wanted to.

Kindergartens were meant for lower class children. Despite that fact, some kindergartens were located in privileged city areas where only high society lived. On the other hand, some kindergartens were built in the outskirts of the city. Nevertheless, due to the city development they are now located in very central areas. Occasionally, there was also the need of moving a kindergarten to a less central area. So, location varies.

In addition to that, kindergartens had to follow high standards of hygiene. They should not be built close to cemeteries or in unhealthy areas. Classrooms should be big enough to accommodate children and should have natural light. Not only should they be functional but also beautiful to make children feel at home. What kind of art was being incorporated in those kindergartens to make them more attractive to children? This is a question I would like to address and to answer.

On the other hand, kindergartens were all very similar because they were designed by the same architect and based on the same model, just having small changes among them. The purpose of that architecture was to serve education in the classroom, in the saloon and in the playground. In a word, to serve João de Deus methodology. I intend to analyse those spaces of education and the daily indoor and outdoor activities that limited the conception of this architectural project.

Having said that, there was a kindergarten that did not follow the architectural model of others but was the result of the adaptation of an existent family house. In this case, how was the space adapted?

All in all, João de Deus Ramos inaugurated 11 kindergartens during his life but 15 other projects did not succeed. Why that happened? Where were they meant to be built?

This study aims to analyse the contrasting spaces: urban and rural, centre and periphery, metropole and overseas provinces of the kindergartens built by João de Deus Ramos between 1911 and 1953 and of those that for any reason were projected but have never been built. It also aims to analyse the difficulties behind building a kindergarten and how architecture served pedagogical demands to create a healthy and balanced environment to children as well as to fit João de Deus methodology.

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**Keywords:** architecture, João de Deus methodology, hygiene, beauty

#### 4.01. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION

28019 *Trinchera y retaguardia, educación y cultura. Una aproximación icónica através de las tarjetas postales en la Guerra Civil Española*

José Francisco Jiménez Trujillo (Sociedad Española de Historia de la Educación)

##### Abstract

La propaganda siempre ocupa un espacio. En una guerra es también una estrategia necesaria y eficaz. En una guerra civil ese espacio se desborda y adquiere una particular dimensión emocional. En el caso de la Guerra Civil Española (1936-1939) se ha hablado también de "una guerra civil de la tinta" que circuló a través de la prensa, sellos, estampas y, con particular eficacia, a través de los carteles. Pero la propaganda también tuvo su lugar en el correo y muy particularmente a través de las tarjetas postales.

La postal es por sí misma un intermediario singular entre distintos espacios. En el caso de un conflicto armado lo es entre el frente y la retaguardia, entre hospitales y prisiones, entre el mundo urbano y el rural. La censura favorecía y vigilaba su uso, dada su simplicidad para examinarla. Y por eso su valor viene justificado fundamentalmente por la imagen antes que por el texto.

En el ámbito de la historia de la educación, las tarjeta postales como fuente han sido muy poco investigadas. En esta propuesta pretendemos acercarnos al valor icónico de estas postales cuando la educación -o el adoctrinamiento- y la protección de la infancia son motivo principal durante los años de la Guerra Civil. Lo hacemos desde las tarjetas postales impresas desde el bando republicano, por diferentes instituciones y colectivos, firmadas por relevantes artistas y con una estética mucho más original que en el bando nacional. Asumimos con esta propuesta, además, la necesidad de completar un anterior trabajo, entonces sobre carteles, que se cita en la bibliografía (ISCHE 29).

La selección de estas postales ha sido minuciosa en el antes conocido como Archivo de la Guerra Civil en Salamanca, hoy Centro Documental de la Memoria Histórica, y particularmente, en el llamado fondo de la Colección Armero. En general, la imagen del niño en las despedidas, en la evacuación, en la huida o en la represión es muy reconocible. Cuando se reproduce una fotografía, es particularmente impactante. La propaganda hace gala de las medidas adoptadas para su protección, entre las que se cuenta la función, también educadora, ejercida por las colonias infantiles. O cuando, en la búsqueda de referentes ideológicos, las imágenes de los "pioneros" soviéticos son modelos para una infancia feliz. Hay también específicas tarjetas postales infantiles, algunas editadas con dibujos realizados por los propios niños.

Junto a todas ellas, también merecen la pena estudiar aquellas otras que manifiestan una preocupación por la formación cultural del soldado. Las imágenes, con el libro y la trinchera, resultan particularmente sugerentes. Entre ellas las Brigadas Internacionales tienen su hueco.

En su conjunto, como los carteles desde el muro, pero en un ámbito más íntimo, las tarjetas postales transmiten unos mensajes icónicos y simbólicos que son igual de eficaces para agitar las conciencias a favor de una causa, de un bando en la Guerra Civil Española.

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**Keywords:** postales, guerra, educación, infancia

### 68273 *Los juegos decrolyanos en los catálogos de material escolar en España (1920-1936)*

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#### **Abstract**

El trabajo presentado se enmarca en nuestras investigaciones sobre Historia de la Educación Matemática, particularizada a los primeros niveles educativos y a los años anteriores a la Guerra Civil española (1920-1936). Las características de las Matemáticas, especialmente su carácter abstracto y jerárquico, así como el que sus conceptos se hayan construido para resolver problemas mediante una modelización de los mismos, hace que la aplicación de los principios de la Escuela Nueva a su aprendizaje plantee dificultades específicas (Sánchez-Jiménez, 2015), en particular en los primeros niveles educativos, que son objeto de nuestro proyecto de investigación.

En el caso del llamado «Método Decroly», uno de los medios de aprendizaje matemático son los juegos educativos. Estudiamos los aspectos matemáticos de los juegos que se describen en la obra de O. Decroly y E. Monchamps «El juego educativo. Iniciación a la actividad intelectual y motriz», que fue publicada en España en 1919, traducida por Jacobo Orellana, profesor que había estado en L'Ermitage con una beca de la Junta de Ampliación de Estudios. También hemos considerado los juegos que Decroly publicó entre 1927 y 1929 en la revista de la editorial Nathan, L'éducation enfantine y que fueron recogidos en la séptima edición de la obra, actualizada, en 1978, por A. Michelet; esta edición también fue traducida en España en 1984. En general, los traductores conocieron personalmente las instituciones decrolyanas y «realizaron un papel de mediadores entre el mensaje pedagógico decrolyano y la audiencia de potenciales lectores españoles» (Pozo, 2007, p. 155).

Las características y experiencias del método Decroly se conocieron en España, fundamentalmente, a través de las traducciones y de los escritos de los becados por la Junta de Ampliación de Estudios que visitaron L'Ermitage. Pero, aunque Decroly afirma que «la serie de juegos que [...] describimos no son, en su mayor parte, sino ejemplos de modelos susceptibles de guiar a los educadores deseosos de construirse un material» (Decroly, Monchamps, 1928, p. 14), la posibilidad real de aplicación en el aula está influida por el acceso a los juegos comercializados, como lo indica el interés y las citas de Decroly a los juegos elaborados por la casa Nathan (París) y la A.S.E.N. de Ginebra (Decroly, Monchamps, 1928, p. 15).

La difusión de estos juegos comercializados se realizó a través de catálogos de material escolar de las casas distribuidoras. Hemos podido analizar los catálogos de material escolar existentes en el Centro de Estudios sobre la Memoria Educativa (CEME) de la Universidad de Murcia (España), en lo que se refiere a los juegos decrolyanos y son las conclusiones de este estudio lo que se presenta.

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**Keywords:** Decroly, juegos, catálogos

#### 43818 *De la escuela unitaria a la graduada: ¿una transición abrupta o gradual?*

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#### **Abstract**

La escuela unitaria, con un solo maestro o maestra y alumnado de diversas edades y conocimientos, ha sido objeto de estudios habitualmente relacionados con la escolarización en el mundo rural o con el medio urbano, en este caso hasta el primer tercio del siglo pasado. Asimismo, la génesis y difusión de la escuela graduada con diversos maestros y un maestro-director, y el alumnado clasificado en grados o cursos ubicados en aulas separadas, formando parte por lo general de un mismo edificio escolar construido con tal fin, viene siendo objeto de estudio en diversos países (Brasil, España, Portugal, Argentina, Francia, Estados Unidos, Reino Unido, ...).



Tales estudios, sin embargo, prestan escasa o nula atención, a los modos de escolarización y distribución y usos del espacio escolar que facilitaron mental, arquitectónica y pedagógicamente el tránsito de un modo de escolarización a otro. Esta propuesta pretende analizar, recurriendo sobre todo a libros e informes oficiales sobre la arquitectura y edificios escolares, tres de estos modos.

1. El “pupil-teacher system”, o sistema inglés, establecido en el Reino Unido a mediados del siglo XIX como modelo de formación de maestros, en el que el aula podía ser dividida en varios espacios separados mediante cortinas o mamparas donde un maestro auxiliar, en formación, enseñaba a un grupo de alumnos previamente clasificados.
2. El aula con espacios anexos, conocidos como “recitations rooms”. Un modo de escolarización utilizado en Estados Unidos durante el siglo XIX, en el que un maestro auxiliar, alumnos aventajados, o el mismo maestro titular de la escuela, tomaban la lección o realizaban actividades de repaso con un grupo de alumnos segregado con tal fin del grupo general.
3. El “Akron plan”, un modelo de organización del espacio religioso-escolar, intermedio entre el sistema lancasteriano o monitorial y el “pupil-teacher system”, utilizado en Estados Unidos entre 1869 y 1920 en las “Sunday schools” de un buen número de iglesias evangélicas. En dicho modelo de distribución del espacio, una gran aula con forma de anfiteatro, y regida por un solo maestro, era dividida en diversos espacios separados por mamparas móviles donde se distribuía, debidamente clasificado, el alumnado con su maestro-auxiliar al frente. La propuesta no solo tratará de exponer cada uno de esos sistemas intermedios entre la escuela de un solo maestro y la graduada o grupo escolar, sino que mostrará como dichos modelos facilitaron los cambios organizativos y mentales necesarios para el tránsito de uno a otro modelo de organización escolar.

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**Keywords:** graded school, school architecture

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## 4.02. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION

16972 *Doing spaces of education. Performative productions of bodies and spaces during journeys from Latin America to Europe (1837-1908)*

Lilli Riettiens (University of Cologne)

### Abstract

»An act of travelling from one place to another.« (Oxford Living Dictionaries).

This understanding of a ›journey‹ appears to be shared by many previous analyses of travel literature: With an emphasis on ›from one place to another‹, many investigations focused on factors that can be referenced, like the point of origin or the destination of the travellers. The covered distance was, in many cases, analysed under the aspects of borders and thresholds, which were overcome. While these analyses attributed central importance to the movement of travelling, recognising and stressing movement as the essential aspect of travelling, the interaction of travellers, and the space, which it constitutes, has rarely been the object of focus. My circular reading of travelogues, that had been written by travellers who embarked on a journey from Latin America to Europe in the 19th and early 20th century, revealed that the writings were pervaded by the three factors – body, space and time – and that this Trias was deeply interconnected and mutually constitutive, what led to my following assumptions:

1. Body practices are appropriate in respective situations without having been necessarily ›made to explicit norms or regulations‹ insofar as they are previously regulated by a ›system of dispositions‹ (according to Bourdieu 2000). Apart from this ›pre-reflexive and embodied practical knowledge‹ that evokes (society-) compliant actions (Böth 2018: 256), the body is also subject to explicit education, that, according to Marcel Mauss, ›consists of an adaptation of the body to the techniques of the body's use‹ (Mauss 1973: 86). By means of education, society promotes desired, or rather permitted, practices, while inhibiting undesired practices. Thus, I assume, that (social) spaces produce certain body practices.

2. Following the hypothesis, that spaces ›emerge from body performances and actions through positioning and synthesis‹ (Löw 2001: 160), I assume that repeatedly performed practices are essentially involved into the processes of doing spaces. Understanding spaces as ›place[s], with which something is done‹ (de Certeau 1988: 219), a space is realised through practical actions within a place. Therefore, bodies and spaces are mutually entangled as practices produce spaces, while spaces evoke practices.

These theses reveal that the described body practices constituted ›spaces of education‹ in two respects, that I would stress within the framework of this year's ISCHE:

1. The evoked spaces form ›spaces of education‹ insofar as they function as regimentation of further body practices. They determine the adequacy of practices, what has an essential impact on what is explicitly termed as ›education‹ and also on what might be incorporated into the ›system of dispositions‹.

2. Alongside descriptions of an (alleged) (supra)national-specific educación and instrucción – meaning formal education (e.g. institutions) as well as informal education – the travellers constructed (supra)national spaces (of education) and corresponding identities. Thus, the illustrations of Europe and Latin America can be read as performative productions, while these two functioned as mutually constitutive templates. Europe and Latin America advanced to become spaces ›in difference‹, whose postulated peculiarity showed itself along the performance of body practices.

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**Keywords:** journeys, body, spaces of education, performance

*22017 Espacios de educación corporal, expresiones fotográficas de la modernidad en México (ca. 1920-1940)*

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**Abstract**

Con la llegada de los procesos modernizadores en México, que se tradujeron en diversas olas en función de los momentos históricos de la nación, múltiples formas sociales, procesos y prácticas adquirieron otro valor y sentido, entre ellos destacan dos: la construcción de la subjetividad y la conformación urbana como expresiones de la modernidad.

Particularmente en la etapa revolucionaria, sobre todo al término del conflicto bélico de 1910 entre las décadas de 1920 a 1940, el país vivió un proceso de reconstrucción y de modernidad al sacar a flote a una sociedad debilitada económica, política, social y educativamente, por lo que hubo la imperante necesidad de establecer un ideal de sujeto mexicano donde, entre otras cosas, lo corporal adquiriría un papel importante. Esta construcción de subjetividades en cuanto al cuerpo que la podríamos denominar como educación corporal se estableció bajo dos principales inquietudes: lo recreativo y lo higiénico-pedagógico, por lo que las políticas y las prácticas culturales de esta educación se centraron en fortalecer una raza debilitada a partir de actividades físicas, artísticas, recreativas e incluso laborales, que forjaran en los sujetos mexicanos una nueva identidad y cohesión social a través de rasgos corporales, y se lograra un cambio necesario en aspectos no solamente físicos, sino morales e incluso emocionales.

Bajo esta ola modernizadora, las prácticas culturales de una educación corporal se inscribieron primordialmente en la conformación urbana, donde los espacios públicos de la ciudad serían los principales escenarios para educar corporalmente a la sociedad mexicana. Escuelas, estadios, cárceles, internados, parques, plazas, teatros, salones e incluso talleres y fábricas conformaron un abanico de lugares de encuentro para institucionalizar la educación de los cuerpos, así como establecer actividades de ocio ligadas a lo corporal, de la misma manera que las actividades laborales, donde las prácticas de diversos deportes, encuentros competitivos, bailes, formas de disciplinamiento, entre otros, representaron otra manera de educar.

Estos escenarios de educación corporal se pueden apreciar en las expresiones iconográficas del momento histórico, particularmente las fotografías de algunas de las agencias más renombradas de la época como la de los hermanos Casasola y la de Enrique Díaz y sus colaboradores, las cuales adquieren nuevos sentidos y formas, tanto técnica como socialmente al salir de los estudios fotográficos, alcanzar una instantaneidad para retratar la cotidianidad de la sociedad mexicana, y dar cuenta de nuevos actores y espacios sociales, por lo que ahora ocupan un lugar importante como fuente primaria para la historia de la educación. A partir de ello, se elabora esta ponencia con el objetivo de describir los espacios donde se educó corporalmente al sujeto mexicano y las prácticas que se desarrollaron en ellos entre 1920 y 1940 a través de las fotografías como fuentes primarias, todo ello emblema de la modernidad en México.

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**Keywords:** educación corporal, espacios, fotografía, modernidad

*86697 Un lugar para salvar a la infancia; el Instituto Nacional de Educación Física Gral. Belgrano, Argentina (1938-1967)*

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### Abstract

El Instituto Nacional de Educación Física Gral. Belgrano fue creado en 1938, por el Ministro de Justicia e Instrucción Pública de la Nación Argentina, como sección masculina del Instituto Superior de Educación Física existente desde 1912 en la Capital Federal. Esta nueva institución, ubicada en el Campo de Deportes de San Fernando (Provincia de Buenos Aires) propiedad del Ministerio, se organizó bajo un sistema de internado para alumnos becados del interior del país, y externado para alumnos residentes en zonas cercanas.

Con esta particularidad se incorporó al dispositivo de formación de profesores de la especialidad (Foucault, 1991). En tanto internado, puede ser interpretado bajo la lógica de una institución total, "un lugar de residencia y trabajo, donde un gran número de individuos en igual situación, asilado de la sociedad por un período apreciable de tiempo, comparte en su encierro una rutina diaria, administrada formalmente"; un internado para la conformación de una identidad ajustada a la misión de la institución (Goffman, 2001, p.13).

En ese ámbito se formarían "hombres capaces a disposición del ministerio, que ejecuten su voluntad y su pensamiento (...) (con) voluntad de lanzarse al agua y que tienen valor para salvar así a la infancia" [Cámara de Diputados, Diario de sesiones del 21 de diciembre de 1938, en Vásquez, C. (s/d) Cartas y noticias ministeriales]. El Instituto fue un nodo en la red establecida entre los discursos higienistas y eugenésicos, la dimensión edilicia-arquitectónica de su emplazamiento, la influencia del escolanovismo, las disputas por los sentidos y finalidades de la educación física, la trama de relaciones de poder entre los docentes, funcionarios y referentes del campo. Esto se materializó en su cultura escolar (Viñao Frago, 2002). En ella gravitaron algunos de esos rasgos, siendo su núcleo duro la identidad patriótica, moral e higienista anclada al sentimiento de mejorar el país mediante las prácticas de la cultura física (Martínez, Melano, Aisenstein, 2017).

De la lectura de la normativa, los legajos de estudiantes, sus publicaciones y las entrevistas a exalumnos puede reconocerse al Instituto como un espacio material, textual e imaginario para formar un cuerpo de profesores

líderes que, de regreso a las provincias, en las escuelas, las colonias de vacaciones y los campamentos de todo el país difundirían entre la infancia y la juventud un conjunto de técnicas, valores, emociones y prácticas a través de la cultura física que ensalzaran el amor a la patria y el sentimiento del deber para con ella. Y con ello sería parte de una nueva estrategia para la construcción de una cultura política de masas, vigente hasta fines de los '60.

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**Keywords:** cultura escolar, educación física, formación de profesores

57856 *The press for combatants, a place for education in the trenches*

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### Abstract

Two diametrically opposite worldviews collided during the Spanish civil war. The insurgents claimed to be maintaining the social order of the Catholic, imperial Spain of the 19th and early 20th centuries. The republicans, on the other hand, focused on the country's progress via the empowerment citizens, promotion of education, and eradication of pockets of poverty.

During the first few months of the war, the rebels fought against professional soldiers as well as left-leaning, politically- or union-associated militias. These militias often had a political delegate or commissioner that encouraged their men to fight for the ideological principles upon which they were created. Many of these militias published newspapers or newsletters that would serve the same purpose. As the war dragged on, and in the face of rebel advances, the government decided to militarize these militias while keeping political commissioners in each unit. This led to the creation of the General Commissariat of War (Comisariado General de Guerra).

The Commissariat was responsible for providing the army's propaganda, and it took control of what was known as *prensa de guerra* (wartime press), which had its roots in the publications that were originally put out by the militias. Up to 500 publications, published in a variety of formats, frequencies, and scopes, were created from within the military units. Their objective was to address the problems and concerns that combatants had at that time while also providing intelligence, educational campaigns, mottos, and ideological messages.

Given the high prevalence of illiteracy among soldiers in the Spanish Republican Army (Ejército Popular), which some sources have cited to be as high as 75%, a literacy campaign was undertaken that is reflected in this wartime press. Beyond this, these publications represented a whole new educational space in which the Republican government could spread the word about the values and ideological principles for which it was fighting. These values included education as the base of social progress as well as equality between all human beings, the role of children and women, and new social customs that would replace those of times gone by, and they were addressed to prevent anomie, which could lead to desertion or a misunderstanding of the causes for which the soldiers were fighting. The publications represent an ideological educational space in which large amounts of human and financial resources were invested.

In this article, we aim to provide a better understanding of the messages and mottos that were transmitted through such wartime press, what values they supported, the usefulness they aimed to achieve, and which textual and iconographic media were used to disseminate them.

[EDU2017 82485 P. Ministry of Economy, Industry and Competitiveness (AEI/ERDF, EU)]

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**Keywords:** wartime press, educational spaces, ideological transmission, spanish civil war

## 5.01. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

64004 *Places of memory as educational resources for democratic citizenship education in the teaching of social sciences*

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### Abstract

Numerous researchers and collectives have taken part in the classic dichotomy between remembering and forgetting. In the short term, institutional oblivion can become an effective mechanism in certain processes of transition to democracy. However, in these cases, reconciliation should be understood as a temporary measure because, sooner or later, some voices will be raised asking for a process of reparation; understanding that forgetting the victims of a civil war or a dictatorial regime can not serve as pillars of a democratic society.

Memory and heritage are related when this second becomes a carrier of memories in conflict. Thus, memory is a living issue and the interpretation that is made around the heritage dependent on ideological positioning of each citizen, official meaning, uses of heritage and objectives that underpin each positioning. In this sense, places such as the "Valley of the Fallen" (Valle de los Caídos), in Spain, have neither the same value nor the same meaning for all citizens. In relation to this place, there are two irreconcilable positions: who see it as a place of peace and prayer for the fallen during the Civil War and who see it as a means of propaganda for Franco's dictatorial regime.

In the context of the teaching and learning of social sciences, heritage and places of memory become valuable elements as a resource. In this way, the memories in conflict and the emotions that evoke the heritage and places of memory, as well as the symbolic identity value that citizens give to those, can become a means for the promotion of a democratic education; triangulating the relationships between heritage, memory and civic education. In this sense, we focus on experiences that integrates these three elements to approach the victims rationally, emotionally and critically; analyzing the controversies that have transcended the media and including audiovisual sources and processes of deliberation and decision-making. In short and in relation to the conflicts of memory connected with heritage, research, academic and school environments can drive the visibility of tensions, traumas and counter narratives within the teaching of a history with memory; supported by a discussion space aimed at reinforcing education for a critical and democratic citizenship.

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**Keywords:** teaching of social sciences, heritage, historical memory, democratic citizenship

### 68309 *An early experience of environmental education: The Tree Festival [Fiesta del Árbol] in Spain at the beginning of the 20th century*

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#### **Abstract**

It would appear that the world's first Tree Festival was held in Spain around 1805. The event took place in the village of Villanueva de la Sierra (Cáceres) in the Extremadura region on the initiative of its parish priest, Ramón Vacas Rojo. This festival and the study of its origins resurfaced in the early 1980s thanks to work of local teachers and in December 2016 it was declared to be Asset of Intangible Cultural Interest [Bien de Interés Cultural inmaterial] by the state.

The first fully documented Tree Festival was held in Madrid in 1896, organized by the City Council and the Provincial Council [Diputación]. More than 12,000 people participated and a great deal of effort went into it. However, the final result was an excessively institutional and expensive event and it was not repeated. Subsequently, on April 30, 1899, the first Tree Festival was held in Barcelona Park, organized by the Friends of the Tree Festival Society [Sociedad Amigos de la Fiesta del Árbol], founded by the forest engineer Rafael Puig i Valls, and it served as a model for the subsequent festivals.

Given the interest shown in them, they were officially established at a national level in a Royal Decree dated March, 11 1904. In the first article of the decree it was specified that their purpose was twofold, one was educational and the other reforestation through "...the planting of trees in an area of public forest or in a suitable place nearby, the developing of linear plantations along roads and watercourses ...". They were to be organized through local boards made up of the forest engineers of the forest districts, the mayor, the doctor, the parish priest, the highest-ranking school teacher and the foremost contributor. Finally, in another Royal Decree, of January 5, 1915 "The annual celebration of a Tree Festival is declared obligatory in each municipal district. The date on which it is to be held will be fixed by the corresponding corporations in ordinary session and the decision will be made public for all the inhabitants of the municipality". Associations as well as public and private entities of the locality, including schools, were to be invited to this event.

The aim of this study is to examine the development of this festival from the aforementioned decree onward, highlighting how nature was promoted as an educational space for the first time at the institutional level, although the hypothesis advanced is that they were excessively formal activities with little concern for the education of children.

More specifically, the focus of the study is on the experiences of certain municipalities in the region of Andalusia (Málaga, Córdoba, and Jaén) as they are among the least researched to date, based on the analysis of documentary sources such as municipal minutes and annual reports and the abundant graphic material published in the local press.

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**Keywords:** Tree Festival, environmental education

### 86556 *The Mediator Festival*

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#### **Abstract**

The interactive sessions of young school groups with the installations and programs offered by Education departments within Museums appear as isolated events compared to daily common spaces of interaction. Schools depend mostly of Museum for offering Arts Education experiences, but there exist rare connections between the internal Museum practices and daily student's life. The programs offered by Museum Education departments consist mainly in single and one-off actions, and the participants change at every session. Therefore there is no continual participation in time, limiting a consistent reflexion and development of critical thinking. Beyond the Museum's doors and walls, the participants disperse and despite the fact they embed some of Art Education themes, the rare participation into cultural activities diminish the intensity of resonances, which dissipate rapidly, due to the fact that formal schools do not provide creative experiences for its students.

In this perspective, Education programs promoted by the Museum are limited to the space known as «secure» for the Arts Education practice. By limiting their space of action, it is implicitly told to the participants and to other members of society that reflexion around art, culture, the critical questioning of political and social life (which is indeed the purpose of Art), as well as the intellectualization of the practice, is confined to a specific space that limits in itself critical repercussions to other contexts and sectors of society.

The Museum's educational activity has in fact, many advantages because it allows the population to have an approach close to the historical context in which the society has developed, but the compartmentalization of areas of expertise in specific spaces without important activity in other spaces makes difficult to «reflect upon perspectives, understanding and interactions» (Museu do Oriente, 2018), «motivate observation and reflexion, orientating and stimulating individual participation» (MNAA, 2018), «incentivise the creative thought and new forms of appropriation and construction of knowledge (...) to democratize the access to culture.» (MAAT, 2018). The Festival proposes an amplified structure of resonances for the Museums' practice, and amplifies their role and position within society. The Festival offers a model which promotes resonances during the days of Festival, but not only. It offers a real continuity and consistency of participation from artists but also the community, who engages for several months in a process of preparation, through rehearsals and continual involvement. The Festival that adopts a horizontal practice allows in its preparation time a continual participation over months or years from its participants. Depending on its format, the festival diversifies the set of spaces and practices which can include Museums but also common spaces which have to be available during the continuity of time for rehearsals and development. This model allows Museums and practitioners to cross themes and specialities, and therefore possibilities for a wider participation of the youth, helping deepening modes of reflexion about the society, city, or region in which they are inserted in. As such, the Festival offers possibilities for reinforcing young people's affirmation as active citizens while grabbing a continual personal and collective development through Arts Education.

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**Keywords:** festival, resonances, museums, education departments

## 79107 *Conocimientos históricos, educación moral y cívica en la escuela primaria: la difusión de concepciones republicanas por la Serie Puiggari-Barreto*

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### Abstract

Entre los años finales del siglo XIX y las primeras décadas del XX el Brasil pasó por un gradual proceso de institucionalización de la escuela como lugar ideal para la educación social. Lleno de tensiones y contradicciones, el referido proceso trajo un conjunto de discursos que defendían la ampliación de la educación escolar como base imprescindible para la transformación de la realidad nacional. Dentro de los proyectos implementados por el régimen republicano, los debates relativos a los modelos de modernización dominaron las pautas políticas. A ejemplo de otras naciones latinoamericanas, en la búsqueda de la mejor inserción del país en el ámbito del mundo civilizado, incontables sujetos pensaron un sistema de educación redentor, capaz de liberar al pueblo de un llamado atraso. Para alcanzar tal objetivo, se estableció una perspectiva estética común para garantizar la cohesión de un nuevo orden social, basado en la unificación de las prácticas, de las afinidades y de los sentimientos. En esta investigación analizamos libros de lectura destinados a la educación primaria adoptados en escuelas de la ciudad de Campinas en las dos primeras décadas del siglo XX. Más específicamente, abordamos la serie escrita por los profesores Romão Puiggari y Arnaldo de Oliveira Barreto, compuesta por cuatro volúmenes y editada por la Librería Francisco Alves. A partir de los escasos recursos tipográficos de la época, sus páginas en blanco y negro presentaban la acción de personajes en textos simplificados, generalmente compuestos con sentido humorístico, lo que significaba un cambio en relación al patrón anterior de libros de lectura. Las obras en cuestión estaban marcadas aún por lecciones de tolerancia, respeto, afecto y buenas maneras. Dichas características no representaban una visión innovadora, pues tenían relación con los proyectos educativos de la época. Si por un lado buscaban promover tanto el desarrollo de habilidades básicas de lectura y escritura, como el aprendizaje de aritmética, de las ciencias naturales y sociales, cabe destacar que entre los contenidos seleccionados la preocupación por la educación moral, patriótica y cívica de los estudiantes era recurrente.



Estimulados por las perspectivas nacionalistas y las concepciones de la modernidad, los autores trataron de difundir conocimientos históricos y prácticas de memoria que evidenciaban la permanente valorización de hechos, personajes y visiones del pasado, los cuales estaban relacionados a los proyectos socioculturales vigentes. Al analizar estos libros de lectura tenemos la intención de problematizar las relaciones establecidas entre conocimientos históricos, educación y proyectos socioculturales de la modernidad. Dialogamos con referencias de la historia cultural y de la enseñanza de la historia para abordar esta fuente en el campo de la educación. Los libros didácticos son productos culturales paradigmáticos para las sociedades modernas, caracterizándose como vehículos portadores de valores y de conocimientos a ser enseñados. Las reflexiones referentes a las producciones culturales destinadas a los públicos escolares, en la relación con otros productos que circulaban en diferentes espacios de sociabilidad, traen a superficie aspectos de la vida de los sujetos históricos y de sus prácticas culturales, frente al proceso de constitución de nuevas sensibilidades.

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**Keywords:** enseñanza de la historia, escuela primaria, libros didácticos, sensibilidades

## 5.02. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

81220 *La distribución de lo sensible: las configuraciones espaciales en el grado de educación infantil*  
**Olaia Miranda Berasategi** (University of the Basque Country), **Oihana Garro Larrañaga** (University of the Basque Country)

### Abstract

Any distribution of the sensible, according to Jacques Rancière, is an aesthetic and political division that structures space, time and the forms through which the common is formed—with its parts both inclusive and exclusive. Aesthetic practices, insofar as they are constructions that determine the ways in which the sensible is experienced, also participate in the representation and reconfiguration of the common.

We wanted to rescue these words of Rancière from his text "The distribution of the sensible" as they point to the importance of the aesthetic dimension of any sensible distribution as well as reinforce the political dimension that all aesthetic structuring has. This being so, aesthetic practices, insofar as they are constructions which determine the ways in which the sensible is experienced, are fertile practices for generating other subjectivities and other ways of living the common.

Focusing on the framework of artistic education in Early Childhood Education, it is worth remembering that educational proposals are structured in areas of experience, linked to the experiences of children. For example, for the construction of one's own identity and physical and social environment and its representation, spatial constructions are forms through which the sensible world is experienced and, consequently, create affection. Both children and adults are affected. Therefore, also for us, for the students and teachers of the Early Childhood Education Degree, it is fundamental to learn from the experience. And in that sense, building something in common, debating those aesthetic and political distributions that structure the spaces, times, and forms that determine the common, is an active learning tool to generate other subjectivities and other ways of living the common. These are the issues that we will address through different spatial configurations carried out with the students of the Degree in Early Childhood Education of the University of the Basque Country.

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**Keywords:** distribution of the sensible, the common, spatial structures, subjectivity, childhood education

## 66455 *The Silveira da Motta School group as a space of education and memory in São José dos Pinhais (Brazil)*

**Antonio Francisco Bobrowec** (Federal University of Paraná)

### Abstract

The school groups represented in Brazil the materialization of educational infrastructures for which they standardized elementary and technical education. They made possible the simultaneous teaching method and re-signified the school as an area of civilization, social conviviality and even of architectural importance in the urban space. These characteristics were implemented in São José dos Pinhais, a city in the Metropolitan Region of Curitiba (Paraná / Brazil), in 1914, with the creation of the Silveira da Motta School Group.

This school group was based in two buildings, built to be outstanding in the urban area of the City. The first building, inaugurated in 1912, is considered the first building. It remains standing until today, functioning as The City Public Library. The second building that housed the school group was inaugurated in the 1950s and works until now as a primary and secondary school. Both properties are listed as historical and artistic municipal heritage, through the Municipal Council of Artistic and Cultural Heritage (Compac).

The present research highlights the importance of the Silveira da Motta School Group institution for the architectural space and the school and historical memory of the City of São José dos Pinhais. Its operation, from 1914 to 1976, represented, in the twentieth century, one of the main local school institutions. It was a reference for professional and technical training with the operation of the Normal Teacher's College (teacher training) and Commercial School (technical training in Accounting).

The study aims to highlight the two phases of the school, represented in the period of operation of the two properties: the first, from 1914 to 1955, where it moved from School House to School Group, offering simultaneous and serial teaching – differentiating themselves from isolated schools with mutual teaching, by a single teacher and in rented spaces; the second, from 1955 to 1976, where it worked in a new building, and it housed several school institutions, simultaneously: Henrique Pestalozzi Normal Teacher's College, Roque Vernalha Commercial School, Olavo Bilac School of Application and the Costa Viana Gymnasium - the first of the City, representing the implantation, at the time, of secondary education.

Another purpose of the research is to analyze the material culture of the school group, its local memory and possibilities for historical research. Highlight for: its architectural importance to the City, its material archives for research and preservation of memory (school bulletins, reports made to school authorities, teaching materials, photographs, construction projects, commemorative plaques, etc.), oral sources and publications in newspapers and periodicals concerning institution.

The work is developed as a result of documentary and bibliographic research related to the school group. The research also deals with the development and creation of school groups in the region and their peculiarities in this scenario.

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**Keywords:** school group, elementary teaching, São José dos Pinhais, school material culture

### 82714 *Lugares y experiencias educativas: la diseminación de las fiestas escolares en la sociedad republicana paulista (1890-1920)*

**Renata Marcílio Cândido** (Federal University of São Paulo)

#### **Abstract**

La presente comunicación pretende explorar el objeto fiestas escolares como elemento que ocupa espacios físicos variados, sentidos diferenciados y componiendo un imaginario específico de la cultura escolar (JULIA, 2001). Se parte del supuesto de que las fiestas, al ser asimiladas como rituales de las escuelas públicas paulistas a finales del siglo XIX e inicio del XX, contribuyeron a la construcción de un lugar de aprendizaje dentro y fuera del contexto escolar. Al ser apropiadas por las instituciones de enseñanza, las fiestas retoman elementos de conmemoraciones realizadas en otros lugares e instituciones, por ejemplo, los rituales primitivos y las celebraciones religiosas, sin embargo, al ser incorporadas en los proyectos educativo, social y político de ciertas sociedades ganan objetivos que extrapolan el ámbito estrictamente escolar y se convierten en banderas de regímenes políticos específicos y de modelos de ciudadanos como fue el caso de las fiestas cívicas del inicio del período republicano brasileño.

Como múltiples espacios de aprendizaje, las conmemoraciones escolares enseñaban los estudiantes los contenidos relacionados con los temas de las celebraciones, las maneras de preparar el ritual: decoración, escenarios teatrales, recitaciones de textos y poemas, se ejercita para las demostraciones de gimnasia y juegos escolares y se preparaban para las sabatinas públicas. En el espacio de las calles, las comunidades del entorno (padres, responsables y demás ciudadanos) aprendían no sólo los contenidos transmitidos, sino también sobre el funcionamiento de la escuela, los papeles de los profesores y de los alumnos y los proyectos políticos y sociales para la educación. La institución escolar, al garantizar la participación de los padres, representantes de la sociedad en las actividades escolares, maximizaría su potencial pedagógico en el ámbito social. De este modo, hay una doble comprensión de las fiestas como elemento de la cultura formal y no formal de la escuela (GOHN, 2010), o sea, al ser incorporada en los proyectos pedagógicos de las escuelas públicas, ellas ganan contornos formales siendo incorporadas en los calendarios escolares, siendo presentados en los manuales pedagógicos y libros didácticos, en fin, componiendo la cultura específica de la escuela. Ya su no formalidad estaría presente en los espacios no escolares ocupados por ellas, en las calles, en los desfiles y en la participación de la comunidad en general.

En fin, se tiene que la escuela prepara la fiesta para sí y para presentarse para el otro, en el caso, la comunidad involucrada por la institución y, en este caso, el teatro de la fiesta necesita ser ensayado para estrenar en sus mejores condiciones. El aprendizaje de cómo la sociedad se organizaba institucionalmente sucedería en los momentos festivos por la conciencia compartida que a la sociedad suponía, y por medio de una participación inteligente en la actividad colectiva, que permitiría "una comprensión común" (DEWEY, 1978, p.11) del medio en que se vivía, de las reglas que forman los comportamientos y de las representaciones colectivas que permean los imaginarios. Así, en la escuela, las fiestas aprendidas como parte de la experiencia de la vida en sociedad, asegurarían la inclusión, la continuidad y la cohesión social.

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**Keywords:** locales de aprendizaje, fiestas escolares, historia de la educación brasileña

#### 45365 *Espacialidad e identidad pedagógica en los expedientes de oposición para direcciones de grupos escolares de 1932*

**Carlos Menguiano Rodríguez** (Universidad de Alcalá)

##### **Abstract**

El objetivo de nuestra propuesta es analizar cómo se articulan los elementos espaciales en la narrativa de los expedientes presentados al concurso-oposición de 1932 para proveer las direcciones de los nuevos grupos escolares —plazas de gran relevancia para la reforma educativa— contruidos por la Segunda República Española (1931-1939). La particularidad de estos expedientes radica en el tipo de documentos que ofrecen: para formar expediente era condición indispensable la redacción de una memoria de la labor profesional realizada por el docente, pudiendo ser avalada con cualesquiera documentos que el opositor considerase oportunos. La elaboración de estos expedientes implicaba una operación de selección significativa que nos permite comprenderlos como una práctica de archivo de vida, mediante la cual se representa una identidad pedagógica —normalmente vinculada a la filiación e interpretación de las vanguardias pedagógicas del momento— ante un tribunal competente que debía validarlas. Esta fuente resulta valiosa para analizar cómo se integra la experiencia del espacio en los discursos y prácticas de estos docentes y cómo interviene en la reconstrucción de sus identidades profesionales.

Analizando estos expedientes, podemos advertir que la espacialidad se pone en juego en al menos tres sentidos: a) En primer lugar, aparece como polémica del espacio escolar que se materializa en el edificio. El recinto escolar es una constante en muchos expedientes y resulta objeto de diversas lecturas, permitiendo la crítica de los viejos espacios escolares y la asimilación de los nuevos planteamientos pedagógicos, higiénicos, estéticos o propagandísticos que reinterpretan la escuela en su aspecto arquitectónico. Las interacciones con el edificio escolar fundamentan parte de la identidad pedagógica de algunos docentes, ya sea como mérito personal —al intervenir en su mejora o construcción—, como lugar donde se adaptan y desarrollan las prácticas pedagógicas renovadoras, o como discurso simbólico de la escuela nacional. b) En segundo lugar, surge como entorno pedagógico e implica la socialización del espacio escolar y la resignificación del espacio público como espacio educativo. El leitmotiv de la expansión y revitalización de la escuela tiene su traducción espacial en las prácticas educativas que se desarrollan en nuevos lugares y con nuevos actores y receptores. Así, la escuela abre sus puertas y sus límites se hacen permeables por medio de la labor del docente, desdibujando los márgenes del recinto escolar. c) Por último, encontramos expedientes en los que se reproduce la dicotomía entre el espacio rural y el urbano. Sin embargo, es llamativo que lo rural no esté saturado del componente de hostilidad e impotencia al que usualmente estaba vinculado en el imaginario social de la época, operándose en algunos casos un movimiento de resignificación del ámbito rural como espacio de experimentación pedagógica y forja de la identidad profesional del docente.

Por consiguiente, estos expedientes nos ofrecen la oportunidad de valorar el modo en que se conjugan y fluctúan las variables espaciales con los discursos y prácticas pedagógicas representados, así como los diferentes usos, configuraciones y omisiones que estos docentes hacen de ellas al narrar sus itinerarios profesionales, permitiéndonos, en definitiva, valorar en qué medida sus experiencias del espacio vertebran la reconstrucción de sus identidades pedagógicas.

Esta comunicación se ha realizado en el marco del proyecto EDU2017-82485-P. Ministry of Economy, Industry and Competitiveness (AEI/ERDF, EU).

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**Keywords:** archivo de vida, expediente-oposición, identidad pedagógica, educación republicana

*78990 Scholars and the league of teaching: representation and circulation spaces of pedagogical ideas in the state of Rio Grande do Norte, Brazil (1889-1930)*

**Olivia Morais de Medeiros Neta** (Federal University of Rio Grande do Norte), **Arthur Cassio de Oliveira Vieira** (Federal University of Rio Grande do Norte), **Laís Paula de Medeiros Campos Azevedo** (Federal University of Rio Grande do Norte)

#### **Abstract**

After, the Proclamation of Republic in Brazil, there is the paradigm of modernity that influences every government action for social, political and cultural aspects. In the state of Rio Grande do Norte and in the educational field, there is a local movement that follows the modernization of teaching. During the first decades of the 20th century, there were scholars and institutions that contributed for the circulation and appropriation of new pedagogical ideas and models. They were the ideals for the education of the state. Thus, this study aims at identifying the convergence points between pedagogical ideas and models proposed by intellectuals, especially Nestor dos Santos Lima, and the propositions by the League of Teaching, as well as identifying the circulation spaces of such ideas. We used, as mains sources, the publications of Nestor Lima in newspapers, magazines and books. Also, there were decrees, resolutions and the educational legislation of the state. Following the same sense, we also used the hemerographic sources. They refer to the foundation and constitution of the League of Teaching, the conference “The Education of Women in Brazil” proffered by Henrique Castriciano and some works developed by the institution. Our theoretical basis has the formulations of Michel de Certeau on the writing of intellectuals and the contributions of Roger Chartier referring to representations, circulations and appropriations. Nestor Lima was a lawyer and a historian. He was an intellect of education due to his action as a teacher and principal at Escola Normal de Natal, Director of Public Instruction and the first director of the State Department of Education. Also he was a supports of science associations and participated representing the state at the 1st National Conference of Education and on two different commissioned trips to big teaching centers in Brazil, Argentina and Uruguay. Then, the League of Teaching of Rio Grande do Norte was created in 1911 by the educator, politician and writer Henrique Castriciano de Souza. He had the support of the State Governor and several other local authorities. It had the objective of “helping public power regarding everything concerning instruction and education of people”. Its creation had the purpose of founding the Escola Doméstica de Natal inaugurated in 1914. It followed the model of female education developed by schools in Belgium and Switzerland. We understand that the development, discussion and the diffusion of pedagogical ideas and models connects the subjects and the institutions; therefore, we highlight the commitment of Nestor dos Santos Lima and his participation in events and important institutions for the history of education of the state. Due to his movements in different spaces and having several positions, his practice and writing and the reverberation of his ideas for the educational legislation of the state, Nestor Lima is one of the most prominent intellectuals in the configuration of the education of the state of Rio Grande do Norte. The same way, the League of Teaching and their scholars,

contributed for the history of education in the state as a space of circulation and representation of pedagogical ideas.

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**Keywords:** pedagogical ideas, scholars, history of education

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## 6.01. SPACES OF CRITIQUE: ALTERNATIVE EDUCATIONS AND PEDAGOGIES

33744 *Voyage au pays des expériences alternatives. Cartographie des contre-espaces à partir des archives du pédagogue Adolphe Ferrière (1879-1960)*

**Xavier Riondet** (Université de Lorraine)

### Abstract

Cette communication ambitionne de redécouvrir les différentes expériences alternatives à l'œuvre pendant l'Entre-deux-guerres à travers les documents et correspondances du pédagogue suisse Adolphe Ferrière (1879-1960). En étudiant correspondances, prises de notes et brochures, on se rend compte que Ferrière s'est intéressé des expériences très diverses, comme l'anarchiste naturien Louis Rimbault (1877-1949) et l'expérience de «Terre libérée», une école de pratique végétalienne et d'enseignement des ingénieurs de santé, à Luynes en France. On peut également faire référence à Gaston Verdier (1904- ?), instigateur de la colonie coopérative naturalienne de «Fleury» dans l'Ain et auteur d'un Guide d'alimentation naturalienne. On peut mentionner le cas d'Alexandre Müller ( -1932), un allemand exerçant dans l'établissement thermal de Bad-Kreuznach, auteur de Sepdelenopathie (1921). Ferrière évoque aussi le travail du Docteur José Castro, fondateur d'un centre naturiste à Montevideo et à Barcelone. Il ne s'agit pas ici d'utopies, mais au contraire de ce que Foucault appelait des hétérotopies, des lieux autres réels (Foucault, 2009). Notre communication souhaite réfléchir sur les enjeux de tels centres d'intérêts. Pourquoi Ferrière a-t-il accumulé autant de renseignements sur ces lieux atypiques pour réfléchir sur l'éducation? Nous souhaitons également montrer comment l'idée de «contre-espace» peut s'entendre de différentes manières. On peut entendre le terme «contre» comme un moyen de s'adosser: ainsi un contre-espace en éducation, est une expérience qui complète les espaces institutionnels. Mais on peut aussi percevoir dans le terme «contre-espace éducatif» l'idée d'expérience radicalement autre dont le but n'est pas de se réinsérer dans une société classique, mais de vivre autrement.

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**Keywords:** expériences alternatives, éducation, hétérotopie, archives, Ferrière



### **Abstract**

Focusing on a Portuguese kindergarten – Jardim de Infância São Jorge – the present study analyses the fundamental educational principles of Waldorf pedagogy, founded at the beginning of the 20th century by Rudolf Steiner.

For Rudolf Steiner, human beings were simultaneously composed of body, soul and spirit. One should harmoniously reconcile these components in the search for personal improvement, which is also a commitment to oneself and to the world. Therefore, it becomes important to be in tune with the rhythms of nature, with the twenty-four hour cycles that resume their cadence every seven days, as well as with the annual cycle of seasons and the also cyclical regeneration of vegetation. This alignment implies respect between all parties and the need not to jump over stages that require their own rhythm and which are naturally resilient (Steiner, 1956).

In the 1920s, there was a “first anthroposophic educational initiative” (Quiroga Uceda, 2015, p.225) in Lisbon, which was an ephemeral experience. As in this early initiative, the Jardim de Infância São Jorge was the fulfilment of a shared desire, made possible because the political situation changed.

In fact, in a democratic political context and aiming for a personalised attention that favoured spiritual development, some parents who were “regular followers of the Associação Waldorf de Lisboa and [were] eager to have a Waldorf education for their children” (História da Associação de Pais, Jardim de Infância São Jorge, Archive) decided to open the first kindergarten based on that pedagogy in 1984. It was a fully regulated educational offer, so that it would persist and pave the path for other schools, with other education levels.

The Associação de Pais do Jardim de Infância São Jorge (parents’ association) had four essential roles: to maintain and manage the kindergarten; to disseminate Steiner’s pedagogy through the development of various activities; to open another school to provide continuity after the kindergarten level; to contact people connected to Anthroposophy and linked to other Waldorf schools to promote meetings on pedagogical issues.

The association’s mission proved complex and, indeed, this anthroposophic educational initiative seems to be known only amongst those families who are actively involved in their children’s education, who seek some kind of differentiation or singularity and who want alternative spaces that foster a non-competitive childhood.

The school’s spaces favour children’s relation with the outside, with the trees and the soil. The rooms, painted in light colours, have cork and wooden objects and provide children with stones, shells, pine cones and fabric dolls.

This paper will analyse the vicissitudes Jardim de Infância São Jorge went through, from a legal and internal point of view, resorting to the documents in its archive. It will also refer to the school’s daily routines, as the observation of and the participation in some activities enabled the understanding of how the daily rhythms are organized. Oral testimonies and accounts of the individual journeys of those who worked there were also essential for our work.

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#### Oral testimonies:

Christel Makosch – founding member of Associação Waldorf de Lisboa, kindergarten teacher.

Danuta Wojciechowska – member of the Associação Waldorf de Lisboa, canadian plastic artist who worked at Jardim de Infância São Jorge as teacher in 1984-1985.

Felipa Vieira – currently the pedagogical director of Jardim de Infância São Jorge, completed her teacher training at Escola Superior de Educadores de Infância Maria Ulrich.

Paula Martinez –director of Jardim de Infância São Jorge since 2008, studied law.

Rita Barranquinho – currently teaching at Jardim de Infância São Jorge, completed her teacher training at Escola Superior de Educadores de Infância Maria Ulrich.

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**Keywords:** Waldorf pedagogy, educational practices, innovation, alternative spaces

## 10730 "Places are Pedagogical": Unpacking The Literature on Place-based Education and Developing a Theory of Change

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### Abstract

Places are pedagogical (Gruenewald, 2003b). They provide the context in which we learn about ourselves and make sense of our surroundings. The geographical, social, and cultural attributes of the places we inhabit shape our identities, relationships with others, and our worldview (Basso, 1996; Gruenewald, 2003b, Orr, 1994). Drawing on a broad range of conceptual and theoretical literature, this paper provides a comprehensive overview of the history and development of the use of place—specifically, place-based education (PBE)\* —as a pedagogical tool in US education. This paper outlines a working definition of and rationale for PBE, explores conceptualizations of “place” in PBE and describes critiques of PBE related to the “new localism” (Arenas, 2001), tensions between local and global (Nespor, 2008), and settler colonialism (e.g., Tuck et al., 2014). It builds on others’ scholarship to identify three lines of work within PBE: liberal humanist PBE (Sobel, 2002), critical pedagogies of place (Gruenewald, 2003a), and Indigenous education (Cajete, 1994). Finally, this paper presents a theory of change linking the mechanics of PBE to its potential benefits and identifies areas for future theoretical and conceptual development.

Scholars and advocates of PBE argue that places have the potential to be effective pedagogical tools and they hope that PBE will solve major social, environmental, and educational problems. However, potential and hope are both key words. PBE’s ability to accomplish its goals hinges on multiple factors, including the efficacy of the theory of change and practitioners’ orientation to place. Teachers who embrace multiple, conflicting stories of a place, illuminate places’ complicated histories and identify how places embody issues of race, class, gender, and power create room for a range of students to engage with the curriculum. However, if teachers conceptualize place more narrowly, PBE is less likely to achieve its social and ecological goals and might reinforce systems of oppression. Critically, Indigenous scholars remind us that all land was and is Indigenous. Failure to recognize this history or listen to Indigenous scholars will also limit PBE’s ability to meet its goals.

This paper fills a critical scholarly gap as comprehensive reviews of the theoretical and conceptual PBE literature are rare. It articulates a theory of change for PBE that could inform future empirical research and strengthen our understanding of PBE’s educative and liberatory potential. This paper raises important questions: How do multiple meanings, definitions, and stories of places complicate the implementation of PBE? Is it possible to really “do” PBE when it’s tricky to pin down just what counts as “place”? Given our competing “stakes” in a place, how might a teacher or scholar determine which “stakes” take precedence? Exploration of these questions and investigation of the links in the theory of change presented here will strengthen the validity of research on PBE and provide rigorous evidence of its potential benefits.

\*Place-based education is an approach to teaching and learning that uses students’ natural places, built environment, and human communities as a jumping-off point for teaching subjects across the curriculum (Gruenewald, 2003a; Smith, 2002, Sobel, 2004).

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**Keywords:** place-based education, pedagogy, theory

#### 18648 *Escola de Ponte: um projecto pedagógico de referencia*

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#### **Abstract**

Imaginemos una escuela que sea flexible, maleable... tan maleable como si de plastilina se tratase. Esta escuela no es hecha de plastilina, sin embargo, el tiempo lectivo es elástico, manejado con responsabilidad por cada alumno; el espacio es flexible y abierto, amplio lo suficiente para que no sea una gajola y permita que los alumnos vuelen; los aprendizajes no son cerrados o estancos ya que no se limitan a los libros; los profesores no enseñan, sino prefieren ayudar a sus alumnos a aprender; las clases llevan a proyectos que se desarrollan sin hora fija. Esta escuela no es hecha de plastilina, sin embargo su enseñanza es tan maleable como la plastilina, aunque no se quiera moldear a nadie. Esta escuela es la "Escola da Ponte".

Este trabajo se enfoca en el estudio del caso Escola da Ponte y, sobre todo, en el proyecto "Fazer a Ponte" (hacer el puente). Iniciado a mediados de la década de 1970, en sincronía con la construcción de escuelas de área abierta en Portugal, la Escola da Ponte forma uno de los pocos y escasos ejemplos que permanecen fieles a su esencia. Una esencia que está basada en la autonomía y en la responsabilidad, que olvidó la enseñanza de "clase" y abrió las clases al mundo y a la creatividad.

Así, nuestro texto intenta delinear un breve resumen sobre el proceso que condujo a la Escola da Ponte como la conocemos hoy, empezando en 1932, año en el que fue concluida la construcción del edificio donde funcionó a lo largo de décadas, deteniéndonos, muy manifiestamente, en el momento y en las personas que marcaron el inicio de este innovador proyecto a mediados de la década de 1970, esbozando el recorrido hacia 2018.

El segundo punto se basa en la naturaleza del proyecto pedagógico de la Escola da Ponte, ancorándose en la ruptura con la organización en "grupos homogéneos", atendiendo a las especificidades de cada alumno, siempre creyendo en una relación de gran proximidad.

En un tercer momento, debatimos la importancia de la distribución del espacio físico en área abierta para el éxito de este proyecto pedagógico. Dicho de otro modo, intentamos analizar el real impacto que la organización espacial puede tener en el éxito o en el fracaso del desarrollo de proyectos que salen de la lógica dominante, en una dialéctica que tiene en cuenta el papel del equipo pedagógico que, evidentemente, asumió una ruptura con el modelo "tradicional" de profesionalismo docente.

Para terminar, observaremos las opiniones dejadas por aquellos que ven la Escola da Ponte extrínsecamente. Las centenas de visitantes que se interesan por observar este proyecto en funcionamiento, más que al edificio en sí mismo, dejan una marca de admiración por este lugar de aprendizaje de todos y para todos, que forma su propia "imagen de marca".

En la realización de este trabajo nos sirvió un repertorio de fuentes diversificadas: bibliografía subordinada al tema, legislación, reglamentos y proyectos educativos, contratos y formalidades realizados entre la Escola da Ponte y otras entidades, muestras de evaluación externa de escuelas, entrevistas presenciales, fotografías y registros de prensa.

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**Keywords:** Escola da Ponte, profissionalismo docente, área aberta

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## **7.01. THE POLITICS OF PLACE: AUTHORITY, CITIZENSHIP, DEMOCRACY, GENDER AND EMPOWERMENT**

18849 *The luso-brazilian modernity in the relationship between the Catholic Church and state: the educational reforms from 1931 to 1961*

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### **Abstract**

This paper is the result of research developed with financial support of the Brazilian National Council for Scientific and Technological Development (CNPq) and the Foundation for Research of the State of Minas Gerais (FAPEMIG). The goal with the research carried out was to present/discuss the interruptions/closeness in the relationship between state and the Catholic Church, in Brazil and in Portugal, focusing on the disputes regarding cultural and educational aspects, from 1931 to 1961. Thus, the focus of the discussion is now about how the Catholics participated of the organization of national education systems in each country, either by supporting measures taken by the state, or contesting them, as they were against the reforms in 1936, 1937, and mainly, throughout the debates related to the National Lyceum in 1947 in Portugal. There was even more tension in Brazil when the Law of Directives and Basis of National Education was being prepared for the first time in 1948. It is the purpose of this research to present the discussions regarding the need of establishing a popular education system, i.e., the process of organization of basic education in Brazil and in Portugal from 1931 to 1961, when there were solid purposes of such modality of education in both countries, mainly due to the need of expanding basic education and adult education engaged by Salazar in Portugal and Getúlio Vargas in Brazil. At this point it is notable the influence of the Catholic Church in popular education projects, either being carried out by the state or by the Catholic Church itself, through the Catholic Action, the Catholic University Youth, the Young Christian Workers, or by initiatives of Paulo Freire in Brazil during the 1950s. There will be tensions between them eventually, due to the political involvement of Catholic segments with the popular education, once it is proposed as a universal right. Thus, there are political-ideological differences between those in favor of popular education as an instrument of liberation and the state. This is a period when the government was changing its plans, in both countries, and also the plans in Vatican City regarding social guidelines, as there was a concern with the “state of educational indigence” of marginalized sectors of “Third World” countries. The sources that contributed for the research in Brazil were: the collection of the National Conference of Bishops of Brazil, with its documents regarding popular education; the magazine *A Ordem*, one of the most important periodical on the dissemination of Catholic conceptions in Brazil, in order to identify the principles on popular education proposed by the “conservative sector” of the Church. The sources that contributed for the research in Portugal were: the National Library (the magazines *Novidades*, *A Voz*, *Diário de Notícias* and *Diário da Manhã*) and the National Archive of Torre do Tombo, where the estate of “Salazar” and “Marcello Caetano” was collected. As a result of the research one may observe a new interpretation in the strategies of the public and religious authorities during the period of tensions when it comes to implementing popular education, both in the Portuguese New State, and throughout the 1930s, 1940s, and 1950s in Brazil.

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**Keywords:** catholic church, state, education, Brazil, Portugal

*18157 Empoderamiento femenino y cristianismo en la narrativa bíblica en contraste con la formación socioeducativa de la mujer en la historia de la educación brasileña (XIX-XX)*

**Edgleide de Oliveira Clemente da Silva** (State University of Rio de Janeiro)

**Abstract**

La investigación sobre el empoderamiento femenino y el cristianismo con base en la narrativa bíblica propone repensar ciertas cuestiones que aparentemente ya se resolvieron en la sociedad actual, pero que todavía carecen de una nueva mirada. Así, el presente trabajo tiene como objetivo explorar algunos aspectos de la mujer en su contexto político, social, cultural y económico en el contexto bíblico y relacionarlo con la Historia de la Educación de la mujer en Brasil, en especial en el escenario escolar de los siglos XIX y XX. Este análisis histórico es de extrema relevancia para problematizar las prácticas actuales de preconceptos con la figura femenina dentro de los espacios educativos. Sin embargo, comprendo que la construcción y la formación del sujeto consisten en encontrar y posteriormente evaluar los hechos de su historia por diversos ángulos, lo que nos permite entender sus opciones. Son las múltiples facetas de la historia socioeducativa de la mujer que hace que el/la investigador/a se sorprenda con las fuentes y rompa con el proceso de estereotipado presente en la humanidad. Metodológicamente, esta investigación nos lleva a cuestionar: ¿De qué forma podemos apropiarnos de la narración bíblica a fin de comprender el papel de la mujer en la sociedad? ¿Según la Biblia, la participación de la mujer en la sociedad es anulada o considerada? ¿Es posible el libro bíblico o incluso la religión cristiana proporcionar a la mujer un empoderamiento femenino? ¿Cuál es la relación del cristianismo con la formación socioeducativa de la mujer en Brasil? De acuerdo con Certeau (2008) el oficio del historiador consiste en colocar las fuentes en su contexto, aun cuando son removidas de un lugar y colocadas en otro. Se trata de seleccionar las fuentes y redistribuirlas en otro espacio, para así construir nuevos sentidos a la historia que será contada. Por tanto, propongo en este trabajo, realizar un análisis de la Biblia en contraste con la formación de la mujer (profesora y alumna) en el escenario escolar brasileño, subordinada a un (a) contexto moral y religioso seguido por discursos “supuestamente” bíblicos, al mismo tiempo político, social, cultural y económico de un determinado tiempo y espacio. Para eso, utilizo como fuente el libro “Opusculo da descrição Geographica e topographica, phisica, politica e histórica à Provincia das Alagoas no Imperio do Brazil” (1844) del historiador Antonio Joaquim de Moura, los informes de la “Instrucción Publica y Particular de la provincia de las Alagoas” (1866, 1867 y 1868) elaborados por el inspector general de los estudios Thomaz do Bomfim Espindola e el artículo del historiador Craveiro Costa “¿Debe la profesora casarse?” publicado en 1927. Siendo así, a partir de los análisis de esos documentos, se observa que la figura de la mujer profesora y alumna estaba representada por un estado de subordinación moralista forjado por un discurso religioso descontextualizado del aparato bíblico. De tal forma, que nos permite hoy contestar el empoderamiento femenino en los diferentes espacios educativos con base en una relectura histórica de la participación de la mujer en la construcción del cristianismo.

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**Keywords:** empoderamiento femenino, cristianismo, educación, Brasil

### 38311 *Science and Politics in Jesuit Education in Early California*

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#### **Abstract**

Two years after the 1849 Gold Rush and one year after California statehood, Santa Clara College was founded as a Jesuit institution. Most of the professors in the first decades of the institution were also European and trained in the Jesuit educational tradition. They relied on their international colleagues to help get the school running. As time went on the school grew, these transplanted Jesuits worked to make the college responsive to the needs of California. This included having classes and laboratories with work on assaying and metallurgy, important areas in a state that had been founded out of the riches of mining. However, this emphasis on certain science eventually brought them into some conflict with their superiors in Europe over the proper place for science and classical curriculum and how best to practice the Jesuit educational principles.

This paper will demonstrate the significance that place and space had for the development of Santa Clara College. While rooted in the European Jesuit educational model, the leaders of Santa Clara College worked to adapt their school to what their adopted state could best use. They sought to contribute to California's political economy as it changed in its first years as a state. The first professors at the college utilized their spatial networks. These networks allowed them to get enough professors to initially offer classes. It was undoubtedly their European connections that helped them procure expensive scientific equipment from France. The reputation for science and educational expertise likely drew visitors, such as the famous American scientist Benjamin Silliman Jr., on leave from Yale, while he was traveling through California as mining consultant.

Although Santa Clara College's success with science brought it prominence, it also brought it into conflict with the Jesuit hierarchy in Europe. Removed from local conditions in California, the Jesuit hierarchy did not fully understand the needs of that population and instead emphasized the traditional classical curriculum, while the school had focused on science in spite of the hierarchy and their beliefs. How to improve the educational quality and what to do about declining interest in the classical languages was a source of contention between American and European Jesuits. Americans in the Jesuit community in California argued for trying to bring up the standards without alienating parents and potential students. Far more Santa Clara College students had graduated with a science degree as a classical degree, and the college's president during this time advocated for an adaptation of the classical curriculum to fit the needs of an American education. This would be an education useful to poor, working-class Irish families, whose sons would need only a basic education (one where Latin and Greek were not necessary). However, the European Jesuits were strongly in favor of reviving the classics. This eventually led to the school discontinuing its science degree, which resulted in declining enrollment. Politics of place and what knowledge should be taught where came into play in a very real way in these early years of California higher education.

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**Keywords:** science, education, Jesuit, California

86475 *The representation of catholic and political symbology in private education in Madrid during the first Francoism*

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**Abstract**

Since the 1980s, historians Eric Hobsbawm and Terence Ranger have been exhorting us to revise our reconstruction of the past and incorporate into it the historiographical analysis known as the "invention of tradition" or "tradition invented", where symbology has an important role. Collective imaginaries and cultural identities have both been determined by the ideological meaning embodied in cultural and/or political practices. In this sense, tradition, while playing a key role in processes of identity, can also be a source of tension between what is acknowledged in the present and the symbolic power of the past. Put another way, "Tradition is not exempt from conflict. The very idea of tradition – which itself includes tension between our perspective of the past and our perspective of the present - deepens the temporal breach while at the same time attempting to overcome it".

Tradition is key in identity processes, using history to legitimize the past. This proposal aims to study the traditions of some elite private schools in Madrid belonging to religious congregations during the Franco era. For this analysis we have selected two relevant experiences in educational historiography, namely, the Congregation of the Marianist Fathers and the Brothers of the Christian Schools-La Salle. Our purpose is not to reconstruct the history of these congregations or their educational institutions, which has been the object of study by other specialized authors, but to examine the representation of political and catholic symbols, its location and its interaction with students.

In order to study the traditions that defined the school culture at the schools under consideration we undertook a bibliographical analysis of research dealing with religious educational institutions in Spain. Especially valuable, as original, unpublished sources, were the diaries of teacher-training experiences kept by students of Pedagogy from Universidad Complutense de Madrid. These memoirs and accounts provide descriptions of the rituals and customs comprising the traditions of these schools, also the symbology. Included are numerous photographs, and while these are useful as historical evidence and as visual registers of the schools culture, they cannot really show us objectively what was happening.

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**Keywords:** symbology, private schools, Francoism, Madrid

40157 *Designing the Political opinion of children in violent and ongoing political conflict: shaping the Political opinion of Jewish children on war and peace during the Arab Revolt (1936-1939)*

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**Abstract**

"If you gave the right to speak to the heroic heroes, they would surely protest and say: 'You, the living people – stop playing Military marches on our graves! You are living and enjoying yourselves, and we have given our lives and rotting in our graves. Stop the wars and bloodshed in the world and save many people from death'. "

In these words, Shlomo, an eighth grad student at the Tachkemoni School in Jerusalem, sums up his visit with his classmates at the British cemetery for the fallen of World War I in 1937. These words were written in the midst of turbulent years, the years of the Arab Revolt, which shook the society and the government in Mandatory Palestine. They shed light on the children perception of peace and war during those years and are part of hundreds of children's essays on political issues that were printed in student papers of the Hebrew schools during those years in Palestine.

In my lecture, I would like to examine the factors that influenced the shaping of the political position of Jewish children regarding the attitude toward peace and war and toward Arab society, during the Arab Revolt (1936-1939) compared with the 1920s, which were much peaceful years. My research strives to join the extensive research discourse that has been taking place in recent years among childhood researchers regarding the political world of children. This discourse seeks to examine the role of children in the political world on the assumption that children have a political identity.

This view was particularly valid in the Jewish Yishuv during the Mandate period, since the agents of the Hebrew culture regarded the children not only as tools for instilling Zionist values but as agents of political change. I would like to discuss the Mandate period as a test case from which historical insights can be derived, as well as current insights into ways of shaping the political world of children on the subject of war and peace in societies that are in violent and ongoing political conflict.

The conclusions of this study reveal the way in which the narratives of war, peace, and the attitude toward others are shaped among children. They also reveals the positive impact of direct contact between populations on promoting peace, and the negative impact of violence on the peace discourse. Lastly, they reveal the sprouts of hope which are planted in peace education for young children.

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**Keywords:** education, war, peace, Jewish-Yesuv

## 7.02. THE POLITICS OF PLACE: AUTHORITY, CITIZENSHIP, DEMOCRACY, GENDER AND EMPOWERMENT

43399 *Angola y el giro de las Reformas del Sistema Educativo de 1964 - 2016*

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### Abstract

El objetivo del presente artículo científico se centra en la reflexión histórica sobre la evolución de las políticas y las reformas del sistema educativo en Angola. Este estudio consiste principalmente en el análisis y sistematización de los contenidos expuestos en la legislación y en la relación estratégica para la presente construcción del proceso de formación del hombre nuevo.

El objetivo consiste en comprender la relación existente de las políticas del sistema de educación de Angola a partir de las reformas del sistema de educación y las estrategias utilizadas en los programas de estudio. La metodología aplicada está basada en el análisis de contenido y en el análisis comparativo. El período histórico de la investigación se concreta en los años de 1964 a 2016.

A partir de este estudio llevado a cabo en el Máster y Doctorado en Educación / Historia, extrajimos este artículo que constituye un contributo para la construcción de la Historia de la Educación en Angola en una visión general, y que puede responder o llenar algunas lagunas existentes en este campo científico en Angola.

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**Keywords:** reforma educativa, hombre nuevo, colonias de Angola, sistema educativo angolano y programa de estudio curricular

52906 *The Politics of Educational Space: Differences in the Process of Desegregating American Colleges and Universities, 1954-1970*

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**Abstract**

Until 1954, schools and colleges in the United States could choose whether to allow a mix of races within their student bodies, and segregated settings were notably common. In that year, the US Supreme Court ruled in *Brown v. Board of Education* that since “separate is inherently unequal,” American school settings must integrate “with all deliberate speed.” [footnote] But the actual integration of school spaces lagged behind this significant mandate as cities and states stalled, debated, and litigated the terms under which they would change the look of their educational spaces. Colleges and universities moved even more slowly than schools, initially arguing that the ruling did not apply to them.

Most state-supported (public) universities moved toward desegregation within the first decade after *Brown*, even if accompanied by public resistance, campus protest, political grandstanding, and occasionally, violence. Most educational history has focused on the prominent and antagonistic processes at these public institutions. Yet in the dual American system, privately-controlled universities had more flexibility in responding to the national mandate for change. These schools range from large, prominent universities with considerable prestige and philanthropic support, to mid-size schools tightly connected to the vagaries of their geographic regions or curricular specialties, to small institutions heavily dependent on tuition of local students. Such private institutions might be affiliated with a religious denomination, or they might be completely independent. As this variegated group of private institutions approached the issue of desegregation, some colleges and universities moved quickly, quietly, and without major disruption; others ignored, avoided, resisted, challenged, or openly defied the court’s expectations, taking advantage of the perceived ambiguity of legal applicability. Nevertheless, by about 1970, most private institutions (and all publics) had changed their rules about racial exclusion, allowing a different look to develop on educational spaces across the nation – even if deep change occurred more slowly. Educational history about how these private institutions moved toward change remains nascent.

This paper explores the extant literature on desegregation of private colleges and universities in the mid-20th century United States, looking for patterns and levers of influence that may differ from those most noticeable in state-supported institutions. Among the private schools, religion, ambition, accreditation, and philanthropic support leveraged more movement than they did among the public schools. Federal mandates, internal advocacy, and external activism played important roles – as they did in the publics – but with a different timeline and impact among the private institutions.

Although this case is specific to the United States, its story of contested educational space – both physical and conceptual – may speak to other national settings where politics and authority interact with social relations in the crafting of educational place.

[footnote: *Brown v. Board of Education*, decided in 1954, ordered the integration of education. What became known as *Brown II* was decided in 1955 to outline expectations for implementation of the order. Even so, cases continued to be litigated over the next several decades around applicability and implementation.]

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Peter Wallenstein, "'What Is Required Of Us, What Is Permitted?': Desegregating Virginia's Private Colleges, 1948-1968," paper at Virginia Forum, Norfolk State University, March 3, 2017.

**Keywords:** racial exclusion, legal rulings, desegregation, tertiary education

## 57359 *Espacio curricular en disputa. La teoría de la evolución en el currículo escolar chileno durante el siglo 20*

**Patricia López Stewart** (Universidad Alberto Hurtado)

### Abstract

La enseñanza de la teoría de la evolución en las clases de ciencias naturales ha sido -y es aún- en muchos países controversial. La influencia de ideologías conservadoras asociadas a ciertos sectores políticos y eclesiásticos ha sido determinante en la censura y distorsión de su enseñanza en el aula. Por ello, su inclusión en los currículos escolares no sólo fue tardía, sino que, en muchos de ellos, con insuficiente rigurosidad y presentada como si esta no estuviese sustentada en evidencias. La teoría de la evolución, formulada por Darwin en 1865 y complejizada posteriormente a la luz de los nuevos avances en la explicación de mecanismos de la herencia y la constitución del material genético, son indispensables para acercarse a la comprensión de fenómenos naturales. Es considerada, por lo tanto, una teoría clave para que una persona pueda considerarse científicamente alfabetizada (Atkins, 2003; Harlen, 2010). Desde otra perspectiva, las ideas asociadas a la teoría de la evolución tienen implicancias políticas adicionales. Por ejemplo, conceptos considerados claves de la teoría de la evolución como „selección natural“ y „sobrevivencia del más apto“, pueden potencialmente legitimar argumentos en favor del racismo y de la opresión (Paul, 2003; Salvucci, 2016).

Esta ponencia problematiza el tratamiento de la teoría de evolución en la escuela desde una perspectiva político-histórica, analizando como tal teoría fue incluida en el currículo de ciencias naturales de las escuelas chilenas durante el siglo 20. Se parte del supuesto que la teoría de evolución configuró uno de los espacios curriculares más controversiales del siglo 20 en Chile. El objetivo es analizar cómo ideologías conservadoras sustentadas por actores políticos y eclesiásticos influyeron en la definición del espacio curricular nacional del Ministerio de Educación. Tesis principal es que tal intervención se tradujo en el veto de la teoría y/ o en su “desnaturalización”, es decir, en la sustracción de sus fundamentos esenciales. La controversia será reconstruida a través del análisis de reformas curriculares conducidas por gobiernos democráticos radicales, democratacristianos, socialistas y socialdemócratas de 1925 a 2007, aludiéndose además a las reformas propiciadas por la dictadura cívico-militar (1973-1990). Se utilizan como fuentes de análisis currículos de ciencias naturales, textos escolares y publicaciones periódicas.

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**Keywords:** currículum en Chile, teoría de la evolución, política educativa

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**PRP-14641 PREFORMED PANEL. THE COURSES OF HISTORY OF EDUCATION IN ARGENTINA, BRAZIL, ITALY, PORTUGAL AND SPAIN**

Convenor: Antonio Fco. Canales Serrano (Universidad Complutense de Madrid)

**Introduction**

The objective of this panel is to continue with the reflection initiated in previous conferences about the future of the discipline. The panel focusses on the study of the courses of history of education in university degrees and masters, especially in Pedagogy and Teacher Training, in five countries where history of education has traditionally been linked to degrees in education. The first aim is to place historically history of education courses in higher education in every country. Later it will be studied the number of courses, their importance and their location in the curriculum of future educators and teachers. Subsequently, the situation in each country will be discussed and the similarities and differences between the different cases will be examined. Finally, we will proceed to discuss which are the challenges facing the discipline related with its presence in degrees in education, to debate which are the options for the field within the curricula of higher education and which ways should be explored.

**31516 *Mapping the History of Education in Portugal: the place of subject in teacher education and consolidation of the scientific field***

**Maria João Mogarro** (University of Lisbon)

**Abstract**

This paper develops the previous study on this theme, which was presented previously in the SWG "Mapping the History of Education". In that study, we mapped the evolution and the situation of the subject in the teacher education courses, as well as the consolidation of the field. Our focus was the Lisbon University.

In this paper, we analyse the curricula of teacher education (for the various levels of non-university education) in Portuguese universities within the framework of the Bologna process. Equally, we will look into the curricula of courses of pedagogy.

Our goal is to understand the evolution of the History of Education in these university courses. The results show a reduction in the presence of the History of Education, accompanied by the placement of the subject in the initial phase of the courses, taking place after 2007. This tendency is reinforced by the dilution of historical contents in more general educational subjects.

This reduction of the History of Education role in teacher education and other educational professions contrasts with the consolidation of the scientific field. In Portugal, the History of Education has been marked by a strong research dynamic and by numerous publications, thus contrasting with the weakening of the subject in the teacher education curricula.

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**Keywords:** history of education, teacher education curricula, European Higher Education Area (EHEA), bologna process, Portugal

## 62025 History of Education courses in the faculties of Education in Spain

**Antonio Fco. Canales Serrano** (Universidad Complutense de Madrid), **María José Tacoronte Domínguez** (Universidad de La Laguna), **Yasmina Álvarez González** (Universidad de La Laguna)

### Abstract

This paper completes the study of the situation of history of education in the curricula of Pedagogy and Elementary Teacher Training Degrees in Spain before and after the last reform conducted in the framework of the European Bologna Process.

Firstly, the map will be complete with the analysis of the situation of history of education in Early Childhood Education degrees in the main Spanish public universities before and after the Bolonia Reform of 2010-11. Secondly, these results obtained for Early Childhood Education will be compared with those of Elementary Teacher Training and Pedagogy.

The resulting map shows in all cases an important reduction of the contents related to history of education. Contents related with the field of history of education have been reduced to an introductory first year course. As a rule, History of Education has become a secondary introductory course for future teachers and educationalists.

Finally, this paper will shortly analyze other indicators related with research to show the contrast between this critic situation in the faculties of Education and the consolidation of the research field in Spain.

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**Keywords:** history of education, European Higher Education Area (EHEA), bologna process, pedagogy curriculum, teacher training curricula, Spain

71746 *The History of Education in Brazil: a consolidated field*

**Marisa Bittar** (Federal University of São Carlos) **Amarilio Ferreira Jr.** (Federal University of São Carlos)

**Abstract**

Having contributed to the SWG "Mapping the History of Education" since its creation (2014), this study presents the conclusive aspects on the field of History of Education in Brazil. The research was based on official data on teacher-training courses and academic articles on the formation of this field. The objective was to observe the contrast that has occurred in recent years between the prestige of the research and the reduction of the workload (from three to two or one semester) in Brazilian universities. This specific situation generated the following reflection: is the History of Education in Brazil losing importance? The results of this research show that: 1. The reduction in the workload is due to the reconfiguration of the human sciences in general in the last decades. In the Brazilian case, even with this reconfiguration, the History of Education is still a compulsory subject taught in teacher-training courses (since 1928); 2. The field is recognized by other related areas in terms of the value of its academic output and the strengthening of its organizational spheres. Since the setting up of Post-Graduate Studies and after the military dictatorship (1964-1985), it spread throughout the country by means of work groups and culminated in the founding of the Brazilian Society of the History of Education (SBHE/1999); 3. The influence of research on teaching has grown and this fact can be confirmed by checking the bibliographical references in the area of teaching. For these reasons, we conclude that the History of Education continues to be one of the most important fields of Brazilian education. Finally, in terms of general conclusion on the work developed by the SWG "Mapping the History of Education" (2014-2019), it provided important information and reflections on the situation of the field in different countries. Therefore, the continuity of these studies would be very useful in two perspectives: to deepen this knowledge and make us think about the future of our field.

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**Keywords:** history of education in Brazil, teacher training curricula, "Mapping the History of Education"

79498 *Mapping the History of Education in Italy, from quantitative to qualitative analysis*

**Fabio Pruneri** (University of Sassari)

**Abstract**

The Italian society of history of education: CIRSE (Italian Centre for Educational Historical Research) intends to continue the activities of the working group on mapping the teaching of historical educational disciplines in Italian universities.

The aim of the new research is the qualitative analysis of the contents transmitted in the teaching of these disciplines, as well as the format of history of education courses.

In order to collect our research data we compiled a web survey based on a broad range of questions covering several issues such as the practicalities of the courses, the courses content, the teaching materials, teaching methods, evaluation methods.

The aim of the paper is to take a first look at the strengths and weaknesses of the Italian "tradition" of history of education teaching practices.

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**Keywords:** history of education in Italy, history of education teaching practices, mapping history of education

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## PRP-78779 PREFORMED PANEL. PUTTING RACE AND NATION IN THEIR PLACE: CONTESTING TWENTIETH-CENTURY U.S. EDUCATIONAL POLICY FROM THE AGE OF EMPIRE TO THE URBAN CRISIS

Convenor: Nicholas Kryczka (University of Chicago)

### Introduction

This panel convenes four scholars of U.S. educational history to facilitate a discussion across the span of the long twentieth century. The panelists will consider U.S. education policy as an arena in which ideologies of race and empire are transmitted and contested at different geographic scales: at the hemispheric level of empire; at the level of intra-imperial migration; and at the level of urban politics.

Two scholars offer papers from the turn of the twentieth century, examining the means by which Progressive Era educational reforms ramified across American imperial and transnational space. In territorial Hawaii (1898–1959), Korean immigrants, whose lives and politics were intricately entangled with the machinations of the U.S. and Japanese trans-Pacific imperial projects, established Korean private charter schools. These grassroots educational institutions, established and run by a racialized “Oriental” laboring immigrant community, operated as sites of negotiation for the meanings and methods of agency, nationalism, and citizenship, offering a distinctive brand of Americanization and civic education. In the process, they developed a novel form of modern subjectivity that transnational education had called into existence within a specific historical and regional setting. In the Dominican Republic during the U.S. occupation from 1916–1924, U.S. officials believed they could replace what they perceived were inferior and outdated customs and traditions with ones that fit U.S. values and norms, promoting notions of white superiority. Yet, the curricular changes proposed by U.S. officials depended on support from Dominican allies. These reforms demonstrated the nuanced ways in which imposed regulations function on the ground.

Two other scholars present accounts from the mid-to-late-twentieth-century, examining how conflicts over urban space in deindustrializing Chicago were channeled through the school politics of bilingual education and racial desegregation. Since the beginnings of U.S. rule in Puerto Rico, language and curriculum policies mirrored the schooling of mainland children, with the chief goal of inculcating pupils “with the American spirit.” When Puerto Rican migrants and their children migrated from the island to mainland U.S. cities in the middle of the twentieth century, it marked a continuation of their encounter with older colonial educational projects of Americanization. In post-civil rights Chicago, educators and parents faced the challenges of urban education with a new policy toolbox. Unresponsive urban school bureaucracies, reformers promised, would be spurred by devolving authority to the parental “community.” Meanwhile, urban parents were also told that “choice” would empower them to find the best option among a broadening menu of specialized schools. Civil rights designated for racial and linguistic minorities amplified the tensions between these policy imperatives, channeling parents into new political constituencies, competing for resources during an era of shrinking fiscal capacity.

23276 *Education as Foreign Policy: Education Reforms during the U.S. Occupation of the Dominican Republic, 1916-1924*

Alexa Rodriguez (Teachers College, Columbia University)

**Abstract**

My research analyzes the education reforms planned and implemented as part of the U.S. intervention of the Dominican Republic between the start of the occupation in 1916 until the withdrawal in 1924. In the name of modernization and efficiency, U.S. officials centralized the education system, instituted compulsory education and pushed for the expansion of primary schools. By changing the education system, U.S. officials believed they could replace what they perceived were inferior and outdated customs and traditions with ones that fit U.S. values and norms, often promoting notions of white superiority. Yet, the curricular changes proposed by U.S. officials depended on support from Dominican allies on the ground. Examining the education reforms during the first U.S. occupation of the Dominican Republic, it becomes evident the ways in which U.S. officials attempted to use schools to influence Dominican social, political and economic affairs in intentional and unintentional ways. Additionally, the response to the reforms demonstrates the nuanced ways in which the imposed regulations eventually functioned on the ground.

Before the occupation, the Dominican education landscape was comprised of a decentralized public school system. When U.S. officials arrived, they found schools mostly concentrated in urban centers with a few rural schools and protestant schools scattered throughout the providences. My work first examines the ways in which U.S. officials altered the Dominican educational system through policies such as revising the existing educational codes and instituting compulsory school laws as well as through physical changes like building schools in rural areas and importing U.S. materials like textbooks and desks. Secondly, my work also considers the local response to the reforms. In my research, it becomes clear that since the U.S. government was already financially involved with World War I, they could not afford a large-scale overhaul like in Cuba or Puerto Rico. As a result, changes in the system depended on Dominican-led programs and support. While the U.S.-based reports, along with the historiography derived from it, paint the image of a progressive era, efficiency-driven, U.S.-led effort to overhaul the school system, the Dominican records tell a different story. They reveal Dominican administrators initiating reforms, making day-to-day decisions regarding the policies and negotiating their implementation with school inspectors, principals and teachers. These records demonstrate the reforms as Dominican-led accomplishments, where local reformers joined U.S. officials in implementing policies based on their own personal interests and perceptions of the U.S. as a world leader in modern civilization. In looking at changes in education within an imperial context, my work explores the Dominican education system to consider how U.S. policies that were imposed, were subsequently localized, appropriated and reproduced. This paper is part of my larger dissertation, which also seeks to explain the array of responses, including Dominican resistance to U.S. led efforts and establish why Dominican intellectuals and rural communities took part in the nationalist movement against the occupation. Thus, this paper will focus primarily on the goals of the reforms and the ways in which Dominican administrators implemented them.

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**Keywords:** imperialism, caribbean, progressive era

### 39476 *"Community," "Choice," and the Ethnic Politics of School Reform after the Urban Crisis*

**Nicholas Kryczka** (University of Chicago)

#### **Abstract**

In the post-civil rights era, Chicago's durable and deepening inequalities, while clearly continuous with the color lines of the fifties and propelled by the deindustrialization of the seventies, were frequently experienced and contested in terms of educational policy. Demographically transformed into a "majority-minority" system, beset by fiscal emergencies, extensively policed, and increasingly branded an academic failure, Chicago's public school system of the early 1980s appeared to many to have bottled up the racial and economic woes of the "urban crisis," even as broader fears of civic calamity had abated. Educators and parents faced these challenges with a new discourses of racial difference and a new toolbox of school policy. Unresponsive urban school bureaucracies, reformers promised, would be spurred by devolving authority to the parental "community." Meanwhile, urban parents were also told that "choice" would empower them to find the best option among a broadening menu of specialized schools. Civil rights designated for racial and linguistic minorities amplified the tensions between these policy imperatives, channeling parents into new political constituencies, competing for resources during an era of shrinking fiscal capacity.

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Special Collections, DePaul University, Richardson Library: The Latino Institute Records

Chicago History Museum Research Center: Joyce Hughes Papers; Gerald Sbarboro Papers

**Keywords:** desegregation, urban education, school choice, community schools, bilingual education, race

## 60502 *Politics of Education at the crossroads of Pacific Imperialisms: the Private Korean Academies in Territorial Hawai'i, 1906-1940*

Jisoo Hyun (University of Washington)

### Abstract

Territorial Hawaii (1898–1959) was a highly contested site of engagement for immigrant Koreans. There, they encountered not only White Euro-Americans' colonialist impulse toward Americanization and the racial and economic subjugation of "Oriental" immigrants but also the nationalistic desire of Korean expatriates to liberate Korea from Japanese rule. In this context of trans-Pacific U.S./Japanese imperial entanglement, Korean immigrants defied the status quo to develop and practice their own conception of a "proper" education. Drawing upon the cases of the first two Korean private charter schools in territorial Hawai'i — the Korean Central School (Hanin Chungang Hagwon in Korean), founded in 1906, and the Korean Christian Institute (Hanin Kiddok Hagwon in Korean), founded in 1915 —, my paper contextualizes the ways in which such grassroots educational institutions, established and run by Korean immigrants whose lives were inextricably linked with the machinations of the US/Japanese projects, operated as sites of negotiation for the meanings and methods of agency, nationalism, and citizenship. To do so, it explores how the immigrant status of these Koreans—as primitivized Japanese-colonial subjects at home and as a stateless, racialized "Oriental" laboring caste in Hawai'i—shaped the Korean academies, from their pedagogical strategies to their engagement in the fight against systems of inequality and subjugation, and further how Korean immigrant leaders/educators they reconciled America's Progressive Era liberalism with the will to nurture a nationalist Korean subjectivity. I argue that Korean-immigrant educators offered a distinctive brand of Americanization and civic education for their American-raised and American-born students —one that emerged out of a desire to establish Korean national sovereignty, promote ethnic nationalism, and create cultural differentiation, all while trying to emulate and assimilate into Protestant America. The stories of the two Korean private schools and their politics of education offer a glimpse of the complex immigrant world that developed in relation to multiple hegemonic forces of imperialism, nationalism, religion, race, and ethnicity, ultimately revealing a new form of modern subjectivity that transnational education had called into existence within a specific historical and regional setting.

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**Keywords:** imperialism, charter school, immigrant education, race

## **PRP-88064 PREFORMED PANEL. ARCHIVES AS VIRTUAL AND PHYSICAL SPACES FOR HISTORY OF EDUCATION**

Convenor: Stefanie Kollmann (BBF Research Library for the History of Education at DIPF)

### **Introduction**

In the pre-digital ages some effort had to be taken to access historical sources, not alone due to visiting archives in person. Today this access has become easier by digitization and online accessibility. The integration of these sources - texts as well as images – in virtual spaces enhances possibilities for data driven research and analysis by contextualizing and visualizing the data. At the same time the visit of an archive as a physical space still holds its justification for only the physical archive enables insights to the past by the materiality of the sources.

This panel will show and discuss the opportunities and relation of both spaces for the educational historian. Under no condition the virtual space completely replaces the physical knowledge space. The relevance of both for the research of educational history is evident. Both offer opportunities, both have limitations. The contributions of this panel propagate a complex „research design“ for the research of educational history.

The first contribution will take a look at the application of Wiki-technology in the research on the history of education. This technology opens a vast field of opportunities for collaborative working: historical data can be collected, visualized, contextualized with current research findings and discussed by colleagues all over the planet. Two presented projects are currently testing the usage of this technology, its advantages as well as its limits for educational history research.

Making digitized sources and data findable across multiple languages and spaces from distributed archives is a challenge that was met by putting up a search portal. It collects publicly available digital sources on Swiss educational history and makes them easily searchable and accessible. Presentation of the elaborated search engine will be the second contribution.

It will be followed by a talk focussing on teachers' educational and professional networks in the late 19th and early 20th century. In an explorative study biographical data sets of Prussian teachers which are enhanced by geo-coordinates are visualized and examined. Since every Prussian school was bound to publish annual school reports there exists a rich base of serial and statistical sources to depict persons in time and space. Creating a virtual data archive is a prerequisite for this approach, though. That means digitization of the sources, data extraction and virtualization of the object of research are preceding steps before data analysis.

The last contribution will delve into the physical archive space, namely into school archives, with the emphasis on the historiographical value of school archives as spaces of knowledge and control. Secondary schools archived documents and records of the final examinations. These records - sometimes dating back to the 19th century - are vehicles of the examination process and approve the exam as valid and binding beyond the specific examination. Therefore, the written exam papers and the archive space are material sources for the history of examination as practice.

### *10882 Educational landscapes and teachers' networks: Mapping virtual spaces*

**Stefan Cramme** (BBF Research Library for the History of Education at DIPF), **Sabine Reh** (Humboldt-Universität zu Berlin / BBF Research Library for the History of Education at DIPF), **Lars Müller** (BBF Research Library for the History of Education at DIPF)

### **Abstract**

Educational landscapes are (geographical) regions, in which educational institutions, especially schools and universities, have formed common traditions, which refer to a shared and in some cases specialized knowledge, and who have formed educational practices which are noticeably similar to each other.

An intensified circulation of pedagogical knowledge in educational landscapes is based among other things on mobile and communicating protagonists and on networks of educational practices whose extent and impact is not necessarily identical to regional administrative units, let alone nation states.

Therefore this notion of „educational landscapes“ could be used within educational historiography to overcome the orientation toward the national state and its administrative structures as the fundamental patterns for the evolution of education.

Based on data from a Prussian province during the last third of the 19th century, it is possible not only to reconstruct the educational and professional biographies of individual teachers, but also to show, by using larger data sets, patterns of mobility of students and teachers and typical pathways between different educational institutions and intellectual networks of teachers.

These data sets show that the visible patterns might constitute an educational landscape which is not identical to an administrative unit.

Creating a virtual data archive, using larger data sets from different sources, is a prerequisite for this approach, though. That means digitization of the sources, data extraction and virtualization of the object of research are preceding steps before the data can be analyzed. Since every school in Prussia was bound to publish annual school reports there exists a rich base of serial and statistical sources to depict persons in time and space. However, the transformation of historical sources and of metadata into research data, in particular the combining of historical and geographical data, what is called „mapping“, is a complex task, having a lot of prerequisites as well as entailing many consequences.

The talk will discuss chances and limitations of these digital humanities approaches.

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**Keywords:** landscapes, teachers, networks

### **28312 Wikis in Educational History**

**Stefanie Kollmann** (BBF Research Library for the History of Education at DIPF), **Joachim Scholz** (BBF Research Library for the History of Education at DIPF)

### **Abstract**

The wiki-technology opens a vast field of opportunities for collaborative work in almost any scientific community. In wikis colleagues all over the planet can build networks of knowledge also for the history of education. Research on educational history benefits from wiki-based applications in different ways: historical data can be collected, visualized, and placed in context with current research findings. The possibilities and the results as well as the limits of collaborative working in and with wikis will be shown and discussed by the example of two current projects of the BBF, the Research Library for the History of Education at DIPF.

The first project is a case study working on the linkage of images, texts and metadata. Bertuch's "Bilderbuch für Kinder" - a 12 volume illustrated reference book for children from the late 18th beginning of 19th century - was chosen to explore the possibilities of wiki technology in combination with citizen science: "Interlinking Pictura" invites everybody to enrich the data and the knowledge on Bertuch's valuable publication.

The Wiki "school archives" addresses researchers as well as local institutions like school archives or school museums. It is not only meant as a platform to manage local school collections online but also as an opportunity for enrichment and for contextualisation. In doing so the wiki supports educational history research on individual schools and its sources.

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**Keywords:** digital humanities, wiki technology, school archives, citizen science

85086 *A search engine at the service of an educational history "pro-amateur revolution"*  
**Stefan Kessler** (University of Zurich), **Karin Manz** (School of Education of North-Western Switzerland), **Christina Rothen** (University of Zurich)

### Abstract

The much-discussed digital transformation in the humanities also provides new applications for historical research. Computer-aided evaluation makes it possible, for example, to edit larger databases, and possibilities for the illustration and exploration of these data are opened up (Haber 2011). At the same time, new questions regarding source criticism arise, which clearly shows that people-independent evaluation of historical holdings is illusory.

This paper focuses on the possibilities that are given with a larger data basis and a search function applied to it. A recently launched education-historical search portal, that doubles as a historical research data repository, serves as an example. This 'knowledge portal' collects publicly available digital sources on Swiss educational history and makes them searchable through a central search mask. Thus, by collecting and editing all the sources in the background, the search becomes the heart and soul of the portal, which uses both the full text and the metadata as a finding tool.

The portal contributes to the so-called "pro-amateur revolution" (Koller 2016), which progresses with the digitization of society and research. Sources that are difficult to access will be easier for anyone to access: With the digital accessibility, it is no longer necessary to visit the archive to explore past spaces and times; instead, the virtual space is open to anyone who is interested. It is of particular interest to educational science that this tool can also be used in tertiary teacher training.

Besides the such enhanced access to digitized historical sources and edited data, the paper also argues that formulating precise research questions, a sound criticism of the found sources, and questions of (who is) editing the content in the background of the portal keep their relevance also in an increasingly digitized research environment. Not least because of the fact that the analysis of the found sources is left to the users.

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**Keywords:** digitized historical research data, search engine, Swiss educational history

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## PRP-34412 PREFORMED PANEL. THE GLOBAL TRANSFER OF ECONOMIC KNOWLEDGE IN THE 20TH CENTURY

Convenor: Thomas Ruoss (KU Leuven)

Discussant: Nancy Beadie (University of Washington)

### Introduction

The transfer of knowledge about the economy can be seen as a crucial technique for establishing and consolidating specific kinds of societal and economic organization, and thus has formed a pivotal element of global power struggles in the 20th century. This has been shown in the context of the history of knowledge (Speich, 2013), the history of capitalism (Garon, 2012), and the history of development aid (Unger, 2015; Engerman, 2018). Efforts to diffuse economic knowledge in the 20th century have been promoted by states, international organisations, financial institutions, philanthropic societies, teachers' associations, social scientists, and missionaries.

Still, despite the realignment of the history of education towards concepts of transfer (Fontaine, 2015), knowledge (Reh, et al, 2017) or colonialism (Van Ruyskensvelde, et al, 2017), the history of education is surprisingly silent when it comes to the circulation of concepts about the economy, economic thought and economic practices. Although some attention has been paid to questions of power and the recontextualization of education within specific political regions, such perspectives have mainly focused upon the diffusion of formal school structures. And although recent studies from the field of the history of knowledge or the history of capitalism and development have framed their objectives as cultural or even educational, the history of education has not yet embraced this approach.



The panel proposed here brings together these historiographical perspectives and makes the global transfer of economic knowledge an educational issue. It points at the multifaceted possibilities within the history of education related to the global transfer of knowledge when touching the issue of economics.

The presented papers will introduce case studies looking at different geographical regions – western and non-western – as well as different actors, such as national governments, international organisations, financial and business associations, management education institutes, and multinational corporations. The presented panel takes a broad perspective on economic knowledge, including epistemology, ideas, and practices, and explores different fields, such as business management, development aid or vocational education and training.

The concept of “Space” is ubiquitous but often employed implicitly in the historical narratives framed by globalization, modernization or colonialization. The panel invites a discussion and rethink of the role of spatiality in our historical research, and seeks to explore critically how the concept can be deployed in the historical accounts of the transfer of economic knowledge.

#### 41392 *The transfer of management education to India: a social epistemology of the Indian Institute of Management in Ahmedabad in historical perspective*

**Lourens van Haaften** (KU Leuven)

##### **Abstract**

In 1961/62, India opened its first management education institutes: the Indian Institutes of Management in Ahmedabad (IIMA) and Calcutta (IIMC). The schools were initiated by a coalition formed by the Government of India, local business elites and the American Ford Foundation. Harvard Business School and MIT Sloan were intensely involved in building the institution, creating curricula, providing academic content and by training faculty. The project was part of a widespread transfer of scientificism, economic thought and managerial practices from the Western into India through a by the US-dominated transnational network, in the context of decolonization and the Cold War, that has recently gained increasing scholarly attention. (Unger 2015; Krige 2008; Engerman 2018; Eckert 2010).

The introduction of the US-model of management education in India was not without challenges. Till the early 1990s, India had a strongly state-regulated economy and was depending for over half of its GDP on agriculture, the Indian context differed dramatically from the environment in which most academic content and pedagogies had been developed. This paper looks into the question of how the concept of management education was given meaning in the Indian context in the first decades of its development. How was the content of management education, that had its origins in the US, modified and adjusted to local circumstances? Secondly, what power constellation produced this particular “Indian” form of business management education?

To see how the concept of management education was recontextualized in India, this paper focuses on the historical development of the IIMAs from its foundation in 1962 to 1990, when a process of liberation set in. Looking at the IIMA from a perspective of social epistemology, it focusses specifically on the establishment of epistemic rules and values in relation to the modifications in the curriculum, research objectives and the evolution of pedagogical practices (Popkewitz 2014; Popkewitz 2013). The study uses annual and evaluation reports, government documents, course outlines, study programs and minutes from board and faculty meetings as the sources for the research. Furthermore, the research is based on ten semi-structured interviews with former faculty and alumni of the institute.

Addressing the issues of Indian and Western agency in the establishment of Indian management education, this paper will demonstrate how continuous pressure from India’s government and US-based philanthropical organization stimulated the institute to expand the principles of managerial knowledge into different fields of application, and how this created tension within other interest groups, like the Indian corporate sector. Moreover, it will show how a perceived discrepancy between theoretical concepts and the Indian context gave rise to a debate on the need for “Indianisation” of management knowledge, that continues to persist today in discussions on management education in India. (Thakur and Babu 2017; Jammulamadaka 2017).

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**Keywords:** management education, transfer of knowledge, post-colonial

#### 45804 *Placing European management education: Switzerland as a battle ground after 1945*

**Michael Geiss** (University of Zurich)

##### **Abstract**

Immediately after the end of the Second World War, the international company Aluminium Limited founded its own business school in Geneva, the Centre d'études industrielles (CEI). In the mid-1950s, the founding of the Institut pour l'étude des méthodes de direction de l'entreprise (IMEDE) was also initiated by a corporation. Organised as a foundation and under the patronage of the University of Lausanne, the Nestlé Group, based in Switzerland and operating worldwide, was the founder of the Institute. For a certain period, these institutes worked directly with the Harvard Business School, importing staff and ideas from the USA. In addition, the Ford Foundation was heavily involved, driving the professionalisation of management education in Switzerland and across Europe.

IMEDE and CEI were both founded and run by multinational corporations. Each institute remained strongly related to its parent company, not only in terms of financing and administration, but also to the clients who attended the courses. Both institutes aimed to train European executives according to American standards. In contrast, the Schweizerische Kurse für Unternehmensführung (= Swiss Courses on Enterprise Management) could almost be regarded as a counter-programme. The aim was to develop a Swiss alternative to the internationally oriented business schools in French-speaking Switzerland. The establishment of independent business schools opened up a new possibility for economists at Swiss universities to feed the research results of their discipline directly into the private sector. Accordingly, individual economists were heavily involved in the field of management education.

This paper uses the Swiss case to trace this struggle for an appropriate form of management education in Europe between 1945 and 1975. The corresponding files in the Swiss National Archives, the university archives and the archives of the business associations serve as sources. In addition to correspondence between the central actors, advertising materials and course programmes are also taken into account. The Swiss Business Schools were early examples of a development which can be found all over the world. Many of the institutions followed the Harvard model. However, not only in Switzerland there were numerous alternatives and counter-movements that wanted to counter the American approach with a European variant. It was not just a question of different ideas about how to organise a company. Rather, the specific constellations of actors and interest coalitions or the respective political economy of skill formation led to very different models being preferred.

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**Keywords:** business education, Switzerland, knowledge transfer, private economy

70623 *Vocational guidance in Africa and the imperial policies on education for economic and social development of colonies in late colonialism*

**Hugo Filipe Gonçalves Does** (Centre for Social Studies - University of Coimbra)

**Abstract**

Since mid-1940s, imperial powers became increasingly aware of the possibilities that new and improved educational policies could bring to the economic and social development of their colonies in Africa. Facing the demands for more specialized and qualified workforce, educational programs were closely intertwined with labor policies and economic development, while official and ideological discourses highlighted the human and material improvements of African populations. On the other hand, the new political and international context compelled imperial powers to further their mutual cooperation, promoting an exchange of experiences and expertise on several issues, such as labor and education, to strengthen their arguments on the benefits of colonial rule.

The Technical Commission for Cooperation in Africa South of the Sahara (CCTA), created in 1950, enabled an interimperial forum for debating colonial policies and strategies. In 1957, the CCTA held in Luanda its second Inter-African Conference on Education focused on technical training (industrial, commercial and agricultural education) and in which ways imperial powers could envisaged common or related projects. At the conference, the Belgian Prof. Emile Lobet, president of the International Association for Vocational Guidance, presented its report on Vocational Guidance, a synthesis of the reports sent by each participant in the conference and the result of a study that also included field trips to Africa. Vocational guidance should become a follow-up of the training provided by education, connecting economy, employment, and technical schooling. Both the report and the conclusions of the conference emphasized the importance of widening technical training, the creation of more technical schools, the active involvement of the employers and the support of colonial administrative services. Imperial administrations were clearly interested in advancing its colonial profits. But in order to achieve it, they would need a new and more specialized workforce, and for that it would need to train skilled employees able to meet the demands of colonial economy, namely in industry and agriculture. Above all, the report seemed concerned by the management of the human resources available and how to relate it with local needs. Concentrated in workforce's efficiency and productivity, technical education and vocational guidance should be complementary.

Through the analysis of the report addressed at the CCTA Inter-African Conference, this paper will explore how imperial powers debated the needs and benefits of establishing a system of vocational guidance in order to improve their economic efficiency and productivity, and how they planned to use the concept of vocational guidance as part of their educational policies in colonial contexts. It will also explore similarities and differences among the imperial powers and their educational and labor policies related with the economic and social development of African populations under colonial rule.

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**Keywords:** vocational guidance, empires, colonial education, CCTA

75300 *Deploying economic education in a development context. Banking associations and knowledge transfer to Africa, 1960s to 1980s*

**Thomas Ruoss** (KU Leuven)

**Abstract**

The UN's focus on «technical assistance» has placed the global transfer of knowledge at the heart of development cooperation, meaning that the latter not only embraces economic aid, but also educational projects. It was especially the language and techniques of the post-war economist's universalism that matched to these policies.

This paper will focus on one specific international actor in the field of economics and finance to investigate the transfer of economic knowledge in the context of development cooperation policies: the "International Savings Banks Institute" (ISBI).

Founded in 1924 as the international representative of thousands of Savings and Retails Banks, the ISBI has been consistently actively engaged with contributing to the stability of the existing political (and economic) order(s) through the financial inclusion of the working class, thereby fending off calls for the establishment of a public social security system.

In 1967, after realising that they were being left behind when it came to development policies, the ISBI started to engage in building up knowledge about savings and establishing savings institutions in developing countries. In the 1970s development cooperation became one of the priorities of the institute, and in 1980 the UN Economic Commission for Africa made the ISBI the operating force within its "International Savings and Development Cooperation Programme" (ISDCP-PICED). Savings and retail bankers were sent to African countries to support the reorganization or the establishment of savings institutions, so as to mobilize local savings in developing countries.

This ISBI's initiative to diffuse their economic knowledge and some of their long-standing educational programs to African countries was implemented just at the very moment when savings education was starting to be challenged and considered outdated in industrialized member countries. This paper will investigate the banking associations' motivations behind this initiative to transfer economic knowledge to specific African contexts, against the background of its former practices and objectives within the Western.

By studying the archives of the ISBI, their specific commissions' reports and minutes, as well as correspondence with local members, this paper aims to uncover its role and aims in the transfer of economic knowledge. By doing so, it sheds light on a so far neglected research area – the technical cooperation of international organisations at the juncture between economics and education.

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**Keywords:** economic education, development cooperation, history of capitalism

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## **PRP-38113 PREFORMED PANEL. PLAYFUL AND SENSUOUS GOVERNANCE? EDUCATIONAL SPACES OUTSIDE SCHOOL**

Convenor: Lisa Rosen Rasmussen (Aarhus University)

### **Introduction**

Michel Foucault connected the design of institutional spaces with governance and the concept of disciplinary power. Writing of schools, he argued, they were designed: '... to permit an internal, articulated and detailed control—to render visible those who are inside it; in more general terms, [the] ...architecture ... would operate to transform individuals: to act on those it shelters, to provide a hold on their conduct, to carry the effects of power right to them, to make it possible to know them, to alter them (Foucault 1977, 172). Governance, in this sense was concerned with producing through design, what Foucault termed 'docile bodies,' it 'designated the way in which the conduct of individuals or of groups might be directed.' Architecture functioned as a disciplinary technology and within designed spaces 'secreted a machinery of control' (Foucault 1982, 221-2). Place a child in a school and they are transformed into a schooled child, but what happened to children when they entered and spent time in other designed spaces directly or indirectly associated with learning? Further, it is one thing to make claims for how design created and managed 'the human soul,' (Rose, 1990) but how was this process made manifest? (Grosvenor and Rasmussen, 2018). The present panel will address these questions of design and governance by looking at three spaces, a factory, a library and a city. It will also consider the extent to which, if at all, children resisted the 'orders, logics and dispositions' (Springer and Turpin, 2016) of these spaces of learning. Bennett and Grosvenor will use a visual essay from 1966 and data recently collected on women's childhood memories of libraries to explore how the 'library' was designed as a space of governance and how

children inhabited this space. Rasmussen will likewise use a short film from 1952 and childhood memories in her explorations of school visits to a large chocolate factory. Rasmussen will focus on the material and sensuous processes of governance involved in redesigning the factory into a learning space, and establishing relations between schools, the schoolchild and industry and commerce. Moniz will dialogue with Manuel de Oliveira film *Aniki Bobó* (1942) to explore the relation of children with a city that wasn't designed for them: the port as a place of freedom, the trainline as the place of drama, the night as the time of the unknown, where fear meets excitement. In 1942, the urban spaces of Porto were the place for "other" educational experiences.

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### 39817 *Spaces of Learning, Spaces of Memory: the library and the child*

**Ian Grosvenor** (University of Birmingham), **Kate Spencer-Bennett** (University of Birmingham)

### Abstract

Architecture, as the American photographer Richard Ross argued in *Architecture of Authority* (2007) 'is not necessarily an innocent act of creativity' (Ross, 2007). Children spend their lives in a variety of designed spaces - the home, the school, the playground, the library, the street - and all of these, as the British anarchist and pioneer of Adventure Playgrounds Colin Ward remarked, are all 'learning places' (Ward, 1995). Each of these designed spaces act upon the child (Grosvenor and Rasmussen, 2018). The development of a sense of the embodied self is dependent on an interaction with spaces, objects and other bodies: 'the body is ... where it all begins: as soon as one wonders what, where, or who one is, one looks to the body for the answers' (van Alphe 1993). A library, for example, is a system, an infrastructure, and a relational and designed space and these assemblages 'shape, in turn, the ways we think, read and write' and behave. (Springer and Turpin, 2016). It is the library and the child that is the focus of this paper.

In 1966 the British-Belgian documentary and portrait photographer Martine Franck was commissioned by Life International to document the experiences of children in a new library in Amsterdam. The visual essay she produced, accompanied by captions, captured the materiality, the design and children's use of the space. In the Birmingham a recent research project 'Libraries in Women's Lives' has generated data on women's childhood memories of entering and occupying the buildings. Their 'spatial stories' (De Certeau, 1984), reveal the materiality of the library to be charged with educational significance. Women reflected on the haptic and visual pleasures of these educational spaces; of the spatial rhythms (Lefebvre, 2004), the light filled areas, and their occupation of corners and 'quiet spaces' (Burke, 2017). This paper will bring into conversation image and memory to explore relations of power. It will look at how 'library' design shaped child behavior, not merely in disciplining the child's body but also acting upon the child's interiority. Finally, it will consider the extent to which, if at all, children resisted the 'orders, logics and dispositions' of the 'library' as a designed space (Springer and Turpin, 2016)

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**Keywords:** design, childhood, body, interiority

69553 *1940's Porto city as a learning space: between happiness and fear*

**Gonçalo Canto Moniz** (Centre for Social Studies - University of Coimbra)

### **Abstract**

In 1940 Portuguese cities were still living around their medieval structure with some modern urban development opened in the 19th century, but rarely built. Nevertheless, the modern infrastructure, as the port or the train railways were already part of cities everyday life.

Only 30 percent of the children went to primary school and others played on the street where they also started work very early. Education was elitist and Portugal was mainly a rural country. Salazar, the dictator, started a programme of building 6000 primary schools to integrate children in the educational system, but also in the state system, under Mocidade Portuguesa, a youth organization to educate the new man of Estado Novo. The Plano dos Centenários programme was part of the nationalist policy celebrating the centenaries of Portuguese independency in 1140 and 1640, framed by the Estado Novo propaganda.

Manoel de Oliveira's film *AnikiBobó* (1942) is the first feature film of the international awarded filmmaker who was active until 2014 and it was based on Rodrigues de Freitas's (1930, 1935) story. The film offers a portrait of the Portuguese society where children lived between two dramatic experiences – the authoritarian ambience of the school rooms and the adventures of the urban environments, where they lied, cheated and stole, acting more like adults. In the narrow streets of Porto old city centre or in the vibrant areas of the port, children escaped from being punished for their irreverence and played their games happily and in the same way learning by doing, by experience as Dewey (1916) recommended since his early studies on Education and Democracy. Oliveira claims the children right to the city, the right to use the public space where their voice must play an active role. Paradoxly, the city is not the modern one, built in the 19th century, with the boulevards and the huge axis of the Boavista avenue. It is the medieval city that is in fact an open city, as Sennett (2018) argues, "incomplete, errant, conflictual, non-linear", where life can be more inclusive and safe.

The film was a commercial failure and Oliveira had to abandon his career for a long period until his perspective started to be understood as a critic to the Estado Novo and as a project for a democratic society. Oliveira presents a society where fear and surveillance dominate the public space and also the children education (Lima, Tavares, & Lima, 2016).

The paper will present this line of thought through the relation between *AnikiBobó* images and the educational spaces of the Estado Novo, both school and urban plans, designed in the 1940s.

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**Keywords:** learning space, city, fear

81795 *Aesthetic Cuts of Smell and Taste. The Chocolate Factory as a Learning Space*

**Lisa Rosen Rasmussen** (Aarhus University)

### **Abstract**

Memories of visiting one of 'Tom's Chocolate Factories' as a schoolchild is vivid among many Danes born in the 1950s and up until today. It is memories about large cobber kettles and the hectic noisy atmosphere of the factory but also about the smell and taste of chocolate, about legally accessing some of the innocent though illicit desires of childhood. Opening up the factory for school visits and turning the factory floor into a space for children's learning processes is part of the history of the company's involvement in teaching related activities,



also including the manufacturing of wallcharts and films. Thinking with Tim Ingold's notion of making (Ingold 2013) the private company can through these very concrete practices and materials be seen as entering the making of public schooling, potentially shaping school curricula. In broader terms and linking up to an argument of the potential link between material design and educational governance (Grosvenor and Rasmussen 2018), it becomes an example of how industry and commerce cuts into children's formal processes of schooling in ways that shapes the processes of learning and also brings forth specific ideals for the schoolchild.

With the aim of exploring the relations between school, the schoolchild and industry and commerce, this paper will study how the space of the factory is materially and discursively (re)designed (Barad 2007) and comes into being as a learning space. Through archival sources and a short film (1952) produced by the factory and the National Film Centre, the paper will look at the planning and promotion of the factory floor as a learning space aiming for specific processes of learning, that both resonances and readjusts its contemporary ideals for becoming a schoolchild. Through school memories, children's way of entering into – being shaped by and shaping – the relations between school and the factory will be explored. The analysis will look particularly into how the factory floor as a learning space seems to be working through both material and sensuous means and will consider the relevance of talking about an aesthetic governance of smell and taste.

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**Keywords:** other learning spaces, school, industry and commerce, aesthetics of smell and taste

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## **PRP-50737 MULTILINGUAL PANEL. HISTORICAL-EDUCATIONAL HERITAGE: BUILDINGS, ARTIFACTS AND SCHOOL INDUSTRY AS THEORETICAL AND METHODOLOGICAL ISSUES**

Convenor: Diana Gonçalves Vidal (University of São Paulo)

### **Introduction**

This panel aims to discuss the historical-educational heritage in Portugal, Spain, Italy and Brazil, by focusing on buildings, artifacts and school industry. It takes into account the impact of the international circulation of ideas, individuals and artifacts to the process of massive schooling in each national systems. The analyses ranges from a national to a transnational perspective and raises theoretical and methodological issues.

Buildings are the subject of two papers. Aida Terrón is concerned with the political, academical and social strategies of keeping alive the school buildings of historical value, particularly in rural areas scarcely populated. She mentions an inventory, made in 2013 (revised in 2018), which identifies 154 schools, constructed between 1763 and 1959 and considered important educational heritage in Spain. She claims that these buildings are spaces of sociability, mainly to the elders. Margarida Felgueiras takes a different approach. Buildings are also the backbone of her research. However, she proposes to analyze the participation of Portugal in the process of defining school buildings and spaces to the primary education, from the second half of nineteenth century to 1970. She argues that during this period of time, from the World Fairs/Universal Expositions to the OECD policy, there was a progressive denationalization of the buildings and the loss of Portuguese cultural references.

Artifacts and school industry are the subject of other two papers. Juri Meda, Diana Vidal and Wiara Alcântara had the same starting point. They claim that at the second half of nineteenth century, in Italy as well as in Brazil, proposals of compulsory education and of collective teaching were the trigger to the birth of a school industry and of an international commerce, linking different countries in a transnational perspective. Juri Meda highlights the standardization of the didactic materials by the industry and replacement of an artisanal dimension of the teaching practice by a culture of consumable goods. Diana Vidal and Wiara Alcântara concentrate their analyses on the activities of the *Syndicat commercial du mobilier et du matériel d'enseignement*, Paris, between 1892 and 1901. This organization of French companies was dedicated to supply furniture and didactic materials to primary schools worldwide. It appointed commercial representatives in different countries to advertise products, send invoices and deliver the goods to the customers. In this sense, the *Syndicat* was a vector of the standardization of the teaching practice as well as a cultural translator.

*16986 From national school building projects to the imposition of transnational models: from the development of industrial capitalism to the power of international organizations in education*

**Margarida Louro Felgueiras** (University of Porto)

**Abstract**

The schooling process that emerged during the eighteenth century, and which led to the mandatory schooling in the nineteenth century, required the creation of broad spaces for the teaching-learning activities where collective teaching was carried out. We went from classes at the teachers' house, in small rooms with very little light and according to the individual method, to the development and creation of specific spaces which architects, hygienists and teachers would debate and design. In this process, the great Exhibitions and World Fairs were showcases for the architectural projects and had a real impact on the massification of school equipment's and the industrialization of its furniture. Each country would present at the fairs a replica of their best model for a school building, entering an international competition awarded with medals. This work analyzes the Portuguese participation in this process of designing buildings and spaces for primary school during the second half of the nineteenth century up to the 70' of the twentieth century.

During the first phase of industrial capitalism, and according to Martin Law (2009), "confirm a relation between the nation-state and modernity". This resulted in the definition of different types of buildings adapted to the pedagogical proposals and the population density, within each national specific social and cultural context. Despite the attention given to the World Fairs, the circulation of architects, and the syntheses that Narjoux (1878, 1879 a) and b) 1880,) and Robson (1877) presented from several European and North America countries, these local / national characteristics were evident. Theirs books, with broad international distribution, presented the different spaces composing the school building (class rooms of various sizes, examination hall, library, drawing room, etc.) as well as school furniture and technical solutions for lighting, heating, toilets, hangers, gymnasiums or school museums. We hypothesize that this local and national expression of school architecture has given way to proposals from international regulatory organizations, such as the OECD with the Mediterranean Regional Project for the Southern European countries or CONESCAL and USAID for Latin America. We begin by analyzing some of the Portuguese school buildings and conclude with what we consider to be a progressive denationalization of the school architecture, promoting standardized models produced by the European countries with greater capitalism development and power over the international organizations mentioned above.

The modernization of the Portuguese school buildings, under the aegis of the OECD and the Regional Mediterranean Project, represented the first attempt to introduce new teaching methods and collaborative teachers' work through the school architecture. In a dictatorship regime, with authoritarianism in all sectors of social life and with a clear lack of responsibility from the State for basic education, these new school models were intended to challenge teachers for a genuine transformation of education and the relationships within the school.

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**Keywords:** school architecture, school buildings typology, denationalization of the school architecture, OECD and Mediterranean Regional Project, school buildings and enovation

18946 *Escolarización de masas, industrialización del material de enseñanza y desarrollo de los consumos escolares en Italia entre los siglos XIX y XX*

Juri Meda (University of Macerata)

**Abstract**

Se pretende aquí describir los procesos de escolarización masiva en curso en la sociedad italiana entre la segunda mitad del siglo XIX y las primeras décadas del siglo XX, referibles solo al grado primario y con velocidades variables según los contextos territoriales considerados, analizando la evolución de los modelos pedagógicos, las prácticas didácticas y las necesidades materiales por ellos determinadas desde una perspectiva socioeconómica. La progresiva afirmación de la educación obligatoria en el recién nacido Reino de Italia y el constante aumento de la población escolar en las escuelas primarias crearon las condiciones por lo que Inés Dussel y Marcelo Caruso han definido la «invención del aula», o sea la configuración de un espacio de aprendizaje estandarizado, organizado de acuerdo con las prácticas pedagógicas que allí se desarrollaban y fácilmente reproducible. La escolarización masiva favoreció la afirmación definitiva del método colectivo, que —a diferencia de lo individual— permitía transmitir al mismo tiempo los mismos contenidos a una multitud de alumnos, sentados para escuchar y realizar sus tareas de manera ordenada, de acuerdo con una concepción capitalista de la escuela como sistema de producción. Sin embargo, el método colectivo no solo implicaba el uso de una específica metodología didáctica por parte del maestro, sino también la adopción de específicos materiales de enseñanza, indispensables para permitir el aprendizaje simultáneo de un determinado número de alumnos, como la pizarra, el pupitre, el libro de texto, el cuaderno. Si es verdad —como afirmó Fulvio De Giorgi— que «la escuela moderna nació con el pupitre», es igualmente cierto que el libro de texto y el cuaderno también jugaron un papel fundamental, ya que su introducción permitió materialmente la simultaneidad del aprendizaje de los contenidos por parte de una pluralidad de sujetos. De hecho, si el método individual se centraba en la exclusividad de la relación educativa establecida entre maestro y alumno, en el método colectivo la misma relación educativa era fortalecida y hecha más efectiva por la adopción de estos materiales. Esto llevó a la entrada en la escuela de una cultura de consumo opuesta a la que recientemente Agustín Escolano ha definido «cultura empírica de la escuela», autárquica y artesanal, típica de la escuela precapitalista, en la que el maestro no era solo el dispensador de la acción docente, sino también el inventor y creador de los dispositivos pedagógicos utilizados para desarrollar su papel. En este sentido, desde principios del siglo XX, el proceso de masificación de la educación pública convirtió al maestro en un cliente cada vez más aficionado de las editoriales y de las industrias especializadas en la producción del material de enseñanza. La distribución a gran escala por parte de estas empresas llevó a una codificación formal cada vez más refinada de todos los materiales introducidos en la escuela por la creciente necesidad de estandarización didáctica expresada por la administración general del sistema educativo italiano, para fines de control, que determinó la progresiva proliferación de los dispositivos capaces de orientar en este sentido las prácticas educativas de los maestros.

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**Keywords:** historia de la educación, cultura material, industria escolar, consumos escolares

57667 *The Syndicat commercial du mobilier et du matériel d'enseignement and the transnational circulation/commercialization of the school museum (1892-1901)*

**Diana Gonçalves Vidal** (University of São Paulo), **Wlara Rosa Rios Alcantara** (Federal University of São Paulo)

**Abstract**

This paper focuses on the transnational circulation of a school museum and the role played by the Syndicat commercial du mobilier et du matériel d'enseignement, Paris, between 1892 and 1901. The nineteenth century is considered the era of museums. Public and private educational institutions were invaded by a specific museum, the school museum. It consisted of collections of artifacts and mural paintings, glued on cardboard paper. They offered didactic resources to the elementary teaching of natural history, mainly, but also of history and human geography. The proposal was closely linked to the prescription of the object lessons, also called intuitive method. Associating to this movement, the premises of collective teaching, which assumed the same rhythm of learning to all students in a classroom, by using a common material, and the precepts of compulsory education; the advocates of object lessons invited the industry to participate in the process of schooling the childhood.

The Syndicat commercial du mobilier et du matériel d'enseignement, an organization of French companies dedicated to supply furniture and didactic materials worldwide, emerged in this scenario. The Syndicat appointed commercial representatives in many countries to advertise products from different companies, send invoices and deliver the goods to the customers. These individuals, as cultural translators (Burke, 2009), have connected different spaces over time and contributed to generate a common repertoire of educational objects that should be incorporated by schools.

The research analyzes sources such as invoices and correspondence, budgets, inventories of school goods and newspapers, which give information about the purchase of school museums by Brazilian government schools. The research faced two challenges. The first, the challenge of the play of scales, changing the focus of the analysis from global to local, and vice versa, continuously. The second, the challenge of interdisciplinarity, understanding the problem from different disciplinary fields, ranging from material culture, economic history, business to business law; calling for dialogue with other fields in the history of education, such as history of curriculum, scientific and educational knowledge, school subjects, pedagogical models and educational reforms.

The school museum emerged in this scenario as a result of economic, social, cultural and political-administrative relations, but also as an educational space, assuming specific meanings, depending on the contexts.

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**Keywords:** transnational history of education, school material culture, commercial representatives, cultural translators, government schools

59360 *Desde Asturias: reflexionar sobre patrimonio escolar en tiempos y en territorios críticos*

**Aida Terron Bañuelos** (Universidad de Oviedo)

**Abstract**

Asturias era en 2107 la región con el índice de fecundidad y la tasa de natalidad más bajas de España (y prácticamente del mundo); con un saldo de población negativo, año tras año reduce una población envejecida que alcanza la tasa más alta de mayores de 65 años del país y la menor en la proporción de niños por población. Más del 55% de la población se concentra en el interior urbano (un 4% del territorio) frente a aldeas con menos de una docena de vecinos, todos ancianos. Muchísimas más no tienen niños. Detrás, hay una dinámica histórica y económica, muy afectada por la política de Concentraciones escolares que sancionó la Ley General de Educación de 1970 y, particularmente, el desmantelamiento de los sectores productivos regionales tras el ingreso de España en la CEE. Ninguna política de conservación del patrimonio escolar puede escapar a esta realidad (y tampoco el debate teórico entre los historiadores de la educación y los técnicos del patrimonio); una realidad que no se resuelve con el consiguiente “poner en valor” tales restos, como promotores de un desarrollo local etno-turístico, incrementando hasta el infinito un museísmo que solo deposita elementos inertes en un territorio inerte. Nuestros gobiernos regionales la han afrontado con algunos proyectos que presentamos.

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**Keywords:** património, envejecimiento poblacional, crisis, aislamiento, políticas

77347 *The Syndicat commercial du mobilier et du matériel d'enseignement and the transnational circulation/commercialization of the school museum (1892-1901)*

**Wiara Rosa Rios Alcantara** (Federal University of São Paulo), **Diana Gonçalves Vidal** (University of São Paulo)

## Abstract

This paper focuses on the transnational circulation of a school museum and the role played by the Syndicat commercial du mobilier et du matériel d'enseignement, Paris, between 1892 and 1901. The nineteenth century is considered the era of museums. Public and private educational institutions were invaded by a specific museum, the school museum. It consisted of collections of artifacts and mural paintings, glued on cardboard paper. They offered didactic resources to the elementary teaching of natural history, mainly, but also of history and human geography. The proposal was closely linked to the prescription of the object lessons, also called intuitive method. Associating to this movement, the premises of simultaneous teaching, which assumed the same rhythm of learning to all students in a classroom, by using a common material, and the precepts of compulsory education; the advocates of object lessons invited the industry to participate in the process of schooling the childhood. The Syndicat commercial du mobilier et du matériel d'enseignement, an organization of French companies dedicated to supply furniture and didactic materials to different countries, emerged in this scenario. The Syndicat appointed commercial representatives in cities and countries to advertise products from different companies, send invoices and deliver the goods to the customers. These individuals, as cultural translators (Burke, 2009), have connected different spaces over time and contributed to generate a common repertoire of educational objects that should be incorporated by schools. The research analyzes sources such as invoices and correspondence, budgets, inventories of school goods and newspapers, which give information about the purchase of school museums by Brazilian government schools. The research faced two challenges. The first, the challenge of the play of scales, changing the focus of the analysis from global to local, and vice versa, continuously. The second, the challenge of interdisciplinarity, understanding the problem from different disciplinary fields, ranging from material culture, economic history, business to business law; calling for dialogue with other fields in the history of education, such as history of curriculum, scientific and educational knowledge, school subjects, pedagogical models and educational reforms. The school museum emerged in this scenario as a result of economic, social, cultural and political-administrative relations, but also as an educational space, assuming specific meanings, depending on the contexts.

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**Keywords:** school museum, circulation, school industry, material culture

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**PRP-57031 MULTILINGUAL PANEL. EDUCATION BEYOND SCHOOL: THE INVENTION OF PLACES AND SPACES IN THE FIRST DECADE OF THE 20TH CENTURY**

Convenor: Evelise Amgarten Quitzau (Universidad de la República)

**Introduction**

From the 19th century on, school has been established as the privileged space for educational processes in Western societies. However, it was not the only one; other educational spaces and places were restored and even invented in this period. In the first decades of the 20th century, we can identify different groups, individuals and institutions that started to consider other spaces as educational, such as nature and its elements, which were already widely evoked since the 18th century, based on Rousseau's ideas. Thus, this panel considers urban parks, public gardens, recreational and sporting clubs or even green areas surrounding cities as privileged spaces for the development of broad educational processes oriented to urban life. Part of physicians and educators took nature as an object of their indications and prescriptions, understanding outdoor life as an effective educational space. Such indications and prescriptions can be found in press and evoked these natural spaces to fight numerous physical and psychic disorders, such as children's sadness and melancholy. Thus, new practices and prescriptions state that physical nature is an educational space, suggesting the notion that the natural world dominated by human action, which created a landscaped nature in opposition to world (considered a place of misery and disease) has positive physical, psychic and moral effects on individuals and groups living in the cities. These are signs that we can plentifully find in printed press, whether in newspapers or in magazines and scientific journals about health and education that circulated in Brazil at the beginning of the 20th century. Through their articles, photographs, columns, as well as publicities, these periodicals suggested that different outdoor activities in parks and public gardens or on the outskirts of towns educated children and adults to a new sensibility towards nature and against melancholy and the addictions that appeared in the growing cities. Such activities could go from camping and scouting to more simple ones, such as picnic, or even playing games and contemplating the landscape. With this in mind, educators and physicians from Brazilian and also Uruguayan cities produced different proposals that intervened in urban landscape, promoting nature as a truly and necessary educational place directed to community life in the new urban order that was being established. Simultaneously, this same feeling of appreciation of an outdoor life led privately organized groups, such as immigrants, to propose practices to complement their daily club activities aiming at fostering the love for the new homeland and the need to preserve the memory of their ancestors among their members. In this sense, this panel intends to analyze how these places that extrapolate the limits of formal school, such as urban parks, woods and clubs, were established as educational spaces in Brazil and Uruguay in the first decades of the 20th century, suggesting new sensorial and emotional experiences and thus allowing new interpretations about places and spaces of education.

**Keywords:** parks, public gardens, recreational and sporting clubs, publicity, outdoor life

**11302 Éduquer pour rendre heureux. L'espace publicitaire dans le combat de la mélancolie infantile – 1920-1940**

**Denise Bernuzzi de Sant'Anna** (Pontifical Catholic University of São Paulo)

**Abstract**

Cette communication s'inscrit dans une étude plus large, financé par le Conseil National du Développement Scientifique du Brésil (CNPq), sur l'histoire des rapports entre climat et tristesse au Brésil. Dans ce pays, l'idée de l'enfant triste comme synonyme de maladie et d'absence de vie au plein air a connu un nouvel essor à partir des années 1920. Avec la vogue hygiéniste et eugéniste, le développement d'une nouvelle industrie pharmaceutique et du marketing publicitaire, l'enfance est devenue une période essentielle pour créer une race saine et heureuse ainsi qu'une «robustesse des émotions», celle-ci très utile pour l'organisation de la famille nucléaire. Dès lors, la peur du rachitisme s'exprime par le biais de la critique à la mélancolie infantile tandis que les activités ludiques du camping et de le scoutisme sont largement diffusées pour fortifier le caractère, notamment des garçons,



considérés comme les futurs travailleurs de la Nation. C'est aussi à cette époque que les visages des enfants illuminés par leurs sourires commencent à devenir de plus en plus présents dans la publicité de la presse écrite. C'est enfin la période où l'enfant devient un instrument clé pour l'éducation reliée à la nature. L'insistance d'opposer la vie au grand air et la tristesse infantile a affecté non seulement les manières d'apercevoir les conceptions pédagogiques mais également les différences entre le loisir et l'oisiveté. Les sources d'étude sont quelques-uns des principaux journaux et revues publiés à S. Paulo et au Rio de Janeiro, entre 1920 et 1940, plus spécialement la première revue infantile et de bande dessinée titré Tico-Tico.

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**Keywords:** tristesse, vie au plein air, éducation des émotions

*16011 Le pique-nique, lieu d'éducation et de divertissement au Brésil (1900-1940): nature aménagée et vie au plein air*

**Carmen Lucia Soares** (State University of Campinas)

### Abstract

L'importance attribuée à la nature et à ses éléments au Brésil au cours des premières décennies du XXème siècle témoigne de la centralité d'un ensemble d'idées et de valeurs sur la vie au grand air dans l'élaboration de pratiques éducatives (scolaires ou non), et confirme de profonds changements à l'intérieur d'une pensée éducative, fortement traversée par des influences médico-hygiénistes et naturistes. Cette période concentre un ensemble d'explications, d'arguments et de preuves scientifiques sur les bienfaits de l'air frais, du soleil, des bains de rivière, de la mer ou des eaux thermales, considérés non seulement comme une pratique thérapeutique, mais aussi un divertissement. En effet, si le XVIIIème siècle est la période au cours de laquelle de nouvelles idées, concepts et notions sur la nature conçue comme bienveillante, belle et bienfaisante sont élaborés (en particulier à partir de synthèses de la pensée de Rousseau), c'est dans les premières décennies du XXème siècle que cette redéfinition prend effet, tant au niveau des représentations que de leurs usages. À cette époque, apparaissent les premières mentions d'un temps libre en dehors du monde du travail, temps que les populations urbaines vont, petit à petit, consacrer à la fréquentation des jardins publics, des parcs, des boulevards, des clubs sportifs et de loisir ou, en sortant de la ville, sur les berges des rivières ou au bord de la mer.

La nature prend alors une place centrale dans les réflexions et préoccupations éducatives, ce que traduit l'émergence de nombreuses et diverses pratiques de plein air, parmi lesquelles le pique-nique. Cette étude examine un ensemble de sources constituées d'une part la presse écrite (journaux, magazines de variétés), d'images telles que des peintures et des photographies. La presse est en effet une source privilégiée pour comprendre les désirs et les attentes d'une société, ainsi que les valeurs inspiratrices des comportements collectifs. Notre étude se base également sur l'analyse des revues à caractère scientifique dans le domaine de l'éducation et de la santé. De cet ensemble de sources émerge fréquemment et régulièrement le pique-nique, qu'il soit encouragé par les associations de travailleurs des villes, les clubs de loisir et de sport, ou au sein des activités pédagogiques mises en place par les écoles.

La pratique du pique-nique semble faire partie intégrante des activités de plein air. Une de nos hypothèses est que le pique-nique serait l'expression d'une sensibilité nouvelle, très élaborée et sans précédent, à la nature et ses éléments et à la vie au plein air comme lieu d'éducation et de divertissement. En prenant comme référence théorique et méthodologique l'histoire culturelle, cette étude a pour objectif d'analyser la façon dont le pique-nique participe à l'élaboration d'une nouvelle conception de la vie au grand air dans ces différents registres, et

de vérifier qu'il en constitue bien la forme la plus vulgarisée. Le pique-nique serait alors l'expression des nouvelles normes concernant les avantages de la fréquentation de la nature dans l'éducation des citoyens.

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**Keywords:** pique-nique, la vie au plein air, éducation et nature

### 21639 *Divertissement, éducation du corps et nature: étude sur le Parc Municipal de Belo Horizonte (1897-1928)*

**Maria Cristina Rosa** (University of Minas Gerais)

#### Abstract

À la fin du XIX<sup>ème</sup> et au début du XX<sup>ème</sup> siècle, la croissance urbaine des villes brésiliennes est marquée par des améliorations et des embellissements. Sous l'influence de l'hygiénisme ou du naturisme, les rues et les avenues acquièrent des lignes droites, s'élargissent, se boisent; des améliorations sont apportées au système d'égout et à la distribution d'eau; des logements et de nouveaux espaces de divertissement sont construits; les places sont valorisées par des aménagements paysagers; des parcs et des jardins sont créés et façonnés, mettant en valeur les paysages urbains. Des parcs urbains sont conçus pour assurer un air pur et sain, être le poumon des villes, apporter un contrepoint à l'environnement urbain, et répondre aux nouvelles exigences de divertissement qui, tout comme les modes de vie, sont en train de changer. Les activités de plein air et les soins corporels sont importants et les parcs sont essentiels à la création de villes saines. L'objectif de ce travail est d'étudier le parc municipal de Belo Horizonte pour comprendre les relations entre divertissements, éducation du corps et nature, pendant la période allant de 1897, lorsque la ville est inaugurée, à 1928, année où le Conseil délibératif discute de la construction de nouveaux parcs. Diverses collections ont été consultées dans le cadre de cette recherche: Archives Publiques de la Ville de Belo Horizonte, du Musée Historique Abílio Barreto, du Musée de l'Image et du Son de Belo Horizonte, ainsi que la Collection Linhares. Les principales sources mobilisées sont notamment les rapports des maires, les annales du Conseil Délibératif, les documents de la Commission de la Construction de la Nouvelle Capitale, mais aussi des magazines, journaux, archives audiovisuelles, photographies et des lois et décrets municipaux. À Belo Horizonte, ville conçue selon les préceptes hygiénistes pour représenter la modernité, le parc municipal figure parmi les constructions indispensables à son inauguration. Bien que le parc, à l'instar de la ville, n'ait pas été achevé au cours de la période étudiée, il a été configuré comme un espace public de divertissement et de convivialité; comme une pépinière dont la fonction était de produire des arbres pour l'aménagement paysager et le boisement de Belo Horizonte et d'autres villes encore; et comme un paysage « carte postale », dont la beauté se démarque dans la scène urbaine. En outre, sa nature, produite et fabriquée, était une invitation à pratiquer des activités corporelles saines, parfois prescrites par les médecins, se concrétisant sous différentes formes de divertissements autorisés. Diverses activités de plein air s'y déroulaient, parmi lesquelles des promenades, des contemplations, des sports (patinage, football, tennis, entre autres), des pique-niques, des expositions, des garden-party, des rassemblements sociaux. Il y avait même un cinéma. De

plus, certaines institutions implantées dans la région, comme le Club de Sports Hygienicos, mirent en œuvre d'autres pratiques éducatives, telles que des conférences. Comme d'autres parcs urbains, le parc de Belo Horizonte a connu des périodes où les investissements municipaux et la fréquentation étaient plus importants, ainsi que des périodes de déclin et de faible fréquentation. Cette dynamique non linéaire révèle des signes de résistance des individus à s'approprier une nature artificielle et les plaisirs qui lui sont associés.

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**Keywords:** parc, Belo Horizonte, divertissement, nature, éducation corporelle

48321 *In between singing, acting and exercising: gymnastics societies as places of education of German-Brazilian communities (first decades of the 20th century)*

**Evelise Amgarten Quitzau** (Universidad de la República)

## Abstract

During the 19th century, many European groups established themselves in different Brazilian areas. Among these immigrants, there were those who came from German-speaking areas. Once they settled in Brazil, and especially when those of higher educational degrees started to arrive, they created numerous types of associations, such as charitable societies, school societies, religious associations and those that are usually characterized as recreational and sporting associations, such as singing, shooting and gymnastics societies. Although gymnastics societies are often characterized as a recreational space, they considered themselves as important spaces for the education of the German-Brazilian youth and the preservation of the memories of their ancestors. Due to these goals, these societies understood themselves as one of the most important places among the associational life of German-Brazilian communities, and claimed to be as important as schools and churches regarding the education of these immigrants. Although as gymnastics societies their main activity was directed towards the physical education of their members, these institutions aimed at also contributing to their moral and spiritual education, teaching their member the love for their new homeland and the need to preserve the culture from

their ancestor's land. In this sense, this paper examines how gymnastics, but especially the other activities carried out in these associations, where used as means of education of German-Brazilian community in the first decades of the 20th century. In order to do so, we examine a variety of documents such as minutes, photographs, newspaper articles and commemorative magazines, produced by these clubs from the end of the 19th century to the 1930s. We analyze how activities such as singing, theatrical presentations or outdoor practices on the outskirts of towns were used as complements to gymnastics sessions in their efforts to teach the German-Brazilian communities the need to preserve their "Germanness" and to know their new homeland in order to work for its progress.

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**Keywords:** gymnastics societies, German immigration, Germanness

### 69847 *Entre naturalezas y disyunciones: urbanidades y educación del cuerpo en el Uruguay del '900* Gianfranco Ruggiano (Universidad de la República)

#### Abstract

Si consideramos el lapso de tiempo que abarca las últimas décadas del siglo XIX y las primeras del siglo XX, podemos afirmar que en el Uruguay se produjo una transformación en los modos de mirar, entender y establecer relaciones con la naturaleza. Este trabajo se propone problematizar, a partir de un abordaje historiográfico de un conjunto variado de fuentes del período, los procesos de educación del cuerpo que, en paralelo a esa transformación, fueron puestos en funcionamiento.

Desde una perspectiva que se vale de las herramientas conceptuales y metodológicas de la historia cultural, analizo diversos documentos, tales como las Actas de Sesión de la Comisión Nacional de Educación Física, Manuales de urbanidad, Manuales de higiene, prensa especializada en temáticas educativas, y Programas escolares. La principal hipótesis de trabajo podría ser expresada de la siguiente manera: las transformaciones que se produjeron en el Uruguay del '900 respecto a los modos de mirar, entender y establecer relaciones con la naturaleza, fueron constitutivas de los mecanismos de educación de los cuerpos que aquella sociedad uruguaya construyó e impulsó. No obstante ello, es posible identificar en las fuentes que la forma de referirse a la naturaleza estuvo fuertemente cargada de ambigüedad.

La urbanidad, en tanto noción que comenzó a ocupar un lugar de relevancia en ese escenario cultural, puede ser analizada como uno de los elementos que contribuyeron a consolidar procesos de educación de los cuerpos para el caso del Uruguay. En este sentido, resulta de interés considerar esta noción, ya que la misma está presente en diversos registros y documentos del período, y da cuenta de una serie de discursos sobre el cuerpo. A partir del trabajo de investigación realizado, propongo que existe una relación educación del cuerpo-urbanidad y que esta relación, es efecto de un desplazamiento mayor, aunque mucho más sutil; dicho de otro modo, la urbanidad

puede ser entendida como un síntoma de las modificaciones que se produjeron en los procesos de apropiación de los espacios, podríamos decir, la forma en que comenzó a (re)configurarse la relación seres humanos-naturaleza.

Los modos a través de los cuales, durante los últimos años del siglo XIX y los inicios del siglo XX, los hombres y las mujeres uruguayos se acercaron, entendieron e interpretaron la naturaleza -incluso en la ambigüedad que caracterizó este proceso- tiene que ser considerada al momento de analizar los procesos de educación de los cuerpos en general, y la relación educación del cuerpo-urbanidad en particular. Estos procesos estuvieron, aunque no siempre de manera explícita, signados por la contradicción de mirar a la naturaleza, al mismo tiempo, como amenaza y como regeneradora, como fuente de vida y como riesgo de muerte, como patrimonio perdido y como inspiración, como identidad y alteridad.

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**Keywords:** educación del cuerpo, naturaleza, urbanidad, Uruguay

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### PSP 4.01. ABOUT LAIC/SECULAR EDUCATION. CONTRASTING SPACES: URBAN/RURAL/LOCAL; CENTER/PERIPHERY; METROPOLE/EMPIRE

40827 *Cadre juridique, application effective de la laïcité et faillite de la laïcité en République Centrafricaine*

**Jean-Louis Yerima Banga** (Université de Picardie Jules Verne)

#### Abstract

Face à la montée du fondamentalisme religieux aujourd'hui partout dans le monde, le thème de la laïcité (liberté religieuses) s'invite au débat pour évaluer le rapport et la place qu'occupe la religion dans les différentes sphères de la vie en société. Cependant, il faut reconnaître que la façon de concevoir l'effectivité de la laïcité varie d'un pays à un autre en fonction des préoccupations et de l'histoire politique, sociale, culturelle et économique de chaque nation.

Notre communication se propose de traiter essentiellement deux points:

1) Le cadre juridique de la laïcité en République Centrafricaine et son application concrète sur le terrain (aspect politique). Dans une démarche historique, nous tenterons de présenter de manière diachronique l'acception, la réception et l'évolution des termes «laïc/laïcité» dans les textes juridiques du pays. Nous partirons concrètement, des différents textes de la Constitution depuis les premiers temps (1958) de l'indépendance jusqu'au dernier en vigueur qui a été adopté par referendum en 2016, suite à l'exacerbation de la crise politico-militaire à laquelle on a donné un tant soit peu un caractère de conflit religieux.

2) En tant qu'élément devant définir un code de conduite social, le principe de laïcité est appelé à être implémenté dans les strates sociales et les structures organisationnelles de la Nation (contraste public/privé). Nous évaluerons l'application effective des dispositifs constitutionnels en faisant ressortir les impacts dans la

vie en société jusque dans l'administration. Nous nous intéresserons ici surtout aux effets des faits religieux sur le système éducatif en analysant la question de l'abandon scolaire qui est devenu un cas problématique en République Centrafricaine en montrant, à travers une étude sociologique avec chiffre à l'appui, comment la religion concourt aussi à déstabiliser et à déscolariser les enfants dans leur cursus scolaire.

Le constat de la faillite d'une laïcité qui peine à trouver ses marques dans le pays socio-politique et culturel de la République Centrafricaine, invite à comprendre que la laïcité ne se décrète pas et ne saurait être copiée par mimétisme exotique tant qu'il existe chez un peuple, un mode de croyance sociale tenace à une certaine forme de religiosité.

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**Keywords:** République Centrafricaine, dispositifs constitutionnels, laïcité, abandon scolaire, système scolaire

*62731 Under threat: the perception of the secular sectors facing the crisis of the Teaching State.*

*Transnational and local perspectives. Chile, c.1950-c.1965*

**Pablo Toro Blanco** (Universidad Alberto Hurtado)

### **Abstract**

At the end of 1959, when the government of Jorge Alessandri Rodríguez was already in office in Chile, representing a proposal to reactivate the stagnant national economy through measures typical of classical capitalism (contraction of public spending, price liberalization, strict control of role of the State in the economy), the leftist sectors sought to recompose their political proposal and prepare their plan to oppose the new triumphant liberalism. In the educational field, after the narrow electoral defeat of its candidate, Salvador Allende, in the presidential elections of 1958, these sectors watched with concern the possible evolution of the traditional conflict between the Teaching State and Freedom of Education, with regard to the articulation of new State subsidies schemes for private education (Toro Blanco, 2004). In this context, the National Command for the Defense and Development of Public Education was formed. In one of its manifestos showed a critical stance against "the lamentable abandonment of the cultural duties of the State [which] has promoted the excessive increase of private education and created the conditions for their schools to obtain high tax subsidies under the pretext that the State lacks the financial means to fulfil its educational function. With public funds, work is carried out that, in most cases, obeys proselytizing purposes or profit interests". In this context of concern for the financing model for the expansion of educational provision with public funds was contained a controversy more than a hundred years: the laic sense of education financed by the State, the heart of the doctrinal polemic in the nineteenth century between liberals and conservatives and that, in the mid-twentieth century, faced a culture formed in secularism (symbolized by state education, public schools, left parties) against the influence of Catholic sectors (sustained in the expanded incidence of the Church in Chilean culture, politics and society throughout its history).

In the context of this confrontation, the purpose of this paper is to explore in the context of the threat to public education during the 1950s and 1960s, trying to reveal the positions of the secular sectors and, to a lesser extent, the clericals. To do this, through the analysis of parliamentary discourses, press, brochures and documents of teachers' organizations, it is sought to define and analyze the crucial points of reconfiguration of the secular discourse against processes and phenomena typical of the conjuncture. Among them, we identify: from an interest in the approach from the global (Conrad, 2006), the influence of transnational-scale educational policies; the challenges of the state apparatus to respond to the explosive demand for education and, finally, the emerging



renewal of the discourse of religious matrix around the political, social and economic problems (among which education was a crucial area).

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**Keywords:** chilean educational history, educational laicism, estado docente

### 72804 *Laicity and catholic schools in contemporary Brazil*

**Guilherme Ramalho Arduini** (Federal Institute of Education, Science and Technology), **Agueda Bernardete Bittencourt** (State University of Campinas)

### Abstract

A recent data collection conducted by the project "Catholic congregations, education and National Estate in Brazil (1840-1950)" obtained the impressive number of 657 congregations working in Brazil this day. Remarkably, 70% of them affirm to possess or run schools and universities, which demonstrates the importance of this economic activity to the financial maintenance of the groups. A further element is the importance of Catholic congregations to the history of education in Brazil; since the invasion of Portuguese Crown to the lands therefore inhabited by native people, Franciscan or Benedictines fathers and Jesuits friars have been prominent educators. They worked on converting native people to Catholicism and taking care of childhood and youngness of Portuguese ancestry born at that part of the Portuguese Empire.

This presentation is the result of the use of the database produced by the project and the documents issued by Catholic schools, whether assembled at ANEC or separately. The hypothesis of work is that notwithstanding the formal separation between Church and State and a crisis inside Catholic Church, the discourse that affirms that education must be labeled according to "Christian principles" still has a great audience. A reason for this can be described as a "structural Catholicism", that is to say, the reproduction of ways of thinking society and the moral formation of its new members produced initially inside Catholicism.

The main difficulty of the presentation is to deal with such huge amount of groups. Therefore, a methodological choice made is to pay special attention to an organized lobby – the National Association for Catholic Education – and also to some network of schools, chosen for their greater number of colleges or because of their prestigious tradition of teaching in Brazil. Some objective elements of distinction are the longevity of the institution or the social origin of their students. In Brazil, the main cities élites study in a few private schools; Jesuits, Benedictines, Marist brothers or Salesians, run the most traditional of them.

The goal of this presentation is to shed light to documents and press releases produced by these agents in what concerns the defense of educational proposals based on "Christian principles" in two main axes:

- 1) In relation to the State, whose declaration of laicity lives together with the financial support to various churches, including the Catholic Church and its schools,
- 2) In relation to Brazilian society, whose demographic tendencies point out to a fast decline in the Catholic population in the last 40 years and the emergence of new actors, such as Pentecostal evangelical churches.

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**Keywords:** Brazil, laicity, Catholic Church, private schools and universities

### 63501 *Secularism and Religious education at the test of school rhythms (France), 1979-2001*

**Julien Cahon** (Université de Picardie Jules Verne)

#### **Abstract**

With the secularization of the French public primary school by the Ferry Act of March 1882, the moral and religious instruction courses, of which the Minister of the cult ensured the content, are replaced by the moral and civic instruction. The new secular school takes account of the freedom of conscience, by doing one day a week (on Thursdays) to facilitate the holding of the catechism, outside the school spaces. This organization of the school week remained unchanged for almost a century. The Saturday afternoon classes are removed in 1969, then the weekly break day goes from Thursday to Wednesday in 1972. The years 1970 are also marked by the appearance of the debate on school rhythms, with the development of the chronobiology, and the first experiments of the week continuous, with courses in the morning and sports activities, In the afternoon, from Monday to Friday, releasing the weekend for families. Surveys and reports from 1978-1979 criticize the school rhythms practised in France and decide for a harmonious distribution of class hours in the week. Reforms of the organization of traditional school time are the subject of local initiatives, reinforced by decentralization, of national policies (Minister's circular J-P. Chevènement, 1984; Monory reform, 1986) and decisions taken at the level of school councils or academies in the years 1990 and early 2000. While this issue regularly comes up in the public debate, revealing conflicts of actors (parents, teachers, state, local authorities) and multiple issues (financial, pedagogical, family), this communication proposes to return On an unknown dimension of the debate- the opposition of the Catholic Church to the week of 5 days and the defence of the "free Wednesday"-and to analyse the springs. This communication proposal is based on the archives of the National Education Administrations (surveys, reports, legislative texts and funds of the Ministers Chevènement and Monory) and the press.

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**Keywords:** secularism, school rhythms, local politics, catechism, Catholic Church

**PSP 5.01. MULTILINGUAL PANEL. MAPPING THE DISCIPLINE HISTORY OF EDUCATION. INTERNATIONAL CARTOGRAPHY ON THE HISTORY OF EDUCATION (2014-2018). STATISTICAL ANALYSIS AND CRITICAL REFLECTIONS FROM SPECIALIZED SCIENTIFIC JOURNALS**

*49113 Cartography, production and internationalization of the History of Education (2014-2018) in Continental Europe and Australia. Analysis from specialized scientific journals*

**José Luis Hernández Huerta** (University of Valladolid), **Patricia Quiroga Uceda** (Universidad Nacional de Educación a Distancia), **Mariano González-Delgado** (Universidad de La Laguna)

**Abstract**

This paper is part of the Multilingual thematic panel “International Cartography on the History of Education (2014-2017). Statistical analysis and critical reflections from specialized scientific journals” that will be included in the SWG Mapping the Discipline History of Education.

Continental Europe and Australia are the regions where some of the longest running and best indexed publishing projects are published. These journals have become international references in History of Education. *Paedagogica Historica: International Journal of the History of Education*, born in 1961 in Belgium -now published in the United Kingdom- was the first specialized journal. During the following years new publications that seek to respond to the scientific communities of the United Kingdom (1968-2, 1972, 1987, 2009), Australia (1972, 2014), Germany (1993) and Nordic countries (2014) have emerged.

The objectives of this contribution aims at analyzing 1) the profiles of the editorial projects, 2) some aspects of the production related to the internationalization processes such as the linguistic policies and the media space occupied by each language, the places of production, the weight and the ways of international collaboration, the focus of geopolitical attention of researchers, the proportion of comparative, international, transnational or global studies and the approach and execution of special issues or monographic sections, and 3) to enrich the discussion about the challenges of internationalization for editorial management.

The journals taken as a source for this study are those that in December 2018 continue to be published and that use Spanish, Italian, French, Portuguese and/or English as the main languages of scientific communication. These journals are: *Childhood in the Past: An International Journal* (UK); *History of Education. Journal of the History of Education Society* (UK); *History of Education Researcher* (UK); *History of Education Review* (UK / Australia); *Historical Encounters* (Australia); *Paedagogica Historica: International Journal of the History of Education* (UK); *History of Universities* (UK); *Journal of Educational Administration and History* (UK); *IJHE Bildungsgeschichte / International Journal for the Historiography of Education* (Germany); *Nordic Journal of Educational History* (Sweden).

This contribution is part of the activity of the Connecting History of Education Working Group.

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**Keywords:** scientific journals, mapping discipline history of education, Continental Europe and Australia, connecting history of education

53491 *Cartography, production and internationalization of the History of Education (2014-2018) in Mediterranean Europe. Analysis from specialized scientific journals*

**Antonella Cagnolati** (University of Foggia), **Carmen Sanchidrián-Blanco** (University of Malaga), **Iván Pérez Miranda** (FahrenHouse)

#### **Abstract**

This paper is part of the Multilingual thematic panel “International Cartography on the History of Education (2014-2017). Statistical analysis and critical reflections from specialized scientific journals” that will be included in the SWG Mapping the Discipline History of Education.

In Mediterranean Europe, the first modern scientific journal devoted specifically to the History of Education was created in France in 1979. Since then, others have appeared in that same country (1996, 1998) and in Spain (1982, 1994, 1997, 1998, 2009, 2013, 2014, 2015), Italy (1994, 1997, 2006 -2-) and Greece (2002), until reaching a total of 16 journals.

The objectives of this contribution aims at analyzing the profiles of the editorial projects, some aspects of the production related to the internationalization processes (the linguistic policies and the media space occupied by each language, the places of production, the weight and the ways of international collaboration, the focus of geopolitical attention of researchers, the proportion of comparative, international, transnational or global studies, the approach and execution of special issues or monographic sections) and enrich the debates on the challenges of internationalization for management editorial.

The journals taken as a source for this study are those that, in December 2018, continue to be published and that use Spanish, Italian, French, Portuguese and / or English as the main languages of scientific communication: *Annali di Storia dell' Educazione e delle Istituzioni Scolastiche* (Italy), *Cabás* (Spain), *Carrefours de l'éducation* (France), *CIAN-Journal of the History of Universities* (Spain), *Educació i Història: Revista d'Història de l'Educació* (Spain), *Space, Time and Education* (Spain), *Histoire de l'éducation* (France), *History of Education. Interuniversity Magazine* (Spain), *Social History and Education / Social and Education History* (Spain), *History and Memory of Education* (Spain), *History of Education & Children's Literature* (Italy), *Revue d'histoire de l'enfance irrégulière* (France), *Rivista di Storia dell'Educazione (CIRSE)* (Italy), *Sarmiento. Galician Yearbook of History of Education* (Spain).

This communication is part of the activity of Connecting History of Education Working Group.

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**Keywords:** scientific journals, mapping discipline history of education, Mediterranean Europe, connecting history of education

59397 *Cartography, production and internationalization of History of Education (2014-2018) in Canada and the United States. An analysis of specialized scientific journals*

**Jon igelmo Zaldívar** (Complutense University of Madrid), **Juan-Luis Rubio-Mayoral** (University of Sevilla)

#### **Abstract**

This paper is part of the Multilingual thematic panel “International Cartography on the History of Education (2014-2017). Statistical analysis and critical reflections from specialized scientific journals” that will be included in the SWG Mapping the Discipline History of Education.

This contribution aims at analyzing the profiles of the editorial projects, some aspects of the production related to the internationalization processes (the linguistic policies and the media space occupied by each language, the

places of production, the weight and the ways of international collaboration, the focus of geopolitical attention of researchers, the proportion of comparative, international, transnational or global studies, the approach and execution of special issues or monographic sections), and enrich the debates on the challenges of internationalization for editorial teams.

I take as a reference in this contribution a group of journals edited in the United States and Canada that, in December 2018, continue to be published using Spanish, Italian, French, Portuguese and / or English as the main languages of scientific communication. That is the case of *Historical Studies in Education / Revue d'histoire de l'éducation* (Canadá); *Encounters on Theory and History of Education* (Canadá); *History of Education Quarterly* (UK / USA); *American Educational History Journal* (USA); *Education's Histories* (USA); *Journal of the History of Childhood and Youth* (JHCY) (USA); *Journal of Educational Media, Memory, and Society* (USA); *Education & Culture* (USA); *Journal of Philosophy & History of Education* (USA); *American Educational History Journal* (USA). This communication is part of the activity of Connecting History of Education Working Group.

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**Keywords:** scientific journals, mapping discipline history of education, Canada, United States, connecting history of education

*75673 Cartografía, producción e internacionalización de la Historia de la Educación (2014-2018) en América Latina. Análisis a partir de las revistas científicas especializadas*

**Andrés Payà Rico** (Universidad de Valencia), **Sara González Gómez** (Universitat de les Illes Balears), **Tatiane de Freitas Ermel** (Integrated Regional University of Alto Uruguai and Missões)

### Abstract

Este paper forma parte del Panel Temático Multilingüe "International Cartography on the History of Education (2014-2017). Statistical analysis and critical reflections from specialized scientific journals" que ha de ser incluido en el SWG Mapping the Discipline History of Education.

En América Latina, las revistas especializadas de Historia de la Educación se han fundado, principalmente, durante los '90 y la segunda década del siglo XXI. Brasil, país pionero en la región, alberga el mayor número de proyectos editoriales (1978; 1997; 2000; 2001; 2002; 2015 -2-; 2017; 2018), seguido por Colombia (1998; 1999). También cuentan con publicaciones científicas especializadas las comunidades de historiadores de la educación de Argentina (1996), Chile (2013), México (2013) y Venezuela (2003).

Los objetivos de esta contribución son analizar los perfiles de los proyectos editoriales, analizar algunos aspectos de la producción relativos a los procesos de internacionalización (las políticas lingüísticas y el espacio mediático ocupado por cada idioma, los lugares de producción, el peso y las vías de colaboración internacionales, los focos de atención geopolítica de los investigadores, la proporción de estudios comparados, internacionales, transnacionales o globales, el enfoque y la ejecución de los números especiales o secciones monográficas) y enriquecer los debates sobre los retos de la internacionalización para la gestión editorial.

Las revistas tomadas como fuente para este estudio son las que, en diciembre de 2018, siguen publicándose y que utilizan el español, el italiano, el francés, el portugués y/o el inglés como principales idiomas de comunicación científica: *História da Educação* (Brasil); *Cadernos de História da Educação* (Brasil); *Revista Brasileira de História da Educação* (Brasil); *Revista de História da Educação Matemática* (HISTEMAT) (Brasil); *Revista de História e Historiografia da Educação* (Brasil); *Revista HISTEDBR On-Line* (Brasil); *Revista Iberoamericana do Patrimônio Histórico-Educativo* (Brasil); *Acta Scientiarum. Education* (Brasil); *History of Education in Latin America* (Brasil); *Cuadernos Chilenos de Historia de la Educación* (Chile); *Heurística. Revista Digital de Historia de la Educación* (Venezuela); *Historia de la Educación. Anuario* (Argentina); *Revista Historia de la Educación Latinoamericana*

(Colombia); Historia de la Educación Colombiana (Colombia); Revista Mexicana de Historia de la Educación (México).

Esta comunicación forma parte de la actividad de Connecting History of Education Working Group.

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**Keywords:** revistas científicas, mapping discipline history of education, América Latina, connecting history of education

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## 1.02. NATIONS, EMPIRES AND THE GEOPOLITICS OF KNOWLEDGE AND EDUCATION

59865 *Deutschkurse in Kanada: the geopolitics of German language education in Canada, 1950-2000*  
John Allison (Nipissing University)

### Abstract

This paper presentation will examine the history of German language education and associated institutions, such as the Goethe Institute, in Canada in the era between 1950 and 2000. Germans in Canada have a long history. The appearance of the Goethe Institute is a recent development relatively speaking. Following the events of World War I and World War II, Germany's strivings for empire were extinguished, but in the aftermath of these events how has the position of the German language education persisted or not in the twentieth century? Does the geopolitical imperative for language education continue and what follows from this in terms of the German language in Canada? In particular, at the meta level, what has been the role of school boards, schools, other organizations and communities in the German language education of Canadians? Have methods of instruction and different branches of the Goethe Institute appealed to different groups (i.e. Goethe Institute Toronto vs. the Goethe Institute in Montréal)? To what degree has the Goethe Institute collaborated with local school boards in Canada and where? Lastly, to what degree is the Goethe Institute worked with the German diaspora in terms of language education, both established from the nineteenth century and recently arrived in Canada? This paper will examine primary sources related to this research from relevant archives. It will also overview secondary literature related to this topic. This historical research project is particularly relevant in contemporary times and addresses the conference sub-themes; it speaks to (sub-theme 1) Nations, Empires and the Geopolitics of Knowledge and Education, (subtheme 2) Circulations and connections: Local, (trans)national and global cartographies, (subtheme 5) Educational Places: memories, sensory and emotional experiences, interpretations, The result of this research will be a better understanding of the history of German language education in Canada in recent times. Finally, given the resurgence and increased worldwide activity in language education in recent times this research is very timely.

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**Keywords:** German language, education, Canada, geopolitics

60933 *The English-language classroom in the GDR – a space of antagonistic geopolitics*

Patrick Wagner (Anne Frank Primary School Berlin)

### Abstract

This paper explores the parameters of English-language teaching in the German Democratic Republic (GDR). The curricula as well as the textbooks contributed to the creation of an educational space in a country that resented the capitalist world but saw itself confronted with a rising number of students who were longing to learn that world's primary language. But how could the students' interest be fulfilled and yet their attachment to the socialist world be maintained? The key to this problem lay in the image of England and the U.S.A. created in the English-language classroom in the GDR.

The most important medium with respect to the creation of this image were the textbooks in use then. This paper will focus on English for you and the following edition English for You: Englischches Lehrbuch, which were

obligatory in schools between 1966 and 1990, thus making them the GDR's most influential series of English textbooks. The curricula of this time period will also be quoted.

The analysis will show that a very unfavourable light was shed on England and the U.S.A. highlighting aspects like the workers' life in poverty, unemployment, discrimination of women, racism, military armament and imperialism. Not only were these aspects attributed to both places but also presented as the negative effects of capitalism.

On the other hand, the textbooks supplied students with an elaborate description of activities related to the fight against injustice and the keeping of peace. Here the textbooks threw a light onto the role of the Communist Party of Great Britain and the U.S.A. as well as the Young Communist League who were portrayed as playing an active part there.

As one can guess, the reason for this antagonistic way of delineation was the influence of the GDR's state ideology. Nevertheless, it will be shown that the way these topics were treated differed a lot in the new edition English for You: Englischches Lehrbuch, which was published from 1978 on. One can even observe a reduction in ideological strictness there.

Methodically, the textbook analysis applied in this paper will be linked to previous studies of textbook research, especially in Germany, incorporating new approaches in this field.

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**Keywords:** textbook analysis, ELT, GDR, ideology

### **61830 *Cultivating connection to place: Nature Study in the New Zealand curriculum 1903-1938***

**Frances Kelly** (University of Auckland)

#### **Abstract**

This paper considers the emergence of nature study in New Zealand as an international pedagogical idea and practice in education adapted to a local level, tracing it through to the 1930s.

Nature study was an international movement in education enthusiastically adapted in the local context of New Zealand schools in the early 20th century, as part of the flow and reconfiguration of ideas and practices between schooling systems geographically distant. Nature Study was formally introduced to the curriculum in the 1903-4 reforms to education, and promised a contextualised, evolving and holistic form of primary science teaching. It encouraged connection with things that fostered a greater relationship between mind and body - enabling children to engage 'hand and eye' as well as 'brain', to observe and interact with flora and fauna found in/around school and home. Nature study replaced the more formal object lesson, in which the same decontextualized lesson plan could be repeated in any location by utilising a box of objects, or listing the properties of mace. In nature study the nature of the study had to change according to the seasons, location, and the child.

George Hogben characterised the new syllabus as one of the "fundamental" changes in "the realm of education" "in almost all the systems of the Empire" – acknowledging both the significance of the change and connection with trends and developments abroad (1904, AJHR E-1c p.2). The introduction of nature study contributed to bedding down new education practices in schools in New Zealand, earlier than tends to be acknowledged. This was challenging for teachers trained according to the teacher-pupil system unused to being required to know "more than a mere text-book" and who must instead "foster inquiry and research into [Nature's] mysteries and wonders" as the Inspectors for Wanganui district stated (1903 AJHR E-1B p.14).

In 1920s and 1930s nature study remained a core dimension of New Zealand schooling. This was most visible through the enthusiastic uptake of nature tables, to which children contributed items found locally; nature calendars, introduced to the curriculum in 1928; field clubs for teachers; travelling specialist teachers in nature study; school radio nature programmes; and the school museum delivery service, established in Auckland 1928 and Wellington 1938. In the 1930s nature study, I argue, was part of an emerging "ecological ontology" (Nicol, 2014) in New Zealand education, an awareness of the need for schools and children to be closely connected to place, community and local economy.

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**Keywords:** nature study, new education, object lessons, ecological ontology

## 15139 *Hungarian Scouting - World Scouting (1910–1948)*

**Magdolna Rébay** (University of Debrecen)

### Abstract

The movement of Scouting offered the children community programs that were romantic, appealing, inspiring to act and it expanded experience as well. The goal was to strengthen bodily power and ability along with development of character and thus the education of a good citizen. The Scouting movement became popular soon; the first group was founded in Hungary as well (1910), in 1912, the national organization, the Hungarian Scouting Association was established that worked until 1948 when it was banned.

In our research we would like to give an account of the international relationship network with the Hungarian Scouting (see Gergely, 1989; Sík et al. 2002) with the help of the analysis of issues of all relevant articles of the official Hungarian Scout magazine, 'A Magyar Cserkész' (1920–1946), that was published once or twice a month but we also used sources from the archives (correspondences). The applied method was document analysis.

First, we were curious to see how Hungary got integrated into the international movement (see Block, Proctor eds., 2009). What kind of international relationships did the Hungarian Scouting Association and some of its certain groups have: which foreign associations did it cooperate with to achieve what goals? How the international presence of the Hungarian Scouts was carried out, in other words, what events did they attend? What things did the Hungarian Scouting take from the foreign Scouting over the years and what did it give in return?

Hungarian Scouting is strongly characterized by its denominational and school-like nature. (The groups worked mainly in a school framework.) The most significant theoretic, Sándor Sík had a pedagogical slogan ('more human humans, more Hungarian Hungarians') that became determinative in the period and referred to the strong nationalistic nature of the movement along with the primary concern of educating the character. The Hungarian Scouting Association was successful at building the relational network: it maintained a good relationship with Lord Baden-Powell and with leaders of the Scouting movements of several countries. It especially had a great relationship with the English, the Austrian, the Polish and the Scouting Associations of the North European States. The intensity of the relationships was different. The Hungarian Scouts were ready to take part in the jamborees and different international competitions, too, moreover, the Hungarian Scouting Association itself organized a world jamboree (in Gödöllő, 1933).

The international activity came from the nature of the Scouting movement but they also had definite political goals: the peaceful reannexation of the lost territories in WWI. Hungarian Scouting was looking for the good examples as well while it served as a good example, too: for example Sándor Sík's handbook was also published in German (Sík, 1929) and in Latvian. Between the two World Wars there was a greater interest in the peasantry from the Hungarian elite. For the sake of getting to know and cultivate the culture of this group the so-called 'regős Scouting' was established. By the Hungarian initiation folk songs, folk dance, folk games and folk music appeared in the curriculum of the international meetings as well.

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**Keywords:** scouting, Hungary, international relations

### **Abstract**

In the constitution of the Greek educational system come into effect a range of ideas originating in European enlightenment and the post-enlightenment era, such as the idea of, combine with ideas about the value of ancient Greek period, dominated by a “great” past and its memory. Likewise, are important ideas of the necessity to transform Greece into a modern western European state. Under the influence of new-humanism, the reconstruction and preservation of ancient Greek culture lastingly dominate the content and the goals of education. In this framework education aimed not only at transmitting “knowledge” but also improving man to be “humane”. Nevertheless the Greek educational system orients itself towards the school legislation systems of France and particularly of Germany.

The system of education of the modern Greek state in the 19th century was marked by a range of progressive ideas that originated from the European enlightenment and the post-enlightenment era, such as the perfectibility of mankind by means of education, enriched by the ancient Greek values. Greek education was to a large extent, dominated the memory of its “glorious” past. The influence of new-humanism favoured the reconstruction and preservation of ancient Greek culture also determined the content and goals of education. In this respect education aimed not only at transmitting “knowledge” but also improving man to be “humane”. Education was also viewed as a crucial factor in order to transform Greece into a modern western European state. The Greek educational system was largely organised in accordance with the legislation systems of France and particularly of Germany.

The Greek monitorial school, the so called “Allelodidactical” school, played a crucial role with respect to the formation of Greek pupils. In these processes, concepts like time and space, observation and the encoding of body movements, were put into the centre of teaching practice. It is precisely the implementation of these processes, the detailed methodological techniques, the hierarchical observation, the control of the body, assisted by school equipment and furniture, the regulation of class space, as well as, the examinations and the regulation of time, which make effective these strategies towards a particular type of pupil. Thus, the monitorial school gradually became an institution of learning, of supervision, of hierarchisation and reward with the aim to register, domesticate and normalize the pupils bodies in order to increase their performance and efficiency.

The foundation of monitorial school is connected to the wide framework of the organisation of the modern Greek educational system, which follows Western European models due to the absence of an existing, traditional and autonomous educational theory and practice.

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**Keywords:** greek educational system, body, space

## 2.02. CIRCULATIONS AND CONNECTIONS: LOCAL, (TRANS)NATIONAL AND GLOBAL CARTOGRAPHIES

33595 *Book production and reading practices in Mexico and Colombia. Connections and specificities of two National Education Projects (1920-1946)*

**Francisco Javier Rosales Morales** (Centro de Investigaciones y de Estudios Avanzados del IPN)

### Abstract

Against the background of the educational policies of post-revolutionary Mexico (1920-1946) and the Colombian Liberal Republic (1930-1946), in this paper I focus on the production and circulation of the books of the popular libraries that both governments created with the aim of incorporating larger sectors of the population to literacy. The purpose of comparing both countries is, on the one hand, to account for global elements of the book market in Spanish America that point at connections between both countries and, on the other, to investigate the specificities of both processes. Based on the examination of the requests of books sent by reading communities in both countries (teachers, students, workers, peasants, etc.) (Muñoz, 2014; Rosales, 2016; Silva, 2005), I will compare the diversity of social appropriations (Chartier, 1994) of the books in a very specific space: the libraries. In the late nineteenth, there was a global trend to replace the old education systems exclusive for the elites to mass education systems that incorporated the subaltern classes, with a cultural policy that expanded the notion of citizenship (Meyer and Ramírez, 2002). In this, Mexico and Colombia were lagging behind industrialized countries, whereby a majority of their populations were still illiterate by the 1920s. Faced with such a scenario, these States launched not only massive literacy campaigns, but also an editorial policy intending to provide readings that they considered consistent with the mentality of people not accustomed to books (peasants, workers). It was during these campaigns that libraries gained special importance, as a space for the practice of reading which would prevent people from falling into what some authors called "recurrent illiteracy" – that is, forgetting their newly-acquired reading skills because of the lack of reading materials (Fell, 2009). The Education Ministries of both countries had therefore to cover not only the formal education needs, but to create and supply public libraries (which could be connected with the local schools or not), and to make them into cultural centers of the rural localities and the urban neighborhoods where they were located. Often the very inhabitants of were involved in supporting and giving continuity to such libraries.

The paper is structured in two parts: first I present a comparative analysis of both state enterprises, examining the publications and the intellectuals that conceived such policies (initially José Vasconcelos in Mexico and Daniel Samper in Colombia). I will show what selection criteria they responded to, whether there were different conceptions of the subject to be educated, and what relations there were between the governments and the private publishers. In a second section, I analyze the forms of appropriation made by different reading communities and in the diverse social uses of the texts under a comparative perspective.

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Silva, Renán (2005). *República liberal, intelectuales y cultura popular*. Medellín: La Carreta.

**Keywords:** history of reading, libraries, post-revolutionary Mexico, colombian liberal republic

39056 *Circulation of Pedagogy lessons in Brazil and Portugal*

**Francinaide de Lima Silva Nascimento** (Federal Institute of Education, Science and Technology of Rio Grande do Norte)

### Abstract

This research is part of the subject History of Educational Institutions. It deals specifically with the Escola Normal, a primary school in Lisbon (Portugal) and in Natal (Rio Grande do Norte, Brazil) between the end of the 19th

century and the first decades of the 20th century. The research aims to discuss the discipline Pedagogy, component of the Teaching Program of the institution under analysis. Thus, the work has a theoretical-methodological approach based on Cultural History proposed by Chartier (1990). It considers the history of objects and their materiality, also based on practices and configuration of their use, and variations of these devices. Theoretical works such as *Elementos de Pedagogia* (1870), *Compêndio de Pedagogia* (1873), *Notas de Pedagogia Filosófica* (1890) and *Princípios de Pedagogia* (1891-1893) were privileged by the research. Journals such as *Revista Escolar* (1925-1926) and *Revista Pedagogium* (1921-1925) were also considered, as well as documental fonts such as Class Diaries and the Pedagogy column in *A República* newspaper; published from July to September of 1911 by Nestor dos Santos Lima, teacher and director of the Escola Normal in Natal. In this context, Pedagogy was considered the discipline that articulates different forms of knowledge in the primary school. At the same time, it was a discipline that represented specific teacher education and formation. The pedagogical discourses were transformed into specialized knowledge built upon the field of pedagogy. They were considered necessary elements for teaching practice and began to be organized in the form of compendia or pedagogy manuals, serving as support material to be consulted by the teacher for training and job selection purposes. These materials assumed a fundamental role primary teaching preparation. They were considered "instruments for the diffusion of a professional teaching culture", a vehicle for pedagogical discourse and mobilization of complex international references. By the end of 1920 these Primary Schools either in Natal or Lisbon were in effective operation. The "Normal" course was characterized as professional formation, based on specific issues related to Education Science. The training offered became increasingly specialized and legitimized the professionalization of the teaching profession in primary schools. These schools in their own configuration, by means of their educators, were responsible for practices that considered the current pedagogical model, that in turn, advocated the introduction of the principles of Modern Pedagogy. Even though the schools considered for this research were present in different continents, they shared common projects and their discourses were connected, making evident the existence of synchrony that promoted the circulation of pedagogical thought. This reciprocity of ideas and practices can be observed in the speeches of intellectuals, teachers, public education leaders, but above all in school books, regulations and periodicals. The school culture in its empirical, practical or material dimensions is produced daily by teachers. Be it in the political or normative aspects, which correspond to the rules that govern the functioning of schools, or related to their scientific or pedagogical character, is elaborated to explain or propose ways of specific school work, such as knowledge conveyed by the school manuals.

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**Keywords:** history of education, primary normal school, pedagogy

*40110 The presence of the educational thinking of Jean Ovide Decroly in the Portuguese pedagogy and didactics handbooks (1920-1960)*

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### Abstract

This article's main goal is to understand how Decroly's ideas were appropriated and how they circulated through the Pedagogy and Didactics handbooks in Portugal, in the republican and the Portuguese Estado Novo contexts. This intense period was marked by diverse readings of the 'New Education'. We chose Pedagogy and Didactics handbooks because these were traditionally two different and central subjects in the curriculum of the Escolas Normais (teacher training schools) and both subjects aimed to introduce students to different pedagogical theories and teaching methods. Through the presence-absence analysis, we aim to compare in these handbooks that which was suppressed and appropriated from Decroly's ideas, as well as to describe how it was reinterpreted in different historical periods. Jean-Ovide Decroly (1871-1932) was a Belgian physician-neurologist, psychologist, teacher and pedagogue who gradually developed an interest in education and who sought to implement new



educational models. Decroly is known for his theory on “Centres of Interest”, which resorts to the structuring axes of the school curriculum to deal with students’ motivation, expression and acquisition of knowledge. In 1901, he founded the École de l’Ermitage in Brussels, whose aim was to teach children regarded as “problematic” in formal education. Although Decroly is well-known as a distinguished intellectual of the last century, and despite his presence in books, encyclopaedias and in some southern-European works, he deserves further recognition for his efforts to broaden the horizons of educational practices. We will resort to some concepts from Cultural History, such as ‘appropriation’ and ‘circulation’. We find these concepts useful, as the way in which ideas are appropriated and circulated reveals the intentions of individuals. Also because their shared practices cross cultural settings, since a particular cultural practice goes beyond the writing of a given content, which after being produced will spread new representations and contribute to other practices. We resort to Content Analysis to study the handbooks, as this methodological approach enables a deeper understanding of the elements in a text than that of an ordinary reading. Our choice regarding the time periods relates to our interest in understanding how ideas are interconnected and interpreted in different historical circumstances. Our hypotheses are that Decroly's educational ideas were present in Portugal, but in a diffuse, shallow and non-systematized fashion, and that some of those ideas, whether or not implemented, were received and appropriated and became part of certain practices and fields of knowledge.

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**Keywords:** Decroly, handbooks, teacher training

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### **Abstract**

The communication analyzes the historical processes that led to the consolidation and internationalization of research on History of Education in Brazil, emphasizing the partnerships established among Brazilian and foreign researchers at scientific dissemination /academic –scientific congresses in this field. The Ibero American Congress of History of Latin American Education brings together Latin American researchers and was held for the first time in 1992, and every two years in different countries: Colombia, Brazil, Venezuela, Chile, Costa Rica, Mexico, Ecuador, Argentina, Spain and Uruguay. The Luso-Brazilian Congress on History of Education brings together Brazilian and Portuguese researchers and was held for the first time in 1996, alternating between Portuguese and Brazilian cities, namely: Lisbon (1996), São Paulo (1998), Coimbra (2000), Porto Alegre (2002), Évora (2004), Uberlândia (2006), Porto (2008), São Luís (2010), Lisbon (2012), Curitiba (2014) and Porto (2016). Beginning in the 1990s, the participation of Brazilian researchers in the International Standing Conference for the History of Education provided an opportunity to broaden the possibilities of studies and research in common with several countries. These events also incentivized common research projects supported by research development agencies, both Brazilian and foreign, by establishing partnerships and signing multilateral agreements between Brazil and various countries: France, Portugal, Spain, Argentina, Chile, Colombia, Uruguay, Mexico, Italy and others. At the same time as these investments in research, there was an intense articulation among Brazilian and foreign researchers to create, develop and consolidate powerful vehicles for scientific dissemination in History of Education: periodicals, collections of texts, and e-books. If the research done in common encouraged creating these events, on the other hand the congresses also helped establish new research partnerships. Moreover, within the scope of the main congresses in the sphere of History of Education promoted in Brazil, there was always the participation of foreign researchers: Work Group in History of Education of the National Association of Post-graduation and Research in Education, since 1985; Group of Studies and Research “History, Society and Education in Brazil”, since 1991; Rio Grande do Sul Association of Researchers on History of Education, since 1997; Brazilian Society of History of Education, since 2000; Congress of Research and Teaching of History of Education in Minas Gerais, since 2001; Maranhão Meeting on History of Education, since 2008; Congress of History of Education in Ceará, since 2001, and others. The process of consolidation and internationalization of research on History of education is clearly visible at the academic-scientific congresses held in common, in the research developed in partnership, in the dissemination in periodicals in this field, in the formation of international research groups, in the acknowledgement of the importance of cross-cultural exchanges, in cross-matched and transatlantic histories.

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**Keywords:** internalization, reserch, history of education, Brazil

### 3.02. CONTRASTING SPACES: URBAN/RURAL; CENTER/PERIPHERY; METROPOLE/EMPIRE

50920 *Middle schools in sparsely populated areas - Spatial patterns and reconfigurations of secondary education in rural France*

**Roth Hélène** (Université Clermont Auvergne), **Vergnaud Guillaume** (Université Clermont Auvergne)

#### Abstract

The French education system is overshadowed by an ideal of social and spatial equality, reasserted by the 2013 law on education. The whole country is supposed to be homogeneously covered by a network of schools, in order to give every pupil an equal access to education. According to this ideal, every village should be equipped with a primary school, every small town with a middle school. Nevertheless, demographic and social developments, like depopulation or commuting, have reconfigured the spatial organisation of education for decades. Especially in rural areas, many primary schools have been closed, strengthening the feeling of desertification, surrender and rising spatial inequalities.

This paper will focus on the geographical space of secondary education (middle school: collège), which is in France neither spatially homogeneous, nor correlated to population density. This level of education is characterized by a two-level management system: while the state retains control of the educational programs and human resources, responsibility for the provision and maintenance of schools (buildings) has been decentralized since the early 1980's; the départements are responsible for the collèges. The département Puy-de-Dôme, in central France, is characterized by a high number of very small middle schools (less than 100 pupils, for a national average of 500) located in sparsely populated areas, as a result of a local conservation policy over decades. These very small middle schools are matter of concern for the state educational administration, because they are supposed to offer a lower quality of pedagogy than larger ones. In recent years however, some of them are matter of political conflicts and negotiations between the state, the département, local politicians and parents, and a few of them have been closed, so that pupils must attend school in the next small or middle-sized town.

Bolstered by a comparative study between closed and remaining middle schools in this département, the paper will adress two issues. First, the paper will investigate the changing governance in secondary education management in the last decades, from a conflict-based approach to consultation processes with a place-based approach. Second, it will question the center-periphery relationship and the polarisation role of small and medium-sized cities on educational space. When very small secondary schools resist in small towns, does it weaken secondary schools of the next medium-sized town? At the opposite, are secondary schools strengthened by the closure of others in surrounding areas, through a concentration of resources, better provision and finally a higher quality of the pedagogical offer?

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**Keywords:** middle schools, rural areas, center/periphery, governance, equity/equality

12961 *Opening a new secondary public school: the dissemination of a national model in 19<sup>th</sup> century France*

**Solenn Huitric** (ENS de Lyon/LARHRA)

The French educational system is often considered as a model of centralized organization, especially the network of secondary public schools. It is true that it was created at the beginning of the 19th century by following a pyramidal scheme. The lycées – State-managed and prestigious schools – were positioned at the top of the structure. At another level, the Ministry of Education maintained a looser control on collèges – secondary school financed by city councils – and private institutions. By creating specific administrators, the State also

implemented a grid to acquire the information necessary to run its policies. But what was the effectiveness of this structuration? By using a multi-scalar approach, this paper aims at addressing one specific evolution of French secondary system – the multiplication of lycées –, by defining two research questions: how can the State manage to control public schools at a national level and how does the national secondary education model evolve during the 19th century, during this phase of expansion? Do central administrators are able to assert their view or is the model modified at a local scale?

Following the orientations given in the call for papers around contrasting spaces and circulations between different administrative levels, this paper wishes to present two sets of analysis. The first one will focus on the geographical distribution of the lycées created during the century: which arguments are put forward by the different actors engaged in the process? Does the evolution of the grid favor a form of territory rationalization? This first step will allow us highlight some of the persistent mechanisms in educational policies, and mainly the issue of school accessibility.

The second step will focus on the local integration of the lycées: the study of the pedagogical orientations of each new lycée shows that the national model is frequently adapted to local configurations. Which actors play a role in this adaptation and is it possible to identify circulations of models between the cities opening a lycée? If we can notice some exceptions, it seems that circulations at this level are scarce. On the contrary, suggestions of adjustments to the national model are communicated to the central level, indicating that the information system worked even to relay deviations from the standard.

By focusing on the characterization of the places invested by secondary education, our aim is to stress the variety of factors involved in the making of a new functional school.

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**Keywords:** school localization, model adaptation, controlling schools

### **63274 *Educación secundaria en Rio Grande do Sul, Brasil (1889-1930): estrategias del Partido Republicano Rio-grandense***

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#### **Abstract**

Este trabajo se encuentra en una perspectiva regional de la historia de la educación y busca llevar a cabo algunas reflexiones sobre la educación, más precisamente en la educación secundaria, el período conocido en Brasil como Primera República, que se extiende desde su implementación, en 1889 hasta el inicio del gobierno de Getúlio Vargas, en 1930. La educación tiene un papel clave en el proceso de modernización de inspiración positivista que se instala en la emergente República. En las últimas décadas, muchos estudios tratan la constitución y la importancia del público y lo privado en este contexto la educación primaria. Sin embargo, hay mucho que aprender sobre la formación de la educación secundaria y superior así como sus singularidades regionales. Si en Brasil, el positivismo había inspirado e influenciado la vida intelectual y política desde las últimas décadas del siglo XIX, en Rio Grande do Sul, el Partido Republicano Rio Grandense (PRR), la ideología positivista obtuvo una mayor penetración, muestra características peculiares. Las ideas de Auguste Comte, adaptadas a la estructura política y administrativa y la figura del líder gaucho Júlio de Castilhos, condujeron a lo "Castilhismo", que dominó el panorama político de este estado durante la Primera República. En este sentido, anclado en supuestos de la historia Cultural (Roger Chartier, Michel De Certeau, Peter Burke, Robert Darnton y Tania de Luca, entre otros) analizo referencias bibliográficas sobre el tema así como los informes, periódicos, revistas, boletines, calendarios y revistas proporcionan una aproximación de los discursos emitidos en el momento de un proyecto de sociedad y un producto cultural (escuela secundaria) buscados por miembros de PRR. Así con este análisis objetivo

establecer características de políticas nacionales y regionales con respecto a las expectativas de implementación y consolidación de la educación secundaria. Un modo de enseñanza para los más favorecidos que, en este período, como recuerda Dallabrida e Souza (2014, p. 12) fue dominada por la iglesia católica. En Brasil el régimen republicano había consagrado constitucionalmente la separación de iglesia y estado y la secularización de la educación. Sin embargo, varias son las estrategias de los gobiernos, incluyendo miembros del PRR gaucho, de establecer vínculos con los intereses de la iglesia católica, principalmente con respecto a la educación y aquí en el caso concreto, la educación secundaria y superior. Para defender a los intereses de las escuelas confesionales, el estado no cumplirían el compromiso prometido a la expansión de la educación pública y laica.

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**Keywords:** educación secundaria, Partido Republicano Riograndense, educación en Río Grande do Sul

## 28004 Secondary education in the French shrinking rurality context through a statistical inquiry between 1970's and the 2010's

**Antoine Laporte** (ENS de Lyon)

### Abstract

The French education system, which is mainly publically financed, is always presented by the national authorities as a centralized and equity-providing service. It means that the accessibility to the education infrastructures – the schools – and the quality of education is supposed to be homogeneous on the whole territory. It is supposed also that the schools must be easily reachable whatever the local population density is (Boudesseul et alii, 2016; Blanchard-Schneider, 2018).

Our main question is to consider if the evolution of the school geography has led to an equal access to quality education. This question is of highly interest in the big cities where education inequalities are often related to socio-spatial inequalities and to the spread of segregation. But few studies have investigated and evaluated possible interregional discrepancies. This question is also an important issue in a country, like many Western countries (Barakat, 2015; Kucerova and Kucera, 2012), where sparsely-populated areas face massive closures in their public services and where the population is ageing. The quality of education in small and isolated schools is at the middle of many political and pedagogical struggles for decades (Moracchini, 1992).

This paper will focus on the spatial dynamics related to secondary education (especially the “collèges” or middle schools) at a national scale between a moment of harmonization in 1975 of these schools and the present situation in the 2010's. Contrary to many sectors, only few middle schools closed in the past decades. It means that if the school network remained relatively stable, many “collèges” were maintained in areas where only few young people would attend the classes there.

It will firstly consider methodological problems related to this retrospective study. We had to cross databases produced by national censuses and those produced by the statistical services of the Ministry of National Education. This research for harmonized data reveals the methodological difficulties of such studies. It requires

transforming data designed for management tables to research-oriented tables. It requires also long discussions with the institution itself.

We would like then to test the homogeneity of the public education offer, especially in the context of sparsely-populated areas. We suggest testing the evolution of the geography with two parameters: the average number of pupils in the school and the average mark to the national exam called "Brevet" as a proxy of education quality. This research will give the possibility to highlight differences between the "académies" (the name given to the regional division for the education sector). The measure of discrepancies, even in comparable density and social situations, let us consider that there are inequalities induced by the management of education at a regional level. It means that contrary to the discourses of the Ministry for National Education, the service is also led by decisions made at a regional level.

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**Keywords:** geography of education, France, rural spaces, quantitative methods

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## **4.03. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION**

22994 *The primacy of visibility in countrified place: the building of the Normal School of Piracicaba*

**Ana Clara Bortoleto Nery** (State University of São Paulo), **Tony Honorato** (State University of Londrina)

### **Abstract**

Normal Schools were neither neutral physical spaces for the formation of teachers nor empty structures in memory production within the Brazilian context, between the end of the 19th century and the beginning of the 20th century. They rather functioned as sites for the socio-dynamics stances of learning, values, power relationships, educational, cultural and political rites, producers of memory and histories lived within educational experience that would be relayed to future generations of citizens of the Republic. According to Carvalho, through the above-mentioned stances, Republican leaders perceived the Republic and its educational project as a model and an example. Through the school premises and teachers' formation, the agents would disseminate the success of the Republican regime and its administration inaugurated in Brazil in 1889. Actually it was society's distinction which considered archaic the period of the Empire of Brazil, and a manner to project new memory sites in the name of the progressive ideals of a people and of a nation. While taking into consideration the function of the Normal School as a pivot in the regeneration of the people within social life during the Republican Period (1889-1930), current analysis deals with the premises of the Normal School of Piracicaba (NSP) and its social and educational functions as the site of memory and power. The monumental NSP premises lie in Piracicaba, a city in the state of São Paulo, southeastern region of Brazil, which has always been considered one of the staunchest places in Brazilian Republicanism. The NSP, whose premises were inaugurated in 1917, is a landmark within the historical, cultural and educational heritage of the city in the state of São Paulo, Brazil. Several events record its role in teachers' training from the Republican standpoint. Current research analyzes the institution's premises as the site of the production of history and memory, from its architectonic ideals, construction, forming elements and possible uses by agents. A place, above all, for the visibility of the Republic, in a project to legitimize the Regime. Narration endeavors to investigate the cultural heritage by Néstor García Canclini and educational experience as a didactic and pedagogical value of school architecture by Antonio Viñao-Frago.



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**Keywords:** normal school, school architecture, memory and history

*33791 Comparative Education at University of São Paulo: spaces of a disputed discipline (decades from 1930 to 1980)*

**Eduardo Perioli Junior** (University of São Paulo), **Vivian Batista da Silva** (University of São Paulo)

## Abstract

The present proposal of communication deals with the constitution of Comparative Education as a teacher training discipline at University of São Paulo. The research takes as a mark the incorporation of the discipline at the Faculty of Philosophy, Science and Letters curriculum at USP, at 1934; and 1989 with the publication of *Comparative Education: concept, evolution and method*, a textbook written by Suely Grant Bonitatibus, then a teacher at Faculty of Education from USP, responsible from the discipline. At the 1930's, a compendium of other nature was written by professor Milton Camargo da Silva Rodrigues, then a professor of Comparative Education, *Comparative Education: trends and school organizations*, with the objective of systematize the contents, since according to the author: "... the Comparative Education is still difficult do find organize in a compendium." (1938, p. XI). In addition to these two manuals, another text was written by another teacher responsible for the discipline at the University, *Small Introduction to Comparative Education Study*, by José Querino Ribeiro, in 1958. Evidently, other authors wrote books on Comparative Education at this time, however the three titles indicated here stand out for their purpose, because were destined to treat the content and methodology taught at the USP teachers training courses. Hence the importance of highlighting Comparative Education as a discipline. According to Chervel (1990), the teaching content, the programs and the features given by the law and legislation are important points to the scholar disciplines construction, since the construction of the course of history of a scholar discipline can refer to aspects other than programs, as they only prescribe what should be taught, that's why the manuals and records insertion. Fernández (1997) helps us to understand the Comparative Education conception through its disciplinary code, that is, a historically configured social tradition by a set of ideas, values, suppositions and routines, that legitimize the educational function, formed by visible elements, such as books, programs and records, that transport e strengthen the scholar discipline discourse over time.

The cut-out established here leads to investigate not only the written books, such as others disciplinary codes elements, as the Comparative Education programs (1938 to 1948, 1950 to 1952, 1958, 1962 to 1965, 1967, 1968, 1972, 1980 to 1990), the Faculty of Philosophy, Science and Letters old directories (1934 to 1952). The proposal benefits also from researches previously made by Antunha (1974), Bontempi Jr. (2001), Bortoletto (1972), Cervi (1986), Goergen (1991, Robinsohn (1971) and Santos (2015).

The research corpus allows identifying the composition of a discipline space at University of São Paulo marked by institutional disputes. This allows understand the ways in which Comparative Education had become an object of formation, study and research at educational field. What are the legacies of the discipline? What has changed over the period here investigated?

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**Keywords:** comparative education, scholar discipline, manuals, discipline space

*73433 Educando Magazine (Education Magazine): a space dedicated to sharing ideas and to teacher education in the state of Minas Gerais (1940-1946)*

**Rafaela Magalhães França Beschizza** (University of São Paulo)

## Abstract

The present work aims at presenting the partial findings of an ongoing research being conducted in the Master's in Education Program at the University of São Paulo whose objective is to analyse and understand the production, distribution and circulation of Educando Magazine. The purpose of this communication is to identify and analyse the topics, the methodologies and the editorials displayed in this pedagogical printed material published by the Minas Gerais State Primary School Teachers Association (MGSPSTA) with a nationwide circulation amongst education professionals in the period between 1940-1946. At the same time, Ensino Magazine (Teaching Magazine), the official publication of the Minas Gerais State Education Department, had been interrupted, allowing for Educando Magazine the role of bringing updated information on pedagogical matters to education professionals. The starting point for this research was the gathering of names from the periodicals directors and their editorial staff which led to the conclusion that most of them were members of the Education Department or agents that performed in primary schools in Minas Gerais state. Additionally, it has been noted that most of these names belonged to people actively involved in the production of Ensino Magazine. Subsequently, a survey concerning the topics, methodologies and editorials that were disseminated by Educando Magazine was carried out. Finally, the selected content material was analysed, seeking out to relate it with the principles and practices imposed by the educational reforms in force during the time that the periodical circulated, leading to the conclusion that Educando Magazine was a space for the promotion of the political and educational ideas pertaining to Estado Novo (dictatorial period during Getúlio Vargas' presidency), and that they were utilized as an strategy to conduct the training and qualification of primary school teachers in Minas Gerais. The analysis process in this work was based on Bicas (2008) whose thoughts point to the strategic utilization of Ensino Magazine, by the government, in order to undertake the qualification of teachers in Minas Gerais (1925-1940). The analysis was also supported by the studies of Certau and Chartier concerning writing, reading and readers history. The methodology encompassed a bibliographic and theoretical review, as well as a set of methodological procedures suitable for information and data collection related to the study object such as: surveys about the Educando Magazine issues and MGSPSTA documents (statutes, minutes, regulations).

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**Keywords:** pedagogical printed material, teachers qualification, reading, readers

#### 4.04. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION

29162 *Hide-and-read. Children's books as safe spaces for unseen explorations of sexual orientation*  
**Sanne Parlevliet** (University of Groningen)

##### Abstract

Children's literature has often been described as a hiding place, a safe space where a child can withdraw from its surroundings, both physically and mentally, and engage in events that do not happen to it in the real world (Dasberg, 1981; Langeveld, 1953; Parlevliet, 2009). Moreover, while reading, the child can take on the role of the protagonist, his/her goals, plans, thoughts, failures and successes, and subsequently experience his/her emotions accordingly (Hakemulder, 2000; Mar & Oatley, 2008; Oatley, 1999). This 'role-taking' can result in far reaching identification with the character. Consequently, unobserved by others, an identity different from the reader's identity in the real world can be explored, including sexual feelings towards one's own gender that an adolescent may just has become aware of and does not dare to speak about yet with others.

Characters with same-sex attraction start appearing in children's books in the 1970s. The representation of the theme differs in the role it plays in character development and plot, and develops in relation to the degree of social acceptance over the years. (Abate & Kidd 2011; Cart & Jenkins, 2006; Kleef, 2016).

The initial awareness of same-sex attraction averagely occurs in adolescents between twelve and sixteen years old. It then takes three to four years before they tell others about their feelings, or actually come out (Van Bergen & Van Lisdonk, 2010). In this period between awareness and opening up, adolescents experience all kinds of feelings, such as doubt, love, sexual desire, questions about their identity in relation to those feelings, loneliness and fear of being discovered and expelled by family and friends. At the same time, although not wanting to tell anyone, they often do want to explore their feelings.

It is in this period that fiction can bring relief as a safe space to explore both the trials and tribulations, and the joys and possibilities of their budding sexual orientation. Through reading fiction, the adolescents can identify with characters going through the same phases of discovery and acceptance, or following phases of coming out, finding peer communities, integrating their sexual orientation in their identities and lives, and maybe even having their first romantic encounters. Unobserved, they can explore these experiences and the feelings that go with them, using the reading of fiction as a hidden field of practice.

The question is which aspects of discovering, exploring, experiencing and living a same-sex orientation can adolescents try out in the hidden, safe space of children's literature? How did the representation of the protagonists' experiences with same-sex attraction develop since the topic first appeared in literature for young people? And what positive and negative aspects were associated with it? In this paper I will present a typology of adolescent literature that offers gay protagonists as identification figures for readers from the age of twelve, based on an analysis of Dutch children's books, and show how these books can serve as safe spaces to explore same-sex attraction during the complex period between awareness and coming out.

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**Keywords:** children's literature, sexuality

## 59730 *Hide and seek. Space and senses on Modernity schools for the blind*

**Maria Romeiras Amado** (Education Institute -University of Lisbon)

### Abstract

Through the regulations, pedagogical writings and correspondence, helped by photographic sources and architectural prints and comments, I will share my study of the relationship between the architectural boundaries of the first schools for blind children, since the late 18th century, and their inner panoptic feeling.

My path will start by the analysis of several sources for a relation between space and senses. The first one is a photograph from Overbrook School for the Blind (Pennsylvania, 1832) named Hide and Seek, which is a well-known western children's game, where one child is supposed to look for the others and the first to be found becomes the pursuer. It is apparently based on vision, body agility and personal strategy. However, a photograph of the inmates of Overbrook School for Blind show the blind inmates hiding on a personal space of architecture and looking for each other with only four senses.

Also, through the writings of the architect of the Institut National des Jeunes Aveugles (Paris, 1785), M. Philippon, I can perceive his concern on the relationship on blindness and architecture, but also his care with furniture and inner-decoration. I found the same care on the regulations for the first Portuguese school for blind pupils (Asilo-escola António Feliciano de Castilho, 1888).

Based on this analysis of the potential of a diverse sensorial relationship with the surrounding space, I will deepen the blind student's spatial perception within the Modernity schooling system. Furthermore, I will try to show how the internalized rules of the institutions became an inner panoptic for the blind students, helped by the oral repetition of the institutional regulations, the tactile perception of the space, designed accordingly, and, finally, to the power of sound, be it of human origin or from the institutional bells.

The scholar space, for those children without sight, is indeed present in their perception and very real in their relation towards both the architectural structure and one another, as the regulations, pedagogical correspondence and architectural memoirs will let us know. The above-mentioned sources will allow me to question the importance of architecture on the moulding of the inmate's bodies by means of space management, daily routines, time-tables and scheduled routes. As well as to explore the sensorial diversity and the spatial possibilities through the abiding presence of conditioning physical barriers on the inmates daily life, and through

the embedding and normalizing of this concept of barrier on the inmates routines, causing a forearm reflex for behavior permanently surveyed by other kind of walls.

Wherefore the adaptation of the traditional disciplinary models based on Bentham's panoptical theories later studied by Michel Foucault as total institutions, suffered several successful adaptations on the first schools for blind adapted headquarters. Some adjustments were predictable from the architectural descriptive memoirs: gender segregation, limited social contact - preserving children from family and external social influences - thus preparing them, by their own molded wish and will, to a correct, productive and ordered social role, as was the intention of the global modernity schooling system.

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**Keywords:** blindness, education, panoptic, disability history

68958 *From a place of documentation to a space of exploration. Tracing the evolution of a resource center for teachers (1950s until present)*

**Kerstin te Heesen** (University of Luxembourg), **Christina Siry** (University of Luxembourg)

## Abstract

The proposed paper deals with the history of teacher training in [country blinded for review] after World War II and explores the field of science education at the primary school level. More precisely, it traces the evolution of a resource center for science education and its former institutions, all of them strongly linked to the establishment of the [national university] and the history of professionalization of teacher training.

When this center was launched in 2017 it was described in the press as "a new re-source, where primary school teachers will be offered educational courses to expand their knowledge in the field of natural sciences" (web page of the National Research Fund). Beside the interesting ambiguity in being a resource and offering resources, the center as a place for learning and professional development opens up as well a space to gain new insights and enhance one's own knowledge.

But this newly founded center, integrated in the university and supported by national stakeholders has a longer history than one might expect. This history, including the center's predecessor, the "Centre de Documentation des Sciences d'Éveil", is strongly linked to the history of teacher training and the history of curriculum, which becomes evident when adapting an historical lens on these developments, e. g. the curriculum reform in 1989 and the founding of the Institut supérieur d'études et de recherches pédagogiques in 1983, to name just a few. Moreover, it goes alongside with the history of the national university which emerged from this very teacher training institute.

On a meta level, all these (hi-)stories are framed by the history of social practices. It is the history on how different places and spaces where founded, built, and established, how these places and spaces where used and perceived. Thus, questions to be addressed might be:

- How was space created and perceived at a given time in the history of teacher training? What did change over time and what stayed the same?
- How were teaching materials and instructional resources arranged in these spaces?



- In what ways did the development of new curricula as well as new institutes for teacher training influence the evolution of these spaces?
- How did and still do these spaces reflect and at the same time shape specific cultural practices and national mentalities?
- What conclusions can be drawn about learning and teaching?

In line with the conference sub-theme “Material, textual, imagined and virtual spaces of education” we go back in time and explore the history of the teacher training center through an analysis of historical documents: photographs of the different places and their arrangements, material lists, official documents and other written texts (such as newspaper articles, interviews with policy makers, letters and newsletters). We will identify the ways in which perspectives on “science” as a discipline are evident through the materials on display in the center’s collection at a given time and how these are linked to a specific understanding of both, science in educational settings and the development of teacher training in a national context.

**Keywords:** history of teacher training, history of cultural practices, history of curriculum, visual and material history

16847 *FANFICS: lectura y escritura como espacio de educación*

**Lauriana Gonçalves de Paiva Guttierrez** (State University of Rio de Janeiro), **Vanessa dos Santos**

**Novais** (State University of Rio de Janeiro), **Ana Paula Marques Sampaio Pereira** (Federal University of Juiz de Fora)

### Abstract

Fanfics, una abreviación de fan fiction del inglés (ficción de fan), son narrativas ficcionales pautadas, genéricamente, en aspectos, espacios y / o personajes de obras, artistas y grupos famosos. El presente estudio destacará la inserción de recursos tecnológicos en el ámbito educativo, enfatizando la utilización de estas narrativas, que pueden contribuir a la innovación y motivación de los estudiantes con relación a la escritura y letramento. Este artículo inicialmente presenta algunos aspectos del trabajo docente en relación al letramento digital y se utiliza de fanfics como posibilidad educativa. Este género digital está en creciente producción y despierta en los lectores la voluntad de participar produciendo su propio texto acerca de la obra. Tal escritura no objetiva, inicialmente, lucrar o herir derechos de autor, pero ampliar el contacto de los fans con las obras y con ellos mismos. El espacio más común de divulgación es el medio digital, variando el formato de acuerdo con el interés y preferencias del lector. El término letramento digital se refiere a una habilidad a ser desarrollada a lo largo de la vida; que busca un conocimiento que va más allá del dominio de la técnica del instrumento. Saber conectar, conectarse a Internet, utilizar diversos softwares, convertir archivos, almacenar datos y utilizar tantos otros recursos digitales es importante, pero además estas habilidades pueden convertirse en puertas de entrada para aprender más amplios. El objetivo general de este estudio, por lo tanto, será el de resaltar cómo las fanfics pueden contribuir al desarrollo de la oralidad y enseñanza de la lectura y escritura en la escuela e también analizar de qué forma están siendo utilizadas en el medio digital. La metodología utilizada se apoya en la revisión bibliográfica del tema y en el desarrollo de actividades con niños de 6 a 10 años, en tres escuelas públicas de un municipio de Minas Gerais, Brasil. Los resultados demuestran que la utilización de fanfics también es posible en la educación. En el caso de los niños estudiados, no solamente maximizaron su alfabetización y su letramento digital, sino ampliar su visión del mundo, su conciencia y desarrollar nuevas formas de percibir y crear conocimiento, ampliando su narratividad e insertando en los usos sociales de la escritura. De esta forma, es importante que el profesor esté siempre atento a construir con los estudiantes conocimientos y nuevos valores, entender el potencial y la aplicabilidad diaria de lo que se habla, leído, visto, escrito, sentido ... Pensamos en una cultura digital que articule el hacer colectivo y el aprendizaje conjunto. Por eso, el trabajo con los fanfics, que, a diferencia de ser ignorado o temido, debe ser estudiado y animado en las redes de enseñanza. Un aprendizaje no debe negar lo que es de interés individual; por el contrario, debe, a partir de cada subjetividad, construir, en la escuela o sociedad, una acción colectiva y cooperativa.

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**Keywords:** letramento digital, producción de texto, escritura colaborativa. género fanfic

### 15720 *William Morris and the Red House: Crafting an Historical Pedagogical Legacy*

**Shawn Michael Bullock** (University of Cambridge)

#### **Abstract**

William Morris and the Arts and Crafts movement cautioned against embracing the new techniques of modern architecture and craft through industry. The movement was, in many ways, a reaction against the successes of the industrial revolution and particularly the exhibitions made famous in the Crystal Palace. Proponents, such as Morris, were heavily influenced by Ruskin's idea that the age of machines and mass production would take the artisan too far away from their materials and tools. It would be a mistake, however, to oversimplify the concern of the Arts and Crafts movement, as proponents did not issue "a blanket rejection of 'machines' . . . in making but of mechanized and narrow labour processes, which reduce the worker to a machine." Moreover, people working in the tradition of Arts and Crafts "created organic forms true to the characteristics of the materials . . . [such that] a chair had integrity." Central to Morris' conception of the Arts and Crafts movement was the idea of arts and crafts as good work, and hence a path to a good life, achieved in a supportive artistic community.

One of the major ideas of the movement was that "good art could only come from a good person in a good society," or that good work led to a good life. In this paper I argue that William Morris' good life as a designer was, in part, a pedagogical one in which he engaged long process of pedagogical experimentation in art and architecture. I present his famous Red House as architecture that has particular lessons to teach its occupants and adherents of the Arts and Crafts movement. I strengthen the case by outlining how the lessons began in Red House found their mature fruition in Morris' comments on schools of art and design at the end of the century. Finally, I argue Morris believed the good work of Arts and Crafts has pedagogical consequences. He believed that the art was an "unmixed blessing" and there is considerable evidence that he wished to provide a pedagogical framework for experiencing said blessing. Morris' ideas about pedagogy cannot be seen in isolation, at the end of his career. He clearly valued the process of working together in social groups right from his student days at Oxford; an environment first replicated and extended at Red House and then again through his private firm. Red House was an early architectural experiment in structures of welcome that encouraged people to learn from one another and fostered a particular brand of medieval guild mentality. By the time he was called upon to comment publicly on design education, he was able to lead policy and the curriculum of design schools toward a unified concept of a designer and art worker. Morris did not separate art from the good life; we would do well to resist separating his architectural and artistic contributions from his pedagogical legacy.

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**Keywords:** arts and crafts movement, history of art, William Morris

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### 5.03. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

30326 *Cartography and school architecture. Considerations on the 60 years of the relationship between the city of Coimbra (Portugal) and its teachers training school (1930-1989)*

**António Gomes Ferreira** (University of Coimbra), **Luís Mota** (Polytechnic Institute of Coimbra), **Carla Vilhena** (University of Algarve)

#### Abstract

Summoning the archive, the memory and the museum (Magalhães, 1999 and 2004; Sanfelice, 2006) we have elaborated, through the triangulation of data, a narrative that is organized around cartography and school architecture. We outline the evolution of the location of the teachers training school in the city of Coimbra and seek an intelligibility for the school buildings, stressing out the relationship with the city and with the pedagogical process itself.

The social and cultural nature of the educational establishment is constituted in equipment that generates centralities, within a framework of urban management, such as the opening of streets or the definition of public spaces. Factors or options of a cultural and social nature, including pedagogical, political and economic issues, marked the genesis and evolution of the school building, from the initial dilution to its prominence in the urban landscape, combined with the progressive permeability and interrelationship with the communities, constructed through a historical process that knew different advances and retreats.

We proposed a cartography in order to contribute to the understanding of the educational offer of teachers education, often perceived as static and linear, paying special attention to the location and to the very consideration of the Teachers Training School in the city space. We seek to understand its evolution in the light of the development of the urban space, without losing sight of the existence of visible and invisible educational heritage in order to clarify its meaning. We can not fail to point out that, as one day Joaquim Ferreira Gomes wrote about the University of Coimbra, the school or the schools "are not created on a certain day of a given year but are being created" (Gomes, 1991: 13).

By combining external and internal dialectics with a brief approach to school building, we sought to emphasize the distribution in space as a disciplinary techno-politics to make bodies and consciences docile (Foucault, 2013). A "panoptic and taylorist" planning logic, backed by a social policy that controls movements and customs and whose regularity of rhythms reinforced the "microphysical action of architectural structures" that was in the origin of a certain cadence of academic life that integrated the curriculum in a hidden way (Escolano, 2001).

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**Keywords:** Coimbra, urbanization plan, teachers training school, school building

73885 *The training of early childhood educators in Portugal: Students memories of Instituto de Educação Infantil (1954-1975)*

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**Abstract**

Despite the growing body of scholarly work on the history of early childhood education, studies have focused mainly on the development and expansion of early childhood education (e.g. Beatty, 1995; Gomes, 1977; Luc, 1997; Palmer, 2011); changes in politics of child care and education (e.g. Cardona, 1997; Biskei, 2006; May, 2006; Vilarinho, 2000); the contribution of women educators' to the development of early childhood education (e.g. Read, 2003; Whitehead, 2014); the history of specific institutions or pedagogical models (e.g. Hale, 2012; Holmlund, 1999; Nawrotzki, 2006), and kindergarten material culture (e.g. Prochner, 2011). Although not entirely neglected (e.g. Blank, 2010; Dombkowski, 2002) the history of the training of early childhood educators is understudied.

As spaces of education and vocational training, the institutions devoted to the training of early childhood educators are constructed through particular understandings of childhood, early childhood education and, moreover, of what constitutes a well-qualified early childhood educator. Therefore their study can contribute to a deeper understanding not only of the history of the training of early childhood educators, but also to the history of childhood, and more specifically to the history of early childhood education.

Drawing on in-depth interviews with 10 early childhood educators this paper explores the memories about their experience as students in Instituto de Educação Infantil, a private school, created in 1954, that was one of the first institutions devoted to the formation of early childhood educators in Portugal, with a particular emphasis on the role it has played in the construction of their professional identity.

In this paper we will analyse of the memories about the school space and materiality developed, as Moss (2010) proposes, through a theoretical framework based on a combination of Lefebvre notion of social space with Halbwachs conception of social memories. Therefore we drawn on the memories about personal experiences as students in order to describe the interpretations and meanings ascribed to a particular place, the Instituto de Educação Infantil, in the construction of the professional identity of those women.

Preliminary analysis indicate the pervasive influence of the space, namely of what those women called a particular aesthetic, not only in their professional identity as early childhood educators, but also in the shaping of their personal identity. Moreover, the space of the school is characterized, by contrast with their previous schooling experiences, as a space of liberty, innovation and experimentation, that shaped their professional practices.

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**Keywords:** early childhood education, memory, Portugal, early childhood educators

### 36088 *Las universidades de prestigio como espacio de socialización de la élite chilena: percepciones de los alumnos*

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#### **Abstract**

En esta ponencia, analizaremos parte de los resultados de un proyecto de investigación en curso titulado "Las élites académicas universitarias en Chile. Un estudio sobre los perfiles, vivencias y percepciones sobre el éxito del alumnado y el rol de las instituciones universitarias de élite en los procesos de reproducción y movilidad social" (CONICYT, Fondecyt Regular nr.1170371), buscando comprender las más prestigiosas universidades chilenas como espacios de socialización de las futuras élites, a través de las percepciones de los estudiantes.

Reflexionaremos sobre el modo como las élites, en la acepción de "aquellos que 'tienen un control desproporcionado sobre un recurso o sobre el acceso a éste'" (Khan, 2012: 362) están preservando sus espacios educacionales de privilegio en tiempos de masificación de la educación universitaria, eligiendo – y siendo elegidas por – algunas carreras en algunas selectivas universidades de Santiago de Chile. De hecho, como daremos cuenta, Chile es un caso paradigmático del desarrollo de la educación terciaria enunciado por Trow (2007), transitando desde un régimen de élite a uno altamente masificado (Espinoza, 2017) y superando hoy el umbral de la universalización (Brunner, 2012). En este contexto, algunas universidades chilenas se constituyen en un subespacio universitario caracterizado por su cierre a la diversidad social y académica, donde se producen identidades institucionales, sociales, reputacionales y simbólicas distintas y distintivas (Bourdieu y Passeron, 1979).

Nuestro estudio es, precisamente, desarrollado en estos selectivos y prestigiosos espacios educacionales terciarios: seis carreras (Medicina, Derecho, Economía, Ingeniería Civil, Literatura y Teatro), cursadas en cinco de las más elitistas universidades chilenas (públicas y privadas, religiosas y seculares), totalizando ocho estudios de caso. Los datos presentados en esta ponencia resultan de una encuesta aplicada a una muestra de 2.349 estudiantes, de todos los niveles de pregrado, que asisten a estas carreras.

Através del análisis de la encuesta, trazaremos, en un primer momento, el perfil social y académico de estos estudiantes, identificando aspectos como su background socio-económico y cultural, el tipo de colegio secundario asistido y su performance académica. Siendo los jóvenes de mayor estatuto socio-económico particularmente selectivos en la elección de la universidad (Espinoza et al., 2018), analizaremos sus motivaciones, sus experiencias individuales en el contexto universitario (relación con los docentes y demás compañeros, redes de contacto, percepciones sobre las expectativas de la carrera en los estudiantes, la calidad académica de los docentes, entre otros) y sus percepciones sobre las ventajas de estudiar en su universidad para lograr las más relevantes posiciones sociales, profesionales y decisorias (Hampton, 2017), en el futuro. Así, los datos de la encuesta nos permitirán reflexionar sobre la universidad como locus de socialización de las élites a través del currículo formal y escondido (Van Zanten, 2009), desarrollando sus competencias técnicas, pero también creando y sedimentando vínculos entre estudiantes y estudiantes-profesores que contribuyen a la construcción del sentido de pertenencia a la institución y a una fuerte creencia en su legitimidad individual y social (Van Zanten, 2009) para integrar la próxima generación de las élites chilenas.

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**Keywords:** universidad, élite, socialización, Chile

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## 6.02. SPACES OF CRITIQUE: ALTERNATIVE EDUCATIONS AND PEDAGOGIES

47731 *21st Century School Design*

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### Abstract

Teachers have long-since directed the nature of the educational system. Their transmission of predetermined quantities of information often encourages passivity within the learning environment, therefore ultimately disengaging a large part of the student body. Student-centered learning has instead risen to the forefront of the educational system as a means of empowering students within the classroom. As a different way forward, such a shift in paradigm affords students both responsibility and respect by allowing them to explore their own interests and desires. As the formative stimulant within which such pursuits take place, architecture sets the parameters within which such shifts can occur. This research thus explores the functional, spatial, and climatically responsive design strategies that can be employed in service of the creation of effective, student friendly educational space across Lebanon.

With the sincere belief that spatial qualities inform countless aspects of the human experience, this paper begins by analyzing the possibility for elevating education in the 21st century through the comprehensive research and design of learning facilities. The rigidity with which traditional Lebanese classroom design continues to define the educational experience severely limits the potential of students and teachers alike. Change thus relies on the translation of student-centered learning and life skills into architectural spaces. The specifically curated design of both indoor and outdoor spaces can transform instructors into facilitators and encourage students to become active agents in the development of their own educations. Through the design of unique playscapes and innovative classroom environments, students benefit from both personalization and flexibility of space. This is integral to the promotion of informal learning fueled by inquisition and self-expression. This paper therefore also works to explore the diverse nature of education and how architecture can in turn encourage learning in its various forms.

Having been largely conducted during the refugee crisis, this research is also very much affected by the harsh realities of migration and mass displacement, all of which continue to overwhelm Lebanon's public school system. With educators tasked with helping youth make up for lost time, design becomes more important than ever in providing students with sanctuary spaces within which they have the opportunity to overcome the adversity of their context. Such strategies having since been applied to a number of projects in the Bekkaa region of Lebanon through the efforts of Design Impact Laboratory. Created by Professor and Architect Karim Najjar at The American University of Beirut, DI-Lab has set a significant precedent for student-centered education within the context of less-privileged communities. The team is able to successfully place students at the center of what they do through innovative means of data collection that draws on the desires and aspirations of its users through a number of specifically designed games. Student play informs user preference and highlights zones of interest to be emphasized during design. With the vision of creating stimulating safe spaces capable of accommodating the ingenuity and exploration of its students, this research therefore ultimately details the possibility for architecture to inform a critically necessary shift in educational paradigm.



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**Keywords:** architecture, student centered learning, rehabilitation

## 49251 Professional Support for innovative Learning Spaces

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### Abstract

In the years to come an anticipated 100 Billion Euro will be spent for the construction of schools and other educational facilities in Europe. Despite the fact, that more and more experts emphasize the influential role of architecture and space in modern education and pedagogics, this important topic doesn't show up in the curricula of architectural faculties and universities nor within the professional upgrade training programmes for teachers, architects or government employees.

Educational buildings of the 21st century need physical and digital learning environments, that are flexible in their use and that can be co-designed and rearranged by its users, teaching staff as well as pupils and students. Pedagogues must participate within the development-, design-, and construction process.

As a pilot scheme the Erasmus+ project PULS+ offers an integral and advanced training and qualification program addressing architectural and educational practice on a higher education level. In the PULS+ program higher education, economy and public administration form a triangle of knowledge and experience. Offering an international learning and working environment, special business- and creative skills are trained and an intensive interaction between the different professions and disciplines takes place.

Within the PULS+ program the four modules – learning – space – developing – reflecting (academy) – form the centre of the course, accompanied by different workshops related to practice ("reality laboratories"), internships or excursions. All events are held internationally and are interlinked. The PULS+ modules are set up in a way that students and participants of the involved professional guilds will learn from and with each other cross-functionally.

Another aim of PULS+ is to publish and communicate this knowledge and the practical experience to the public internationally via the participating stakeholders and via different media.

Thus, the PULS+ project not only works on the level of a professional higher education leading to the new profession of a "Learning- Environment-Developer", but also implements an interactive internet platform, that



will work a digital learning- and communication device and for which an “Educational Building Compendium / Wiki” will be developed and offered to an interested public.

PULS+ understands itself not only as a teaching but also as a learning platform. Like that it becomes a generator for innovative learning and cooperating. Professional practice and theory are continuously experienced multi-professionally, trans-disciplinarily, inter-regionally and cross-sectional and become institutionalised by the yearly held “Academies” through discussions and reflexions. As integrated parts of the PULS+ higher education program the “Academies” also serve as an exchange platform for the involved teaching staff from the universities and the other institutions for their personal and professional development.

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**Keywords:** space as 3. teacher, innovative learning spacesm, multiprofessional teams

### *82537 Las escuelas-parques y el proyecto urbano de Brasília: relaciones entre el espacio de la ciudad y lo espacio de la escuela*

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### **Abstract**

La construcción de Brasília, capital del Brasil, tuvo inicio mediados de la década de 1950, fue marcada por la concepción de un modelo social y arquitectónico revolucionario. De ese modo. Com arquitectura simples, basada en las relaciones del tiempo y espacio en movimiento, bien como en una institucionalización de la geometría abstracta. Brasília se presentó a partir de un plan urbano innovador. En vista de ese dibujo urbano, el plano piloto fue estructurado en superbloques con bloques residenciales, de libre tráfico de peatones, bien como parte de un ideal de barrio, tal como una red social contorneada por la naturaleza urbana. Ese espacio urbano revolucionario demandó, de forma articulada, la realización de un proyecto educacional emancipado, en cual el sistema ofertaba una educación gratuita y de calidad a todos. El objetivo de la pesquisa fue identificar, por medio de fuentes documentales, iconográficas y cartográficas, conexas al periodo de 1955 a 1974, relaciones entre dibujos urbanos de la ciudad y el espacio arquitectónico de la escuela, en vista de la concepción moderna impregnó esas dimensiones de Brasília. Bajo la deliberación del educador Anísio Teixeira, el Plan de Construcciones Escolares de Brasília, documento original del sistema educacional, asumía el atendimento escolar en diferentes niveles de enseñanza: elemental, medio y superior, trabajando de manera integrada. Despegamos la escuelas-parques como un elemento de referencia en ese plan. La primera de ellas, la escuela-parque 307/308 Sul, ubicada en centro geográfico de una unidad de barrio, una composición urbana de cuatro superbloques, fue inaugurada aún en la década de 1960 y fue construida cumpliendo todo el protocolo buscado en su idealización. De esa forma, se presentó como un modelo para las otras. Las escuelas-parques promoverían prácticas educativas en conjunto con las escuelas-clase, por medio de actividades artísticas, físicas, deportivas, recreativas, además de actividades volvidas para las tareas domésticas e iniciación al trabajo. Para dar soporte a ese currículo, las escuelas-parques deberían tener instalaciones como, biblioteca infantil, museo, pabellón para actividades de artes industriales, equipo para actividades de recreación sociales y de ocio, con música, danza, teatro, clubes, exposición, además de refectorio y dependencias administrativas, siendo una escuela significativamente diferenciada del punto de vista arquitectónico. El espacio educacional especializado fue, de ese modo, conexo con el dibujo urbano de la nueva capital, estableciendo claras relaciones entre la concepción moderna del espacio de la ciudad y el espacio de la escuela. Las fuentes examinadas evidenciaron que la concepción de las escuelas-parques fueron orientadas por un proyecto curricular alternativo, donde el enseñanza tradicional era complementario o sustituido por una real posibilidad de cambio. Especialmente, se identificó que la propuesta pedagógica fue desarrollada de modo coherente a los proyectos arquitectónicos modernos, proporcionando condiciones para una educación fundamentada en significaciones históricas, sociales y culturales. Sin embargo, el plan educacional fue considerado ambicioso y muy caro para volverse en una escuela pública de educación más abragente. Debido a las transformaciones políticas, económicas y históricas, hubo discontinuidades y rupturas, haciendo que las escuelas-parques fuesen orientadas por diversos modelos educacionales al largo del tiempo.

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**Keywords:** espacio arquitectónico, escuelas-parques, urbanismo

## 68570 *African American Education in Non-formal Spaces: Civic Organizations and the Cultivation of Educational Ideas and Activities, 1890-1950*

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### Abstract

The history of African American education has focused on formal education—segregated schools and their personnel—at the expense of investigating non-formal learning settings, such as civic voluntary organizations, churches, and families. This oversight has left a significant gap in understanding the history of black education in

the United States. Moreover, scholars have suggested that the distinction between formal and non-formal education is an unnecessary division in the history of black education, though none has investigated the accuracy of this contention. Therefore, the proposed paper will examine African American education in non-formal spaces by focusing on community groups and civic voluntary organizations; it will explore the ways non-formal settings were spaces and places within which educational ideas and activities were conceived, shared, and enacted by community leaders and educators in the American South under Jim Crow segregation from 1890-1950.

Black civic voluntary organizations were essential in the fight for equality, social justice, and racial and economic advancement from the Civil War in the 1860s to the Civil Rights Movement of the 1960s. Given that African Americans were virtually excluded from mainstream political and public life during this time, they established a range and number of organizations to help provide services and programs for black communities, as well as offering literary and artistic outlets. Central to the mission of black civic organizations were education and the schooling of black youth. Almost universally, the associations developed programs in education for adults and youth, shaped the curriculum in segregated schools, and educated members and the wider community about American civic ideals and the need for social justice and political reform. Through membership, African Americans learned leadership skills and cultivated important trans-local and national networks. The proposed paper will examine a small subset of black organizations as educational sites, including the National Urban League, Black Elks, and Independent Order of St. Luke, to examine the ways they educated members of local communities and shaped discussions about education of black youth and the curriculum.

In framing this research, I will use the conceptual framework of social capital as explicated by scholars in history and political science. Social capital refers to the benefits an individual or group receives as a result of networks and/or sets of relationships. Social capital within black communities helped establish banks, orphanages, and schools, as resources were amassed to benefit the group, and it enabled African Americans during this time period to work across class and region to make change in communities. By employing this framework, I will glean insight into the non-formal spaces within which African Americans enacted the education of youth and adults in the communities in which they resided and to uncover the ways ideas about education transferred across network spaces in civic organizations.

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**Keywords:** race, non-formal education

### 89313 *The Exile Schools in African Revolutions: The Mozambican Institute and the PAIGC Pilot School in Conakry*

**Orlando Daniel Chemane** (Maputo Pedagogical University)

#### **Abstract**

A more or less attentive reading of the history of the African liberation movements of the countries that were under Portuguese colonial domination reveals the bet of these movements in the education and, something curious, the creation of schools in the countries in which its members, for the most part, exiled. The same movements, as they were gaining vast territorial areas in their own countries, offered social services to the populations, with emphasis on education with the opening of schools. In Tanzania, the Mozambican Liberation Front (FRELIMO) created the Mozambican Institute, in Guinea-Conakry, the Party for the Independence of Guinea Bissau and Cape Verde (PAIGC), created the Conakry Pilot School in Congo Brazzaville, the Movement for the Liberation of Angola (MPLA), the Center for Revolutionary Instruction of Congo Brazzaville. The schools of the liberation movements in the countries of exile, such as those created in the liberated zones, were apparently designed for the political consciousness of their members and could be considered as gestation spaces for an African liberating pedagogy. It is therefore our intention in this work to analyze the pedagogies carried out in these schools and compare them to what they had in common which contributed in terms of ideas for the complete liberation of Africa. In order to do this, we will describe the schools' functioning from the point of view of their objectives, contents, organization and methods, using the documentation available in the archives of the movements and not only, the scarce bibliography about them (CASTIANO and NGOENHA, 2013; JOHNSTON, 1989; MANGHEZI, 1999) and in interviews with some of their former actors. For the purpose of this work we will limit ourselves to two of the schools: the Mozambican Institute and the Pilot School of Conakry. There are some studies available, at least on the Mozambican Institute (SIMÃO, 2017), and there is almost no research on the Conakry Pilot school, but the effort in this article is to unite the two schools in the same space of analysis.

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**Keywords:** exile schools, african revolutions

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### 7.03. THE POLITICS OF PLACE: AUTHORITY, CITIZENSHIP, DEMOCRACY, GENDER AND EMPOWERMENT

56552 *Las primeras mujeres congresistas en España durante la dictadura de Primo de Rivera*

**Isabel Grana Gil** (Universidad de Málaga), **Guadalupe Trigueros Gordillo** (Universidad de Sevilla),  
**Victoria Robles Sanjuan** (Universidad de Granada)

#### Abstract

El objetivo de la comunicación es dar a conocer a las primeras mujeres que ocuparon un escaño en el Congreso español durante la dictadura de Primo de Rivera. Estas mujeres venían mayoritariamente del mundo de la enseñanza y eran en general simpatizantes del régimen y católicas. A pesar de ser elegidas de forma no democrática, ya que fueron nombradas de forma nominal igual que los hombres, supuso todo un hito para la participación política de las mujeres, que sentó las bases para una movilización femenina por la ciudadanía política que se intensificaría durante la segunda república.

En 1927, en la convocatoria de la Asamblea Nacional Consultiva de la dictadura de Primo de Rivera, aprobada en septiembre por Real Decreto, se establece en su artículo 15, que pueden formar parte de ella: “varones y hembras, solteras, viudas o casadas, éstas debidamente autorizadas por sus maridos”. El 11 de octubre de ese año, se formaba la Asamblea Nacional con 13 escaños femeninos.

Fueron las primeras mujeres que ocuparon un escaño en el Congreso español, y aunque la situación no era de normalidad democrática, todas ellas trataron de llevar a debate, de forma seria y estudiada aquellos problemas que consideraban más importantes para la mujer de su momento. A propósito de este tema, el Presidente de la Asamblea Nacional afirmaba en febrero del año 1928 que «el Gobierno obró con acierto al traer a la mujer a la Asamblea Nacional... En la Asamblea la representación femenina está a la altura de su misma representación, y además que con su exquisita sensibilidad la mujer sabe ver problemas que quizá a los ojos del hombre no aparecen con la importancia y finura que ella los percibe...». Todas menos una fueron asignadas a la Comisión de Educación, ya que mayoritariamente venían del mundo de la enseñanza.

El 15 de febrero de 1930 es disuelta la Asamblea Nacional. En general, las mujeres que ocupaban escaños volvieron a sus quehaceres habituales, aunque algunas como María de Maeztu, perdió no sólo la posibilidad de llevar adelante sus reformas pedagógicas a través de las leyes votadas en la Asamblea, sino también desde su puesto en la directiva de la Junta de Ampliación de Estudios e Investigaciones Científicas, para el que había sido nombrada durante la dictadura y del que fue destituida, a pesar de sus grandes méritos para desempeñarlo.

En general, en torno a las congresistas y demás mujeres que participaron en la vida política del momento: concejalas, alcaldesas, etc., se articuló la respuesta de la dictadura a cómo había de desarrollarse la nacionalización de las mujeres. La actividad política de estas mujeres significaba una modificación de su exclusión de un terreno que había sido definido en masculino, el de la política. Concluyendo, nos parece especialmente interesante la presencia femenina en la tribuna del Congreso, las llamadas “asambleístas” del primer tercio del siglo XX. Sus propuestas y opiniones, que pueden ofrecernos nuevas perspectivas del papel de las mujeres en el Estado y la educación.

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**Keywords:** dictadura, primo de rivera, mujeres asambleístas, educación

### 63817 *Guildford High School: new spaces for Surrey girls, 1893 to 1904 and a "thoroughly efficient education"*

**Catherine Freeman** (University of Greenwich)

#### **Abstract**

Guildford High School, a girls' secondary school belonging to the Church Schools Company (CSC) in the suburb of Guildford in the English county of Surrey was established in 1887. The magazines for 1893 to 1904 and the register from 1887 are held there, providing valuable information about the school.

In this paper I shall look at the spaces occupied by early pupils of Guildford High, the employment and occupation by pupils, both in school and afterwards. Owing to new work places and educational opportunities at this time, as highlighted by Hilary Marland (Marland, 2013), Guildford provides a useful opportunity to explore girls' occupation of space in this period. Through this, ideas of places local, national and international and the girls' relationship to them can be explored as well as the place taken by the girls, empowered by their education within these spaces.

The CSC was established in 1883 by the Church of England to provide for girls "above the class attending elementary schools, ...a thoroughly efficient education" (ibid.). In 1887, Guildford was added to its portfolio, then in 1893 a purpose-built site was taken and the school magazine began (N/A, 1934). Guildford as a commuter town was itself a new space. The Guildford train line opened in 1845; by 1885 land was developed to house a wealthy commuter class (Hayes, 2015). The CSC school required an area to provide "a certain proportion of the capital" (Church of England, 1886). Guildford had created a community requiring such a school and the CSC had the necessary institution.

Guildford High School occupied a crucial place in enabling girls to enter new spaces as well as continue in existing ones. The school's original register gives details for all girls who attended the school during this period, including the occupation of the head of household in most cases. In conjunction with the school's magazines, *The Meteor* and subsequently *The Guildford High School Magazine*, the school's archives provide information on the girls' lives outside, during and after school. The magazines recorded the movements of pupils and so the spaces they occupied. In my research I have compiled data from these sources into charts to create biographies of girls and have been able to illustrate in tables and charts the range of occupational backgrounds from which girls came and to where they went. This will provide the framework of the paper, to be illustrated with such cases as the Abdy family: five sisters who between them went to university, moved around England and the world, took on professions, married and cared for family members (Murray and Sholl, 1894; Stones, 1897; Todhunter and Spencer, 1902).

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**Keywords:** girls' UK nineteenth century

**32840** *Impact of Economic Empowerment Programme on Female Access To Adult and Non-Formal Education in Nigeria, 1999-2019*

**Hannah Adebola Aderonke Okediji** (Ministry of Education, Science and Technology, Nigeria)

**Abstract**

Economic empowerment programmes have direct relationship with growth and development of any nation, most especially the disadvantaged group, among which are women and girls. Adult and non-formal education in Nigeria serve as a medium to enhance economic empowerment of females in order to eradicate illiteracy, alleviate poverty and promote their social contribution to the society at large. This study examined the extent at which economic empowerment for women have affected their participation in Non-Formal Education in Nigeria, most especially from the beginning of the third civilian regime in 1999 and now, Historical research design was adopted for the study. Data were collected and analyzed by using primary and secondary sources of information like oral interviews, unstructured interview, internet materials, textbooks and articles in journals. The study focused on conceptual review, purpose of economic empowerment for women in Adult and Non-Formal Education, Policy issues on women economic empowerment and non-formal education, challenges of economic empowerment and female access to adult and non-formal education in Nigeria since 1999, impact of economic empowerment programmes on female access to adult and non-formal education in Nigeria from 1999 to 2019 and offer some recommendations for the improvement of economic empowerment for women in adult and non-formal education in Nigeria. The result of the findings revealed that; economic empowerment for female is the ability of females to contribute to their developmental process and that of the society. It enhances their respect, dignity and make it possible for them to negotiate a fairer distribution of the benefits of growth, the purpose of empowerment programmes are to set direction towards gender equality, poverty eradication, illiteracy eradication and promote income generation activities , entrepreneurial skills, vocations, and modern technologies like computer trainings , policies at local and international levels favoured female economic empowerment within the period of study, for instance, policies on adult and non-formal education, first ladies projects, National Economic Empowerment Development Strategy (NEEDS), State Economic, Empowerment Strategy (SEEDS), Millennium Development Goals 1-3. Education for all Goals (EFA) among others, all promoted women economic empowerment and equal access to adult and non-formal education.

issue of gender equality and sustainable education, political and economic development have been advocated for females involved in literacy programmes, more awareness campaign and workshops are organized on economic empowerment for women in Nigeria within the period of study. Challenges like inadequate funding, personnel, modern infrastructural facilities, mass literacy campaigns, mobility problem, ignorance, domestic problems health problems, low political will among others have confronted the programme and did not allow many women to gain access to non formal education and empowerment programmes. It is therefore recommended that government should back up the programmes with strong political will and adequate fund, women and girls should be properly mobilized to get involved in adult literacy programmes as well as have access to various empowerment programmes, individuals, corporate bodies and community based organizations should get more involved in the programmes for female empowerment.

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**Keywords:** impact, economic, empowerment, female, access, adult, non-formal, education

## 71006 *Place and space for women in rural areas in Iceland and Scotland*

**Anna Guðrún Edvardsdóttir** (University of Iceland)

### **Abstract**

The expansion of the knowledge society became a regional policy issue in Iceland and Scotland in the 1990s. Attention was increasingly paid to the development of the knowledge society in rural areas, especially higher education and research activities. Today, in all Iceland's regional areas there is a university centre and/or research institutes, operating as independent institutes or as a part of bigger institutes based in the capital area (Ministry of Education, Science and Culture, 2010). Similar development has taken place in rural areas of Scotland with the establishment of the University of the Highlands and Islands (Hills and Lingard, 2003). Worldwide more women get into higher education studies than men, whether it is face-to-face, distance or blended learning. It seems that women exploit the possibilities of the knowledge society's development according to access to higher education studies (Edvardsdóttir, 2013).

The aim of the presentation is to explore what happens when women in rural Iceland and Scotland try to reinhabit their 'place' in their community by undertaking university studies. The research, which was a part of my PhD research on the interaction of the knowledge society and rural development in Iceland and Scotland, draws on theories of place and space, eco-feminism, and place-based education in rural settings and the formation of communities in order to explore the place-making of rural people from a gendered perspective. My argument is that women use education to strengthen their status, place and space in a rural community. The findings show however, that because their study is mostly in the field of the private sphere of life, they only strengthen their status inside that field, not extending their action space within the community. On the surface it looks as if they are studying for themselves, but under the surface, it becomes clear that the area they choose to study fits the needs of the community; that is, a profession that is lacking. However, evidence show that a

demand for a workforce in the previous lacking professions is now diminishing, but at the same time universities do not expand their study options on offer for rural inhabitants (Edwardsdóttir, 2016; 2013).

I interviewed women in the three research areas who had taken a higher educational degree, living in their hometown, and still living there. I also took interviews with men to see if there were differences between the sexes in being active place-makers. In particular I will consider job opportunities, access to natural resources and to decision-making processes.

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**Keywords:** place, space, eco-feminism, place-based education, rural areas

## 79721 *The Reflect about Women Education in early Twentieth Century Spain. The Sway of the Modern Sciences*

**María José Tacoronte Domínguez** (Universidad de La Laguna)

### Abstract

In the late nineteenth century arrived to Spain the theories of evolution, phrenology and overall brain studies that questioned both the metaphysical liberalism and the dominant Catholic thought. Evolutionists as H. Spencer, Galton F. or G. Ferrero, physicians as PJ Moebius, phrenologists as F. Gall and JG Spurzheim, and researchers of the brain as P. Broca had a wide reception among Spanish scientists and intellectuals. The aim of this paper is to show the significant impact that evolutionary ideas and brain studies had in the debate about the nature of women and the role they should occupy socially, which determined their access to education, and the type of education that they could expect. The paper will pay special attention to the consequences that this new ideas from science had on the debate about the education of Spanish women in the early twentieth century. It is defended that studies on brain and evolutionism were more radical in the grounding of gender stereotypes that conservative Catholic thought and that the nascent Spanish feminism was disarmed by this scientific foundation of the inferiority of women based on evolution and brain studies.

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**Keywords:** Women, Science, education, differences

## 7.04. THE POLITICS OF PLACE: AUTHORITY, CITIZENSHIP, DEMOCRACY, GENDER AND EMPOWERMENT

82789 *"Invaders" in Harvard Yard: Expanding Access to Spaces and Places of Higher Education through Summer Sessions for Schoolteachers at U.S. Colleges and Universities, 1890s-1930s*

Christine A. Ogren (University of Iowa)

### Abstract

On July 7, 1933, the Boston Post included a photo of Lillie Fortman as she prepared to attend Harvard Summer School for the twentieth successive year. A short article explained that Fortman, "a teacher in the public schools of Jersey City, looks forward each year to coming to New England to spend six weeks in the study of advanced English literature, history or higher mathematics" (Clipping). Fortman may have resided in a residence hall in Harvard Yard decades before this male bastion would admit women to regular undergraduate studies, and her experience was far from unique. By the 1890s, U.S. universities, colleges, and normal schools organized summer courses primarily for schoolteachers, who attended in increasing numbers during the early decades of the twentieth century as states heightened educational requirements for teacher certification. Dean Raymond Walters (1926) of Swarthmore College reported, "the majority of the 300,000 summer-school students on the college campus are teachers." These "invaders," he continued, "stream across the Yard at Harvard; they file from Teachers College to the Library at Columbia . . . they sit on the Oak Knoll at Minnesota; in the cool of evening they stroll along the serpentine brick walls that Thomas Jefferson built at the University of Virginia" (p. 60). This paper analyzes how summer sessions for teachers expanded access to spaces and places of higher education in the U.S.

Summer education for schoolteachers challenged the politics of place in U.S. higher education by granting access—albeit during a season when campuses would otherwise have been dormant—to students who by virtue of gender, race, and/or social class were rarely welcome. Universities offered scholarships and campus jobs; one even created a campground where teachers and their families could live inexpensively. Members of the National Association of Summer School Directors shared notes on the admission of African-American students and how to adopt men's dormitories for women. Widening educational access for students from marginalized groups arguably benefited the larger society and democracy by improving the teaching force. Summer schools offered a variety of courses that enhanced teachers' knowledge and skills, and included model or demonstration schools and exhibits of educational materials; at some institutions, instructors included luminaries such as John Dewey, G. Stanley Hall, and Edward Thorndike. Students also studied academic subjects, and attended scholarly lectures and cultural performances. They returned to their schools with broadened cultural horizons and heightened teaching skills. Sitting at the intersection of the historiography of teacher education and the historiography of higher education, this study contributes to both areas through an unprecedented focus on summer education for teachers. Sources include published education journals, teacher diaries and letters, and archival collections of colleges and universities that held summer sessions.

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**Keywords:** teacher education, summer school, teachers, higher education

## 20793 *Experimenting with Spaces and Places: Experimental Colleges and Higher Education in the United States*

**Marc VanOverbeke** (University of Illinois at Chicago)

### Abstract

Based on archival research, this presentation explores the development, growth, and impact of Experimental Colleges—or student-led, alternative colleges situated within traditional universities—in the United States in the 1960s. As part of a larger movement on college campuses that pushed for greater student rights, these innovative colleges challenged higher education to be more relevant and directly applicable to the needs, opportunities, and issues that students saw in a nation in the midst of social, political, and cultural change (including civil rights, racial and ethnic tensions, war, and human rights) (1). Through these colleges, students proposed courses—on topics such as racial justice, war and protest, sex and morality, and situational ethics—and, importantly, students became the instructors, organized the classes, and led discussions. Sometimes students earned academic credit for these courses, even though students primarily joined out of interest (2).

San Francisco State College in California may have been the most prominent example of this movement. The Experimental College there launched in Spring 1966, with over 300 students, and the following fall, 1,200 students took part. Students at other universities throughout the nation quickly took up this experiment, since, as students in California argued, "the American educational establishment has proven incapable of meeting the needs of our society" and has failed to help students "understand the crucial issues confronting mankind today" (3). Students sought to make education more meaningful and relevant. Ultimately, however, these colleges had a brief history. Students launched them to challenge ideas of knowledge and who controlled it, but in the process they also eliminated some of the standards that separated serious academic work from, as one historian put it, "'touchie-feelie' seminars that did not have serious academic intent.

Nonetheless, these colleges shaped American higher education in crucial ways. For example, Experimental College courses in black studies and ethnic studies underscored an intellectual pursuit that contributed to Black Studies departments in the 1960s (4). This experiment additionally forced professors to confront how they taught and what they taught and to design courses to be more relevant and applicable. Importantly, by placing students in charge of courses that they developed and that mattered to them, these colleges expanded the spaces and places where education occurred, who could lead the development of knowledge, and who could teach and share that knowledge with others.

Experimental Colleges acted as actual spaces that allowed students to see themselves as meaningful participants in higher education. At the same time, they were more than literal places, since they also provided space for students to re-envision what college could be, to image new possibilities where knowledge was open, and ultimately to create what advocates thought was a more democratic approach to learning. In the 1960s, college campuses were contested spaces and places for education, with different actors seeking to control them, and to shape what those spaces looked like and what was learned in them. Consequently, Experimental Colleges are a reminder of the questions and debates that continue to confront higher education today.



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- (4) William Barlow and Peter Shapiro, *An End to Silence: The San Francisco State College Student Movement in the '60s* (New York: The Bobbs-Merrill Company, Inc., Publishers, 1971), 75-91, 101, 124-125.

**Keywords:** Experimental Colleges, student led courses, student rights and freedoms, alternative education

## 50633 *Co-Participating in Higher Education Extension Projects: Children and Housing*

**Débora Sanches** (Fine Arts/FAU Mackenzie), **Aline Nassaralla Regino** (Fine Arts)

### Abstract

This article describes an experience in co-participation and the methodology applied in the ARQUICRIANÇA extension project that was developed by undergraduates at the Belas Artes University Center school of architecture and urbanism, with children living in tenement houses in the Glicério district, in the city of São Paulo. It is worth mentioning that extension projects in Brazilian institutions of higher education have been considered until 2018 as educational, interdisciplinary, cultural, scientific and political procedures, ruled by the constitutional principle referring to the inextricable connection between education, research, and extension. Higher education students are the protagonists and agents of social transformation, as a means to ensure citizenship education. They also act to defend and ensure awareness of human rights, their value and practice, and they do so by using the Universal Declaration of Human Rights (UDHR) (1948), the Brazilian Federal Constitution (1988), The National Education Plan (2014), as well as other domestic and international instruments aimed at guaranteeing the right to education for all, via the approximation of educational institutions and the community.

This article describes the procedure and method of the ARQUICRIANÇA extension project (2015), responsible for the approximation of higher education institutions and civil society along the pedagogical axis student/professor/community, that is, combining practice and theory. These concepts are rooted in the pedagogy developed by Brazilian educator Paulo Freire (1921-1997) and, according to this theory, dialectical practice is associated with reality in "problematizing education" as well, which is grounded in the contexts and realities of urban areas plunged into socio-spatial segregation including precarious housing situations. These contexts stimulate critical consciousness and an activist stance by students and professors within teaching-learning processes through action/reflection/action strategies.

This way, by means of recreational activities, higher education students come close to children living in tenement houses and listen, try to understand the children's problems, their needs and, mainly, their wishes and dreams related to both housing and the city. To combine architecture and the quality of spaces devoted to education in early childhood we consulted the book "A Cidade e a Criança" (The City and the Child) authored by architect Mayumi Souza Lima (1989). To support the concept of studying space inside the houses, we referred to the doctoral thesis of Luiz Kohara (2009) titled "Relação entre as condições de moradia o desempenho escolar: estudo com crianças residentes em cortiços" (The Relationship between Housing Conditions and Educational Performance: A Study with Children Residing in Tenements).

Therefore, we understand that undergraduates in architecture and urbanism programs are challenged to interpret living spaces through the eyes of children living in tenement houses. We do believe that extension projects, such as ARQUICRIANÇA are vital to train future professionals, because students learn to deal with the issues of real cities as well as with design methods attained in a co-participatory form, strengthening community empowerment.



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**Keywords:** co-participation, children, architecture and urbanism, tenement-houses, empowerment

## 69616 *Teachers at General Secondary Schools as Creators of Independent Spaces at School Under Totalitarianism in Poland (1945-1989)*

**Justyna Gulczyńska** (Adam Mickiewicz University in Poznan)

### Abstract

The article regards teachers as creators of independent spaces in schools during the period when Poland was under the socialist system.

This regime gradually transformed the Polish school system into one of the main mouthpieces of the new communist ideology. This involved changes to, or even by educating teachers "appropriately" (in socialism) and subordinating them to the political system and authorities.

The regime came to consider it essential to control teachers, hence teachers were required to have "proper" pedagogical training which conformed to the socialist system. School was supposed to be a space which would reflect the prevailing system in every way, and this was indeed how it became.

Given this context, can Polish school teachers in 1945-1989 be considered creators of independent spaces at school?

The events of the period show that this was the case. In 1945-1989, many teachers in Polish schools created spaces which showed their pupils alternative ways of thinking and acting through their attitude and commitment. Despite running the risk of losing their jobs or suffering personally they often gave the young people in their care opportunities to grow up freely.

The wider context and attitudes which the 'independent' teachers faced changed significantly from one subperiod to another within 1945-1989. Nevertheless, the principle remained the same across time: they created an independent space at school where young Poles could glimpse censorship-free thinking that they could not experience in official curricula in youth organizations, which were subordinate to the ruling powers and politics, or otherwise at school at the time.

Thus, in the article, the author has undertaken to outline the role of teachers at general secondary schools in creating conditions where young Poles could grow and think freely, independently and without the restrictions of the regime. To this end, the article sets out to answer the following specific research questions:

How did general secondary schools in Poland develop under totalitarianism?

What was the role of teachers in the eyes of the authorities and to what extent was their vision implemented?

What was the official curriculum, how were teachers prepared for teaching in schools and how did the curriculum and teacher training change between 1945 and 1989?

How did teachers deal with the political situation in Poland at that time?

How should one define 'independent teachers'?

How did the attitude of independent teachers change in subperiods within 1945-1989?

What were the consequences of independent teachers' activities?

The article covers the following topics and period:

Polish People's Republic (PRL); 1945-1989; general secondary school; socialist education and upbringing; teacher in Poland during the communist period; theoretical foundations of teachers' pedagogical preparation in a communist country.

The article makes use both of primary sources (analysis of documents from archives) and secondary sources (publications on the subject). Additionally, the author interviewed some of those who were in the classroom, mainly creators of independent education, i.e. teachers, but also pupils from 1945-1989. It also presents the effects of the extensive activities of teachers who created independent school spaces in communist Poland.

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**Keywords:** Poland, 1945-1989, independent teacher, communist system, general secondary school, school space

## 12850 *Evolutionary trends in extracurricular-education settings in late 20th-century Italy*

**Giulia Fasan** (Università degli studi di Padova)

### **Abstract**

This proposal traces the changes in the characteristics and ratio of extracurricular-education settings in late 20th-century Italy, as well as the legal developments and paradigms of thought that steered them. It looks at the period from the reconstruction of Italy in the aftermath of World War 2, with its need to deal with a major educational emergency, to the year 2000. During this time, the foundations were laid for the Italian government to pass two fundamental laws on public services that ratified pedagogical and educational change within institutional education settings.

Between the 1950s and 1960s, the main extracurricular-education settings were institutional, e.g. boarding schools, orphanages and shelters for "maladjusted youth"; these places were characterized mainly by their curative, reparative and pietistic approach, which was intertwined with their religious foundations.

During the 1960s and 1970s, however, social, cultural and legal changes in Italy contributed to promoting new educational ideals aimed at integration rather than isolation, institutionalization and marginalization. It was a time that witnessed increased interest in community places and living environments as privileged spaces for social participation, where, furthermore, needs could be expressed, discomfort prevented, and the right to participation exercised. Thus, educators began to manage centres for child and adult leisure activities and, from the 1980s, also became involved in non-formal settings that educational institutions had been unable to penetrate. These settings were increasing sources of requests to be heard, for assistance in a bid for change, wellbeing, support for social belonging, and prevention.

After the ideas behind major welfare reforms had begun to take shape in the 1990s, the ensuing community-care policies enshrined natural living environments as the main places for non-formal education and social empowerment. Thus, streets, sports clubs and parks, all natural spaces for human congregation, became epicentres of education.

This proposal analyses a trend within education that has increasingly shifted outside formal settings and has led to education becoming de-institutionalized. Over time, educational settings have been gradually redrawn as pedagogical thought has shifted towards taking care of people in a bid to improve their global wellbeing, with the aim being to empower these settings. Educational settings are multiple because their complexity is multiple in that each one is different, and individuals have their own needs and resources. Moreover, these settings are not always physical because education takes place within networks, relationships, and in every one of life's little worlds.

This rise in non-formal settings is based on pedagogical reflections connected to changing social and educational policies, new laws that subvert the previous modus, a new idea of family and people as individuals who need to be cared for in multiple ways, and a historical and political time marked by years of rapid and pervasive changes.

Finally, it is also a bottom-up evolution that has been brought about by social and educational work rather than by academic theories.

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**Keywords:** extracurricular education, educational settings, educational policy, history of education

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## **PRP-83429 PREFORMED PANEL. SECULAR AND RELIGIOUS SINGLE WOMEN TEACHERS IN SPACES AND PLACES OF EDUCATION**

Convenor: Kay Whitehead (Flinders University)

### **Introduction**

In keeping with the Gender Standing Working Group and ISCHE conference theme, our panel aims to contribute to transnational and feminist history by focusing on single women educators in a range of countries.

The study of ways in which past lives and events have been shaped by processes and relationships that have transcended the borders of nation states. Transnational history seeks to understand ideas, things, people and practices which have crossed national boundaries.

Clavin (2005, 425) notes that transnationalism includes non-state actors and 'interactions across state boundaries that were not directly controlled by the central policy organs of government'. Struck, Ferris and Revel (2011, 574) add that transnational perspectives 'stress ... the entanglement and mutual influence of state, societies and cultures'. Transnational approaches also highlight the adaption and modification of ideas and institutions in different contexts.

In recent feminist research on single women, Reynolds (2008, 51) demonstrates that singleness for contemporary women is deemed to be 'both deeply problematic and at the same time full of rewards and potential'. Singleness is sometimes associated with personal deficit and/or social exclusion, and equally seen in terms of independence and choice, self-development and achievement. However, Reynolds concedes that singleness varies over time and in different cultural and geographic contexts.

Our panel applies the lens of gender in conjunction with marital status to explore single women educators' lives and work over time in different countries and institutional contexts. Deirdre Raftery and Elizabeth Smyth draw on their extensive research into women religious in Ireland and Canada. Raftery highlights the diversity among Irish teaching Sisters who worked in many countries. Smyth focuses on Canadian women religious as academics

who created women's colleges within universities. Diana Vidal and Kay Whitehead concentrate on secular women educators in government school systems in Brazil and British colonies in Africa. Vidal analyses a group of seventeen primary teachers who disseminated ideas about the New Education in Brazil following their travels to the United States. Whitehead investigates British Women Education Officers' work in Nigeria, Ghana and Uganda. Together, the papers range in time from the mid-nineteenth century to the mid-twentieth century and thus encapsulate the dynamic nature of singleness for women educators historically. They also highlight women educators' agency in negotiating the social expectations of particular places and institutions such as the Catholic Church and state education departments. Finally and collectively, our papers identify transnational commonalities and differences in the meanings of singleness for women educators.

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### 35599 *Between "spinster" and "shiny cowbird": women teachers in the 1920s in Brazil*

**Diana Gonçalves Vidal** (University of São Paulo)

### Abstract

In 1927, Antonio Ferreira de Almeida Jr, a well-known Brazilian educator, in his speech at the Graduation ceremony, at Normal School in São Paulo, advised the students against the "shiny cowbird". He was not referring to the actual bird, but to a kind of man who chooses to marry women teachers to live on their salaries. In his speech, he quoted some women teachers: - "I would rather marry, says the first one, than be a spinster, but I will avoid the shiny cowbirds"; - "If I marry, says the second one, I will avoid the shiny cowbirds. If I remain a spinster, I am afraid I will be bitter, gossipmonger and stingy"; - "Be careful with the parasites! says the third one. Nowadays, love and cottage are not enough. I will marry for love, but a prudent love, with a man capable of earning his life".

In these quotations, we can find the dilemma of being women teacher at the elementary school the time. It represented a respectful profession to women. They earned the same salary as men teachers, which made their position very attractive. In this sense, being a woman teacher could either be conceived as an obstacle to a faithful marriage and potentially a path to the destiny of becoming a "bitter, gossipmonger and stingy" spinster; or a way out of the social conventions and freedom to exercise other manners of living.

This dilemma, notwithstanding, was not confined to the individual sphere. Also in 1927, at the First National Conference of Education, Nestor Lima, Secretary of Education in Rio Grande do Norte, presented the thesis on the pedagogical celibacy for women teachers. The debate shed light on the conceptions of the teaching profession and the role of women in Brazilian society, particularly regarding to the incompatibilities between domestic and public spaces. In fact, not only in the teaching profession, well successful women were single, widow or separated. According to Susan Besse (1983), it was also true to lawyers, as "Myrthes de Campos and to the feminist leader, administrator and politician Bertha Lutz, as well as women from the petit bourgeoisie as Lola Delgado who chose work as a saleswoman over marriage".

Moreover, remaining single or temporally postpone the marriage could accommodate projects of continued training and/or progress in the career. It was the case of some women who, at the time, were confronted with the opportunity of traveling abroad to get in touch with pedagogical innovations in ideas and practices and assume leadership in the educational field.

For this presentation, besides developing furthermore this scenario, I will concentrate the analyses on a group of seventeen women teachers, never married, which went to the US between 1929 and 1935 (Cardoso, 2015). They played an important role in the dissemination of the New Education in Brazil, rejecting both the marriage with a shiny cowbird and the prejudices associated to the spinsters.

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**Keywords:** transnational history of education, government schools, single women teachers, elementary schools

### 37129 *Brides of Christ in Academic Robes: Canadian Women religious as Professors 1885-1930*

**Elizabeth Smyth** (University of Toronto)

#### **Abstract**

In the late nineteenth century, as Canadian higher education opened its doors to women, women religious (the umbrella term for women in the Roman Catholic and Anglican traditions who, under the vows of poverty, chastity, obedience - and sometimes, teaching - lived their lives as nuns and sisters) joined their lay sisters in carving out for themselves, their pupils and their supporters, spaces and places in the emerging tertiary sector. Visionary and highly dedicated women strategically positioned themselves and their religious orders by leveraging their privilege within the Catholic Church to create new institutions for women. Sometimes they did so in collaboration with other orders; at other times, they competed directly with each other. Sometimes, they did so with the support of their male clerical superiors; at others times they acted in direct opposition to them. This paper investigates the early experience of Roman Canadian women religious as academics by focusing on three Ontario congregations of women religious: the Sisters of St Joseph of Toronto, the Institute of the Blessed Virgin Mary (The Loretto Sisters) and the Ursulines on the Chatham Union (the Ursulines) as they created Catholic women's colleges within larger secular, non-denominational and state-sponsored (public) universities. The paper argues that the complex experience of these women educators – a group with whom the field has scarcely engaged – has much to contribute to our understanding of spaces and places in education. These Sister-Professors occupied multiple real and symbolic spaces and places as educators for and in the religious, private and public spheres.

Probing sources drawn from private congregational archives, oral history projects and the public record, this paper begins by analyzing how the structures of religious life enabled the creation of space for Sister-Professor. It then traces how orders were able to create new educational places for women religious, exploring how teaching sisters became Sister-Professors. Specifically, it examines how the orders went about creating three women's colleges – St Joseph's College and Loretto College, both at the University of Toronto (located in Toronto) and Brescia College at the University of Western Ontario (located in London, some 200 km from Toronto). It examines the dynamic tensions between these new spaces and historic places as Sister-Professors both maintained and extended the multiple domains they occupied: as women religious; as women academics and as women members of a patriarchal church that denied them entry to the professional caste because of their sex. The paper highlights how Sister-Professors who served as academic administrators and teaching faculty created new understandings of both academic and religious life for themselves and their lay colleagues as they extended the actual and symbolic cloisters of their private lives into the public classrooms and enabled their Roman Catholic women's colleges to exercise both nondenominational and interdenominational power. The paper concludes by assessing the local, national, and transnational significance of this cohort of women teachers and identifying directions for future research.

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**Keywords:** women religious, higher education

69208 *Freedom forged in the crucible of chastity: transnational perspectives on women who became teaching Sisters, 1830-1960*

Deirdre Raftery (University College Dublin)

**Abstract**

Girls and women who chose to become teaching Sisters made a series of commitments that changed their lives. They took religious vows of chastity, poverty and obedience. Further, some orders had a fourth vow that articulated the particular purpose of the order. The Religious of the Sacred Heart (RSCJs), founded in France 1800, had a fourth vow to educate girls. The Presentation Sisters (PBVMs), founded in Ireland in 1775, were committed to the education of the poor. Other orders examined in this paper, such as the Loretos (IBVMs), the Sisters of St Louis (SSLs) and the Infant Jesus Sisters (IJS), provided education to both wealthy and poor girls around the globe, and used the income from their pension, or fee-charging, schools to support their poor schools (Raftery: 2012; 2013; 2015; Kilroy: 2000; 2012).

This paper examines women's motivations to commit themselves to chaste and obedient lives, in convents devoted to female education, and extends from the research of scholars including Hoy (1995), Peckham Magray (1998), O'Donoghue (2004), Hellinckx et al (2009), Raftery (2012; 2013; 2015), and McGuinness (2015). Through an examination of sources, the paper challenges popular perceptions that all nuns were virgins, who were protected from public life. Research into congregational archives reveals that there were many widows who became nuns, some of whom were mothers. Some of them left their children to be raised by others, so that they could become nuns and devote themselves to education. There were also cases of married women having their marriage annulled in order to enter a convent (Raftery: 2013; Raftery, Delaney and Bennett: 2018).

This paper teases out some of the complexities of convent life for women, examining ways in which it offered them the space to develop as educators, while also circumscribing their personal lives. Women's motives to exchange certain freedoms in order to take religious vows are explored. It will be seen that the convent enclosure, and the restrictions imposed by vows, ironically gave many women the freedom to pursue professional lives as teachers. The paper makes use of archival sources, and also draws on oral histories, in order to give a voice to Sister teachers who worked in India, Europe, Australia, Malaysia and North America.

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**Keywords:** women teachers, convent schools, nuns; freedom, chastity, transnationalism



73153 *'Unprecedented opportunities' for British Women Education officers in the African colonies?*  
**Kay Whitehead** (Flinders University)

**Abstract**

This paper focuses on British Women Education Officers' lives and work in African colonies such as Nigeria, Ghana and Uganda in the mid-twentieth century. From the end of World War Two, British women teachers were recruited by the Colonial Education Service in unprecedented numbers because education was deemed a priority in preparations for independence. Applicants were required to be suitably qualified, preferably experienced in teaching and/or administration, and aged between twenty-five and forty. They were also required to be single women. The marriage bar to women teachers' employment in England and Wales had been removed from the legislation in 1944, but it remained firmly in place in the Colonial Education Service in the 1950s and 1960s.

Thus far, research into Women Education Officers has explored their work as progressive educators and highlighted their perspectives of the lands and peoples in colonial contexts (Whitehead 2018). Callaway (1987) has investigated the gendered nature of the Colonial Service in Northern Nigeria but there is no research that focuses on the ways in which Women Education Officers as single (never married) women constructed their lives and work.

This paper is based on reflections by Women Education officers of their work in the African colonies from the 1940s to the 1970s. These reminiscences were collected as part of the Oxford Records Development Project in the 1980s. Participants also donated correspondence, reports, pamphlets and photos of their lives and work, making a rich archive which is located at Oxford University.

The paper examines women teachers' reasons for relocating to the African colonies, their daily work in government schools and training colleges, their relationships within the highly bureaucratic and patriarchal Colonial Education Service and their social lives as well. While Woman Education Officer Molly Saunders claimed that there were 'unprecedented opportunities for men and women to serve in what were then the "colonial territories",' the situation for single women was more complex, requiring deft negotiation of 'singleness'. Indeed, as another Woman Education Officer pointed out, all of these educators 'were spinsters and required to be'. And in this era, the appellation 'spinster' was highly problematic.

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**Keywords:** single women, transnationalism

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**PRP-81541 MULTILINGUAL PANEL. CURRICULAR REFORMS IN DEMOCRATIC TIMES: CIRCULATION OF IDEAS, PEOPLE AND AGENCIES FOR THE CONFIGURATION OF NETWORKS OF INTERNATIONAL ACTIONS (1950 -1970)**

Convenor: Halferd Carlos Ribeiro Junior (Federal University of Fronteira Sul)

**Introduction**

At present times, discussions of the relationship between the economy and the social function of the school to meet market interests go beyond the limits of governments and states. PISA, an international student assessment that prioritizes aspects of mother tongue, mathematics and science, implemented by the Organization for Economic Cooperation and Development (OECD), has been a reference for triggering curricular reforms and the creation of national curricula, in which the exam itself is rhetorically used to judge conservative positions in educational reforms whose agenda is the restoration of the instructive function of the school, to the detriment of its alleged formative action. In these processes, there is the detriment of the arts and humanities in curricula favoring the disqualification of a citizenship focused on political and social participation (Santomé, 2017). Such dynamic strengthens the theorists argumentation who assert that national school curricula are constructed in dialogue with international demands and debates and that their constructions and articulations should be investigated with a disciplinary emphasis (Goodson, 2013; Popkewitz, 1997). In this way, we present the

problematic that sustains the panel's reflections: what were the networks and connections between the debates promoted by UNESCO and other international agencies in the years 1950 to 1970 and the curricular reforms that had as theme the organization of curricula after the Second World War? How did such ideals and what they possessed of singular circulate in every place that actions were discussed? In view of this dynamic, our objective is to present the results of research that had as an analytical focus curricular reforms for the construction and/or consolidation of democratic and undemocratic societies, resulting from the international conferences promoted by UNESCO in the 1950s. These actions proposed the massification of literacy, the revision of the teaching of history and sciences and argued in relation to a culture of peace and disarmament, arising from World War II, inserted in the political culture nascent of the Cold War. Based on the theoretical references for a historical socio-cultural analysis of the curriculum, and in a varied set of documents composed of reports from UNESCO conferences, travel reports for participation in international seminars, national reform legislation, textbooks and pedagogic books, we will discuss the curricular reforms which occurred in Brazil, Portugal and Uruguay, which focused on the organization of curricula in the considered period.

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### **23679 *Influencia de las agencias internacionales en la Reforma del Plan de Enseñanza Secundaria de 1963 en el Uruguay***

**Antonio Romano** (Universidad de la República)

### **Abstract**

El relato que los actores educativos han construido ubica al plan 1963 como uno de los hitos del pensamiento pedagógico nacional. Si el programa para las escuelas rurales de 1949 y el programa para escuelas urbanas de 1955 fueron concebidos como los “planes elaborados por los maestros”, para los profesores esto recién pudo acontecer en la enseñanza secundaria con el plan piloto de 1963, en la medida que las Asambleas de Profesores establecidas por el Estatuto del Profesor, tuvieron una participación activa en su confección. Las reconstrucciones desde la historia de la educación suelen recuperar esta perspectiva cuando se caracteriza a esta reforma. Sin embargo, cuando se avanza en el análisis de la publicación del libro que recoge la fundamentación y el proyecto de “Reforma y plan de estudios, 1963”, se puede identificar en la bibliografía tres tipos de materiales diferentes: a) documentos producidos por la Asamblea de Profesores, de la Asociación de Profesores de Enseñanza Secundaria y Preparatoria del Uruguay y del Comité Nacional de Educadores; b) libros de profesores y autoridades de la enseñanza secundaria; c) documentos de la UNESCO y publicaciones de la Unión Panamericana. En esta ponencia proponemos realizar una lectura de la reforma de enseñanza secundaria, tratando de identificar la influencia que las agencias internacionales como UNESCO y la Unión Panamericana en el proyecto de reforma. Esto permitiría poner en sintonía este trabajo con las investigaciones que se vienen realizando sobre la incorporación de la escala internacional para pensar la historia de la educación en la región (Batista, Beech 2005).

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**Keywords:** reforma, enseñanza secundaria, agencias internacionales

### Abstract

This paper aims to discuss how the education reforms carried out in Portugal were influenced by the studies of international organizations, such as OECD and UNESCO, during both the last fourteen years of the Estado Novo authoritarian regime and the early years of the Carnation Revolution (1974-1976).

The intended approach to the organization, development and assessment of the Portuguese national education system is grounded in OECD (1965, 1968) and UNESCO (1955-1972, 1982) publications, on one hand, and in the education policies and debates undertaken (the increase of compulsory schooling to six years in 1964, the gender co-education in 1968, the defascization of curricula in 1974, the curriculum unification in the lower secondary education in 1975, the extension of the secondary education schooling to a 12th grade in 1976, among others reforms) at the national level (see Fernandes, 1967, 1977, 1988, 1999; Grácio, 1973, 1975, 1981, 1983, 1995-1996; Godinho, 1974, 1975, 1981), on the other.

The research outcomes were conducted by blended methods: qualitative methodologies (documental and content analysis) and quantitative methodologies (databases, statistical indicators). The study will be methodologically guided by a socio-historical approach in order to frame the international analysis of the Portuguese education system, with regard to its political goals and results, in the analysed period (see Monteiro, 1978; Stoer, 1986; Silva & Tamen, 1980; Correia, 1998; Teodoro, 1999). The paper is rooted in theoretical settings that have sought to build an intersection between comparative education and history of education. This socio-historical approach has sought to restructure the long-established tradition of comparison in order to provide it with a deeper historical density. Strongly influenced by certain currents of history of science and the sociology of knowledge, the authors of this approach seek new forms of scientific rationality, based not merely on the relationship between observable facts, but rather between systems of relations among them (see Nóvoa, 1995, 2002; Paulston, 1999; Stoer, 2001; Teodoro, 2001; CNE, 2010; Caruso, 2014).

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**Keywords:** Portugal, Estado Novo, carnation revolution, reforms, OECD, UNESCO

### 57217 *Educating for Democracy: The Teaching of History in Brazil and the 1950s' UNESCO Conferences*

**Halford Carlos Ribeiro Junior** (Federal University of Fronteira Sul)

#### **Abstract**

The Capanema Reform reorganized the Brazilian secondary education system in 1942, approved in the authoritarian dynamics of the New State (1943-1945), with the main objectives of forming the ruling elite and the patriotic feeling, in dialogue with the debates about the Brazilian identity of the period, Catholicism, and the yearnings and demands of World War II (Schwartzman, 2000). With the end of the war and the New State in 1945, in the following year, the debates and actions for the restructuring of democracy began in Brazil. From the international point of view, the creation of UNESCO established a set of challenges for the construction of barriers and the development of cultural policies in order to avoid another catastrophe for humanity. In the face of this dynamic, the school was considered the privileged place for analyzes and proposals of projects aimed at building a culture of peace. In 1951, a curricular reform in history teaching took place, as a result of the Bill no. 9 of 1949, and UNESCO promoted a series of international conferences in the 1950s. Thus, the purpose of this communication is to present the results of research on the transformations of conceptions occurred in the teaching of history in Brazil and the dialogues established with the debates promoted by UNESCO. The research had as documentary corpus the proceeding and the Brazilian legislation for the teaching of history and the reports of the UNESCO conferences, analyzed in the light of a socio-cultural history of the curriculum (Goodson, 2013; Popkewitz, 1997). We point out as results that the Congregation of the Pedro II School played a prominent role in the 1951 reform, defining the methodological foundations for teaching practice, in the case of teaching history propagating the principles of: didactic unit, from local to global, the problems of the present to think the past, the use of different languages and documents for didactic purposes, the teaching proposal based on historical criticism, so that the students would be able to position themselves in the face of the problems of the world aiming at social justice and equality, as well as highlighting the study of the history of America in the academic period of the second junior year, which included aspects of the history of Brazil; which denotes a concern in the construction of a teaching proposal for democracy and the position of Brazil in the post-war dynamics, looking at the history of America as part of its history and dedicating itself more diligently to its dissemination among their citizens.

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**Keywords:** curricular reforms, democracy, teaching, political culture

### 85253 *De los planes y programas a los currículos: la tecnología educativa y los contornos de la democratización de la escuela latino-americana*

**Maria do Carmo Martins** (State University of Campinas)

#### **Abstract**

A partir de 1950 los programas y los planes de enseñanza pasaron a ocupar un lugar central en la agenda política de las naciones latino americanas, debido a una nueva atención depositada en las reformas educativas después

de la segunda guerra mundial. Tal atención, acompañada de las discusiones sobre la expansión de la escolarización y, de una redefinición de las funciones de la escuela en la vida infantil y juvenil, como lo señala Lourenço Filho (1957) en “Los programas de enseñanza primaria em América Latina”, estaban siendo llevadas a cabo por organismos internacionales y por los gobiernos locales desde el año 1949 y cuestionaba, si tales planes de estudios atendían o contemplaban las necesidades de esos países en los aspectos relativos al desarrollo económico y social en el período. A su vez, Paulo de Almeida Campos, destaca en su informe sobre el Seminario Regional relacionado con los Planes y Programas en la Escuela Primaria, promovido en 1956 por la Unesco y la OEA y llevado a cabo en el Perú, que el documento firmado por Lourenço Filho en versión preliminar, fue utilizado para subsidiar la organización del seminario. Describiendo, minuciosamente aspectos del mencionado seminario, afirma que los términos “planes” y “programas” fueran asumidos como sinónimos; cómo deberían ser planificados, cuáles los problemas de implementación o, cuáles deberían ser el conjunto de acciones para la materialización de los planes y programas; la creación de órganos específicos en cada localidad, enfocados al diseño, planeación y evaluación de los planes de enseñanza. El incentivo a la formación continua de los profesores y dirigentes sobre estos planes y programas y la continuidad de su discusión en seminarios internacionales estaba previstos. La análisis de los informes y conferencias como las citadas, buscaban significar los elementos que pasaron a constituirse en los discursos curriculares en el conjunto de los documentos internacionales y cómo tales discursos están insertos en un sistema de raciocinio (Popkewitz, 1997, 2010). Tal sistema ofrece contornos a la democratización de la enseñanza, en la perspectiva de la construcción de una escolarización y su tecnología, tornando el currículo un elemento “natural”, inherente a cualquier proceso de modificación de la educación en los espacios nacionales y/o internacionales.

Las fuentes utilizadas están relacionadas con los informes de la Unesco y publicaciones como la ‘Revista Brasileira de Estudos Pedagógicos’ (Br). Se inscribe en el proyecto “Reformas educativas en tiempos democráticos: la alquimia curricular y la fabricación de los profesores”, buscando comprender las reformas como constituyentes a los procesos de regulación social, cuya producción de regímenes de verdad y sus efectos de poder requieren análisis histórica desde la perspectiva sociocultural.

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**Keywords:** democratización de la educación, historia del curriculum, reformas educativas

#### **PRP-55123 MULTILINGUAL PANEL. THE IMPACT OF ECONOMIC DEVELOPMENT ON CURRICULAR CHANGES IN THE LATER YEARS OF THE FRANCO DICTATORSHIP AND THE DEMOCRATIC TRANSITION IN SPAIN. THEIR REPRESENTATION IN SCHOOL TEXTBOOKS**

Convenor: Gabriela Ossenbach Sauter (Universidad Nacional de Educación a Distancia)

#### **Introduction**

The papers given by this panel form part of the research project titled "Economy, patriotism and citizenship: the economic dimension of political socialization in Spanish school textbooks during the late years of the dictatorship and the democratic transition" in which researchers from the universities of La Laguna, Sevilla and the Madrid UNED (National University of Open Education) are involved (Project EDU2016-78143-R, underwritten by the Ministry of the Economy and Competitiveness of Spain).

The main objective of this research project is to analyze the way in which contents concerning the economy – not only as components of the political socialization project, but as elements constituting a new national identity – were transmitted in Spanish primary schools. The period being studied stretches from the implementation of the Plan for Economic Stabilization of 1959, which marked the beginning of a progressive and peculiar development that would characterize the later years of the regime, to the end of the 1980s, when Spain was incorporated into the European Economic Community (1986). We will examine the changes in the way that relationships involving the economy, labor and consumerism were presented in school curricula during this time

and how they were represented in school textbooks. This will afford us a close look at just what kind of “economic conscientiousness” was being created among Spaniards in the crucial stage of their lives corresponding to their school years.

The panel’s articles deal with different aspects of the curricular contents given in primary school that were affected by the economic changes taking place at the time, from the way that women’s professional options were represented to the manner in which the textbooks portrayed the impact of economic development and socio-political transformations on cities (new architectural structures, the process of urbanization and urban growth, the reception of tourists, etc.). We will also analyze the way in which the changes in the State’s interventionist role during the time was conveyed in school books, along with the gradual incorporation of environmental subjects in the school curriculum.

*17196 Tourism imagery as an instrument of political socialization in textbooks of the late Franco Dictatorship and the Spanish Transition to Democracy*

**M. Yovana Hernández Laina** (Universidad Nacional de Educación a Distancia)

**Abstract**

[Paper to be presented in Spanish] This paper deals with the analysis of tourism imagery conceptualized as a shared mental representation, transmitted by the curriculum, reading books and Social Sciences textbooks from the late Franco Dictatorship and the Spanish Transition to Democracy. The theoretical approach of this work is based on the premise that the economic factor, conceived as “economic culture”, is part of the process of political socialization.

This research employs critical discourse analysis (CDA) to analyze a selected sample of textbooks for the age group between 11 and 14 years with economic content related to tourism. It also combines the analysis of the school curriculum of the 1960’s and the General Education Law of 1970. The selection of the sources has been based on different criteria such as content related to economic processes linked to tourism, as well as to political aspects of the process of change from a dictatorship to a democracy. The criteria of representativeness of the sources for this research have been defined considering the relevance of the authorship or the editorial team, the prestige of the publisher and the number of editions and reprints of the textbooks.

The economic liberalization initiated by the Franco regime after the implementation of the 1959 Economic Stabilization Plan facilitated the massive arrival of foreign tourism that brought about economic benefits for the development of the country, and a powerful impact on a society deeply closed and based on a rigid Catholic doctrine. Such impact was so powerful that the regime would use tourism and its economic returns as a factor of political socialization and as a means for legitimizing its economic policy. The curriculum and textbooks disseminated the “official” knowledge, but at the same time, they transmitted dominant attitudes and values in each historical moment, integrated in the identified school economic cultures.

Later, in the stage of political transition to democracy, the tourism phenomenon gained a fundamental role in Spanish society, accelerating the change in gender values, family relations and favoring the creation of a socio-cultural dynamic that questioned the authoritarian model of the regime and its traditional morality. But the economic factor that constituted an essential constituent of tourism and that was a determinant force in the economic transformation of the country must not be forgotten.

The research illustrates how tourism gradually acquired an increasingly economist dimension in the manuals, presenting the sector as a purely economic interest factor within the production system. It acquired special prominence and denoting ideological positions based on certain values that were transmitted through discourse in textbooks. These values, attitudes and discourse elements are perceived increasingly linked to the process of political socialization of students.

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**Keywords:** school textbooks, tourism, political socialization, (school) economic culture

## *22382 The emergence of «Environmental education» as a curricular subject in Spain. Economic, normative and textual references from the period of the democratic transition*

**Manuel Ferraz-Lorenzo** (Universidad de La Laguna)

### **Abstract**

This paper aims to analyze the concept of "Environmental education", as an international topic and as an academic subject, during the final years of the Francoist dictatorship and the period of the democratic transition in Spain. For this purpose we have analyzed school textbooks from the Social Sciences used by students from ages 11 to 13, who in the Spanish system – in accordance with the General Education Law of 1970 – were studying the 6th, 7th and 8th courses of EGB (Basic General Education). With regard to the particular case of education dealing with the environment and with other subjects related to civic and social instruction, the first published regulations date from an order issued by the education ministry on 29 November 1976. This order established for the 1976-77 course, albeit experimentally, new contents in the pedagogical orientation of social studies for the second stage of the EGB.

For the 8th course, content was incorporated about issues such as "the conservation of nature as the responsibility of all", "humans as agents of degradation", "the defense of the individual in the face of the manipulation of spiritual, material and socio-political values", etc. The new material makes numerous references to economic activities and to the prevailing productive model. Another ministerial order from 30 June 1977 served to restructure the pedagogical orientations of the subjects that had been approved in the ministry's orders of 2 December 1970 and 6 August 1971. From this point on, students were required to learn about the social reality of the present and future world and about social interactions and relationships. This was to be achieved by studying events and situations – of a historical, geographical, social, economic, political and anthropological-cultural nature – that affected members of society as a whole "and incorporating from the very first stages of education aspects relating to health, consumption, road safety, the environment, social and natural experiences, civic formation and regional features together with their socio-cultural particularities". To accomplish this, the ministry chose to prolong for the 1977-78 school year the order mentioned above from 29 November 1976 by issuing a similar order on 30 June 1977.

These guidelines were followed up by another ministerial order from October 1978 concerning the contents and pedagogical orientations of social subjects for the second stage of EGB. These included references to education on social coexistence and pedagogical points concerning civics and ethics instruction and civic-social educational programs "that represented the aspirations of a society undergoing a process of democratization". All of these guidelines and concepts found their way into the textbooks put out by different publishers that we have used in our research for this presentation.

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**Keywords:** Spain, environmental education, democratic transition, school textbooks

## 42212 *School textbooks: spaces for the construction of a female economic identity. An overview of their study in the Spanish democracy (1975-2018)*

**Virginia Guichot-Reina** (Universidad de Sevilla)

### Abstract

[Paper to be presented in Spanish] School textbooks can be seen as spaces or settings where students may reflect and achieve a personal and human growth that will facilitate their active integration in society. As Simón has noted (2000), spaces play an important role in conditioning human relationships; while they can confer traits and features upon us, they can also deny, silence or ignore them. In either case, they constitute a fundamental element in the construction of our personal and social identity. If we understand “identity” in a broad sense, as a sum of the cultural attributes that serve as a person’s source of meaning and experience (Castells, 1999), then it is vital to determine how this concept is configured within the realm of the so-called socializing agents and, particularly, how it is conveyed in that crucial element of our school years that is the textbook. We should remember that a textbook is a mechanism of power as much as it is an instrument for the transmission of knowledge. The choice of contents always reflects certain criteria and points of view with regard to our social universe and to what is deemed “legitimate knowledge”. School textbooks are a representation of the world that writes them and of the culture that appropriates them (Escolano, 2001). And in a patriarchal culture such as ours, they show us a code of myriad social symbols imbued with sexist ideology.

Our study seeks to discover what kind of economic identity – in the professional realm – was assigned to women in these textbooks. We shall do this by examining the verbal and non-verbal contents received by girls in primary schools from Spanish Language and Social Science textbooks dealing with the world of work and professions, comparing the period of the Spanish democratic transition (1975-1982) to more current times (2006-2017). Because we are aware that individuals assimilate and process information differently in accordance with their own character and experience, we have steered away from trying to establish causal relationships or reaching simplistic conclusions.

We used a mixed methodology, with qualitative and quantitative analyses, applied to a sample of 14 textbooks from fifth grade (age 10) of primary education written by the major national publishers in Spain. One of the main conclusions to emerge is that there are few women who are paid for their work and very few professions in which they appear. While young boys are shown a broad range of professional opportunities and possibilities and therefore many references from which to choose their professional future, girls have few models to identify with and relate to.

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**Keywords:** economy, women, school textbooks, spanish democracy

*42560 Mental Mapping of Urban Places and Spaces in Spanish Primary Education. How Textbooks from the late Franco Dictatorship and the Transition to Democracy (1970-1982) portray the Impact of Economic Development in Cities during the 1960s*

**Kira Mahamud Angulo** (Universidad Nacional de Educación a Distancia), **Cecilia Milito Barone** (Universidad Nacional de Educación a Distancia)

**Abstract**

Drawing upon the theoretical approaches that have enhanced the conceptualization of the social production of space (Lefebvre), this paper seeks to examine how the city was (re)presented in Social Science textbooks from the last years of the Franco regime (1970-1975) and the transition to democracy in Spain (1975-1982). The main objective is to analyse how the impact of the economic development in the 60s –known as desarrollismo, on cities in Spain, is portrayed and described in textbooks from the following decade, during the transitional path to a democratic political system. Hence, the investigation focuses on assembling the mental mapping of new architectonical structures derived from the activation of the economy (based on economic liberalization), the process of urbanization (rampant urban growth), and the reception of tourists, reflected by the reconfiguration of the cities through new places and spaces.

The theory underlying the study is based on how the social and symbolic construction of places and spaces determines its perception, forging a physical landscape which constitutes a social and economic action framework. Furthermore, the concept of places of power and authority and Bourdieu's concept of social place are included in the analysis. The depiction of places and spaces in textbooks during those years of sociopolitical transformation contributed to create the cognitive mental mapping of the new spatial urban imaginary in democracy.

To what extent are those places and spaces explained as specific social constructions conditioned by the historical (political and economic) context? Are there differences between buildings shown in textbooks from the two political periods? As the economy recuperated and rural emigration exploded, new buildings were created to respond to all new demands, with financial locations such as hotels, department stores and banks, and social structures such as slums and households within urgent urban plans (ACTUR, PAI). Do these places gain visibility over political ones?

More specifically, the objectives are:

1. To rescue all images of places and spaces from Social Science textbooks with the purpose of detecting and quantifying which of them are reproduced visually.
2. To classify the displayed structures into different domains:
  - a) Economic
  - b) Educational/Cultural
  - c) Historical
  - d) Political
  - e) Religious
3. To study the way these places and spaces are named, described, portrayed and contextualised, analysing which buildings constitute symbolic places and spaces of economic power and authority and if this feature is explicitly –positively or critically– explained (with regard to its origin and its consequences).

The sample of Social Science textbooks have been selected from the last grades of Primary Education –following the 1970 Education Act (11-13 year-old students)–, and published by the three main publishing houses. An account of these textbooks’ depiction of places and spaces, through images and language (using Critical Analysis Discourse), which emanated from the *desarrollismo* contributes to the history of education in its effort to apply new approaches and objects of study in the review of time periods already studied, as well as contributing to transdisciplinarity with a fusion of urban, economic and historical-educational studies.

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**Keywords:** Spain, textbooks, cities, economy

*76585 The economic conception of the State in Social Science textbooks during the Democratic Transition in Spain: notes for research on the subject*

**Mariano González-Delgado** (Universidad de La Laguna), **Cristian Machado-Trujillo** (Universidad de La Laguna)

### Abstract

The goal of this article is to analyze the concept of the State that school textbooks published during the transition and the first years of democracy used for the purpose of socializing students in the final three courses of primary education. Upon close examination of the concept and a thorough analysis of the textbooks – their explanations, manifestations, examples and debates – we discover a reality that is far more complex than that suggested by previous research on school textbooks, Francoism and the Transition to Democracy. The concept of State

reflected in the textbooks written during the transition is closely aligned with protectionist ideas that seek to create a realm of social cohesion in a functionalist style. These ideas waned during the first years of the democracy, gravitating towards a less protectionist vision. For our research we have focused on an analysis of the Social Science textbooks used in the 6th, 7th and 8th courses of EGB published by Spain's major publishers during the period: Santillana, Anaya and Bruño. School textbooks are a rich, complex source and in this case they have provided us with a view into the changes that took place in the curricular material of a concrete historical time. They ultimately serve as manifestations of social, cultural, political economic and even conceptual phenomena. The concept of the State dealt with in school textbooks from the transition is based on a very specific vision of state intervention in the public realm and the work space. The State was in charge of creating social solidarity as a way of preventing social marginalization and inequality. Mentions of Karl Marx, of policies of redistribution, social security, alienation and unemployment are a constant. However, during the first years of democracy this vision began to change, gradually giving way to a perspective more aligned with aspects borrowed from the neoliberal model.

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**Keywords:** school textbooks, transition, state, curriculum

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## **PRP-71952 SYMPOSIUM. OCCUPATION OF THE PUBLIC SPACE: GIRLS AND YOUNG WOMEN IN EUROPE AFTER 1945**

### **PANEL 1**

Convenor: Ulrike Mietzner (Technische Universität Dortmund)

Discussant: Sarah Van Ruyskensvelde (University of Leuven)

### **Introduction**

Public spaces make people visible and being visible provokes a certain way of presenting oneself.

At the beginning of the twentieth century young women, in particular, step into public space. They enter the work places and the public places of learning but also urban spaces of leisure; the cinemas, cafés, dance halls, or parks and squares. Some of these places are declared to be dangerous and unsuitable for girls and young women. And some of these public spaces are still frequented by young males more than by young women. Historically it seems to be the widespread opinion that young women belong to a secure female sphere. But at the same time the public sphere opened up to all groups. New jobs offered young women money before and after 1914/1918. They arrived in the big industrial areas and did not spend the spare time at home. And after world war II in the revitalizing industrialization women's labour was needed again and women stayed in the public sphere (McDowell 2013).

Under public sphere we understand work areas and public pedagogical institutions as well as public squares and parks. Public and private boundaries become blurred in urban places.

We will integrate five examples of female occupation of the space: Nicole Nunkesser presents an example of young women in London in 50es. Whereas the teddy boys are well known in historical research the young women - the teddy girls still are a desideratum. This presentation will focus on photographs as a source.

Katarzyna Stańczak-Wislicz and Iveta Kestere will concentrate on work as a sphere for women in the Soviet influenced part of Europe after 1945. Here we put the question whether women were forced into these positions or whether these – also - offered a space of freedom and independence.

Concentrating on a later phase and drawing on women's narratives, Kate Spencer-Bennett will ask what role the public library played in rhythming women's education and everyday lives.

Flavia Guerrini will concentrate on the constructions of the public sphere as a desired or endangering space in the field child and youth welfare. The analysis of written as well as oral sources will allow to reconstruct the perspectives of both the authorities as well as the of the concerned girls and young women.

Ulrike Mietzner will look at the widening and narrowing of the public space women in the GDR opposition could use and occupy and look into the relation of body and space.

These presentations will be discussed in a theoretical framework in which Ian Grosvenor presents the role of the public for socialisation and the role of body experience and performance that comes with visibility.

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*32672 Introduction: Space, the Body and the Urban: an historical and theoretical framework*

**Ian Grosvenor** (University of Birmingham)



## Abstract

This paper will introduce the symposium and outline the historical and theoretical framework in which we will discuss the five papers.

- 1) Historically - with industrialization and urbanization - girls and young women begin to be part of the urban public space all over Europe.
- 2) Being part of the public and performing in the public effects the body and the habitus.
- 3) The concepts of the public and the urban are changing with this »occupation of the space« by girls and young women. The concept of the public sphere is introduced to historical phenomena.
- 4) The public sphere and the urban space will be read as a pedagogical space.

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**Keywords:** space, the body and the urban.

*20095 Soviet female "tractor driver" movement and its representation in educational spaces of Poland and Latvia*

**Katarzyna Stańczak-Wiślicz** (Polish Academy of Sciences), **Iveta Kestere** (University of Latvia)

## Abstract

Communists were driven by the idea about complete homogenous society – without classes, ethnic and gender-related peculiarities. Thus, equality was introduced also in the professional career of a woman. The next important statement of Soviet Communist ideology was that everything must be productive in the Soviet society. Everything that can be measured and counted was highly evaluated. The extract economic utility was completely drawn out from Soviet people, especially from a Soviet woman: her work results, sports achievements and number of children determined productivity and it means – value – of a female body.

Although publicly equality of all occupations was declared, still list of jobs entrusted to a woman was limited and here mainly prevails jobs requiring less qualification. Message was clear – woman should employ her body, not her brain. In this context, communist propaganda diligently worked to attract young women to physical work. For case analysis we chose two countries where Soviet propaganda had to convince the local community of the correctness of their statements about productive role of a woman in society – Latvia and Poland. In our paper, we'll focus on three main research questions: 1) How women were 'productivated' under the Soviet dictatorship? 2) How girls were convinced to enter "male" jobs (simple and underpaid)? 3) What kind of training/education was offered for girls to enter "male" jobs?

We would like to show how educational system became an agent of creating new communist identity, how it faced the so-called traditional vision of girl's coming of age.

Our research sources are school textbooks published in the Soviet Union, texts from Soviet, Latvian and Polish women's and general interest magazines, propaganda declarations and official party-state documents. We will also refer to visual materials: posters and magazine covers.

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**Keywords:** girls, role model, tractor driver

### 50694 *The public sphere as desired or endangering space? Narratives about the occupation of public space in the field of youth welfare (1950-1980)*

**Flavia Guerrini** (University of Innsbruck), **Ulrich Leitner** (University of Innsbruck)

#### **Abstract**

From 1945 up to 1990 around 12.000 children and adolescents were referred to residential care homes in Tyrol and Vorarlberg (Austria). Concerning teenage girls their use and occupation of public space often was regarded as improper and unruly by the authorities and was one of the main reasons for their institutionalization. In child and youth welfare discourses public and especially urban space was constructed as a danger regarding the girls' morality. On the other hand for the girls themselves public space was linked to various dreams, imaginations and desired ways of life. On the basis of written and oral sources this paper seeks to examine the different meanings attributed to the occupation of public space within the field of child and youth welfare and especially in relation to (closed) residential care institutions.

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**Keywords:** child and youth welfare, urban space, spatial analysis, gender

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## **PRP-10875 SYMPOSIUM. EDUCATIONAL HISTORY AND THE CHALLENGES OF JUSTICE: CONTESTED SPACES AND THEIR LEGACIES**

### **PANEL 1**

Convenors: Matilda Keynes (Umeå University) and Beth Marsden (Latrobe University)

Discussant: Mette Buchardt (Aalborg University)

#### **Introdução**

This symposium is concerned with the intersection of educational spaces and places with the idea of justice including how it challenges educational histories, presents and futures. It examines the convergence of groups, individuals and ideas with the multiple and often unequal or exclusionary spaces of education in the past. At the same time, it engages with the contemporary expectations of retrospective justice exploring how such demands are directed towards educational places, take on educational agendas, and use educational language and ideas. The first panel interrogates how ideas about race, sexuality and (dis)ability created unequal, unjust and at times, violent spaces in institutions and in educational materials. Presenters in this panel examine the ways that educational systems have divided subjects through the construction of both abstract and concrete spaces. They

explore the ways that authorities and teachers have contributed to the development of discrete and damaging spaces within education systems, including both through their practices and materials, and by reinforcing policy directives and ideologies of the day.

The second panel addresses the contemporary challenges of persisting injustices, including the implication of educational spaces and ideas in creating or legitimating unjust conditions in the past and present. By focusing on recent and ongoing processes of truth and reconciliation in diverse contexts and their relationship to education, as well as the ways that the knowledge produced from such inquiries has been applied, the presenters critically interrogate the possibilities and promises of educational history as a tool of redress and oppression. They discuss different ways to approach critical understandings and histories of unequal educational systems and ideas and relate them to present problems and future-oriented agendas.

Presenters of this symposia draw on critical race and whiteness theories, queer theories, settler-colonial theories of space and mobility, and theories of temporality and memory. A wide range of methods have been employed including from the history of objects and knowledge, conceptual history, as well as archival and oral history methods.

This symposia seeks to problematise histories of education and schooling by focusing on the moments when education was directed, implicitly or explicitly, to constructing or legitimating ideas of otherness, creating spaces that excluded and marginalised. It foregrounds the persisting nature of these injustices, problematising educational history research as well as the relationship of the educational history researcher to their objects of study.

## 27422 *Historical Justice: From Courtroom to Classroom*

**Matilda Keynes** (Umeå University)

### **Abstract**

Since the mid-1980s, historical justice movements have gained global momentum and prominence as the focus on righting wrongs from the past has become a feature of contemporary politics. In this period, the dominant conception of historical justice has shifted from a legalist notion focused on retribution, to an idea of truth-as-justice which emphasises history and truth-telling as the primary means for civic rebuilding [Teitel 2014]. This has shifted historical justice agendas into the spaces of civil society [Karn 2015] and into the mandates of historians and educators. The paper traces the growing authority of educational ideas and methods in historical justice processes, arguing that the 'educationalisation' [Tröhler 2016] of historical justice can be understood partly as a legitimisation strategy. The process of redressing past wrongs provides an opportunity for moral regeneration in the face of perceived crises of national legitimacy [Barkan, 2008]. A shared concern with the national citizen and collective identity, makes education and history ideal partners for state-sponsored redress efforts oriented towards national regeneration [Keynes, forthcoming].

In addition, the paper asks; what does the transposition of historical justice agendas - particularly in Western nation-states - into educational mandates, contexts and language, signify? Drawing on Daniel Friedrich's [2014] theorization of historical consciousness as an element of Western modernity, I argue that state-sponsored historical justice processes in Western nation-states aim at reorienting citizens' historical consciousness. Therefore, the national citizen with an appropriate historical consciousness of regretful past episodes is positioned as the principal actor for legitimating the nation-state. This paper draws out these troubling paradoxes and contributes new understandings about the educational character of historical justice and its contemporary implications.

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**Keywords:** historical justice, educationalization, nation-building, citizenship, historical consciousness

### 16089 *Demanding Dialogue in an Unsettled Settler State: Implications for Education and Justice*

**Sophie Rudolph** (University of Melbourne)

#### **Abstract**

In May 2017 a convention of Aboriginal and Torres Strait Islander people released the Uluru Statement from the Heart which outlined demands for recognition and justice in Australia. The statement was declared from the heart, but it also goes to the heart of the challenge for justice: how do Aboriginal and Torres Strait Islander people gain justice in a land where they have never ceded sovereignty and where the people are now governed by settler colonial institutions? This paper turns to two significant historical periods in Australian history – 1967 and 1988 – to examine the ways in which Australian Indigenous peoples have made demands of the settler state and what this means for education and justice. Drawing on key public statements/policies put forward by Aboriginal people from each period, I highlight the educational and justice priorities (e.g. Bandler 1989, Australian Department of Education and Training 1989). I then assess these demands alongside the imperatives of the current national bipartisan policy of Closing the Gap in Indigenous Disadvantage to illuminate the oppressive logics of the settler state and the temporal disjuncture within such logics (see Wolfe 2006, Bevenage 2010). I argue that the settler state's blindness to racial injustices of the past/present seriously impede the possibilities for dialogue between Indigenous peoples and the state, and ultimately for justice for Indigenous peoples.

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**Keywords:** settler colonialism, race, dialogue, justice, indigenous Australia

### 12347 *'The test we've always failed': Curriculum, reconciliation, and histories of Indigenous education in Australia*

**Beth Marsden** (Latrobe University)

#### **Abstract**

Debates surrounding the tension and trauma of Australia's colonial past and the injustices of the dispossession and ongoing disadvantage of Indigenous people are often situated within the educational spaces of curriculum and classrooms. These debates are mainly centred around the Bringing Them Home Report of 1998, authored as part of the Truth and Reconciliation Commission into the removal of Aboriginal children from their families, known as the Stolen Generations. This report was based on an interrogation of the policies and practices of forcibly removing of Aboriginal children from their families and communities, including survivor and witness testimony. The report included 54 recommendations to support healing and reconciliation, including one that focused on 'school education' and the 'compulsory modules on the history and continuing effects of forcible removal.' A twenty-year review of the Report has articulated the need for greater attention to teacher education and the development of resources to affect the development of Stolen Generations curriculum. In the first part of this paper, I establish how the recommendations of the Bringing them Home Report have been adopted in the current iteration of the history curriculum. I consider how a focus on the Stolen Generations has been used as a political tool to control the development of history curriculum turning classrooms and history curriculum into contested spaces in the public discourses of Australia's relationship with its past. Against this framework of considering contemporary approaches to teaching the history of the Stolen Generations, I also pay attention to how systems of education and schooling in Australia have been spaces which

have, historically, influenced the disconnection of Indigenous children from their families, communities and culture. The Report identified schools and education as having played a role in the separation of children from their families, and the difficulty investigators found in discerning differences between coercion and choice of children moving for the purpose of school. In the second part of this paper, I question the history of Indigenous schooling in Australia, and the historical role of boarding schools and public schools alongside the policies of forcible child removal and assimilation. I question how schools, teachers and curriculum might negotiate the complexity of schools as sites of child removal as well as spaces in which the teaching of Stolen Generations histories has been identified as crucial to the process of reconciliation. I consider how the role of schools and schooling as tools of assimilation targeting children has been approached in comparable settler-colonial contexts and reflect on what lessons Australia might learn from the processes of truth-telling in history education.

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**Keywords:** reconciliation, indigenous, Australia, curriculum

## 70593 *How Dutch Teachers Construct Race in White Spaces of Education (1968-2017)*

**Maria Luce Sijpenhof** (University of Alcalá)

### Abstract

In the Netherlands, schools deal with high levels of racial isolation (Bakker, 2012) and whiteness informs these segregated educational spaces (white spaces), even when few white students are present. In these schooling contexts, the constant dismissal of race, denial of racism as a structural problem, the centering of whiteness, and Eurocentric discourse exacerbates racial inequalities (e.g. Weiner, 2015). This is embedded in the (hidden) curriculum (Leonardo, 2004), in teachers' instructions and classroom practices (Weiner, 2015; 2016), in teachers' expectations (Van den Bergh et al., 2010), and in the absence of critical knowledge on race (e.g. Uzueta & Lowery, 2008; Sijpenhof, forthcoming). Many teachers in the Netherlands, who are almost exclusively white (Van den Berg, Van Dijk & Grootsoolte, 2011), have grown up in white environments, in which they had minimal contact with individuals from other "racial" and cultural backgrounds. This reinforces their racial denial, feelings of racelessness (perceiving themselves as non-racial actors), considerations of whiteness as the norm, and permits them to avoid personal accountability for racism (Bonilla-Silva, 2006; Weiner, 2015; 2016). Also, teachers consistently make use of color-blind discourses (and have been doing so for decades) to make sense of race (Weiner, 2015; Sijpenhof, forthcoming). While scholars in the United States have long documented these problems in schooling (e.g. Lewis, 2003; Stoll, 2013), race in Dutch educational contexts remains largely unexamined. Some educational studies on the manifestations of prejudice on the basis of ethnicity have been completed (e.g. Van den Bergh, et al. 2010), but very few researchers have used critical frameworks to study structural racism and whiteness (e.g. Weiner, 2014; 2015; 2016). Also, in the field of history of education, work on whiteness is missing. There is no direct literature addressing the issue of white teachers' construction of race in white spaces of education in the past decades. With the intention to explore teachers' understandings of the ways in which their racial identities inform (and have informed) their interactions with students, I question: How do teachers, who have taught in the period between 1968-2017, understand their racial identities in spaces

where whiteness is centered? And, how do (former) students describe their experiences within white spaces of education? To answer these questions, I will use a critical approach. Different perspectives from the domains of critical race theory, critical whiteness studies, and racial identity are integrated. The data includes 65 oral history interviews. Thirty interviews were held with Dutch (former) history teachers, who have taught in the period between 1968-2017 (most selected respondents are white) and, thirty-five interviews were held with former students, who have studied in the period between 1968-2017 (most selected respondents are persons of color).

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**Keywords:** whiteness, teachers, race, the Netherlands

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## SWG 2.01. GROWING UP IN OUT-OF-HOME CARE: HIST. OF CHILDREN IN FOSTER FAMILIES & RESIDENTIAL HOMES

42099 *Négociant l'accès aux archives de la protection de l'enfance: une recherche suisse romande, entre droit à l'oubli et devoir de mémoire*

**Joelle Droux** (Geneva University), **Rebecca Crettaz** (Geneva University), **Arnaud Frauenfelder** (HETS Geneva), **Olivia Vernay** (Geneva University/HETS Geneva)

### Abstract

Cette contribution est liée à une recherche de socio-histoire menée dans le cadre du Programme National de Recherche 76 lancé par le Fonds national suisse de la recherche. Une équipe interdisciplinaire est engagée sur un projet intitulé «Contraindre pour protéger? Normes et processus décisionnels de la protection des mineurs à l'ère des droits de l'enfant (Suisse romande, 1960-2010)». Cette recherche est centrée sur l'analyse des processus de décision propres aux diverses instances administratives ou judiciaires chargées de mettre en œuvre les politiques de protection de l'enfance dans la 2e moitié du 20e siècle. Deux cas d'études contrastés (Genève et Valais) sont spécifiquement pris en compte, en les repositionnant dans le contexte évolutif des textes réglementaires fédéraux. Il s'agit de s'interroger sur la façon dont ces services, au nom de l'impératif de protection, recourent ou pas à des mécanismes coercitifs lorsqu'ils sont confrontés à des situations sensibles (de mineurs ou de familles).

Pour questionner ces pratiques et processus décisionnels, la consultation des dossiers administratifs régulant les activités de ces services, mais surtout l'analyse des dossiers personnels, nous sont nécessaires. La contribution présentée ici sera centrée sur les difficultés d'accès à ce matériel, en historicisant le traitement de ces archives



sensibles au fil des décennies qui nous intéressent. On peut ainsi dégager trois temporalités successives, révélatrices de régimes d'accessibilité qui conditionnent désormais nos pratiques historiennes: des années 1950 aux années 1980, la notion de droit à l'oubli semble avoir prévalu, provoquant des destructions d'archives au sein même des services ; les années 1980 à 2000 se sont caractérisées par une multiplicité de cadres légaux régulant l'accès des chercheurs aux archives des services publics à l'heure où l'actualité révélait le devoir de mémoire issu de la revendication de divers mouvements de « victimes » d'événements traumatiques ; depuis la fin des années 2000, certains services administratifs semblent plus réticents à ouvrir leurs fonds à la recherche, arguant à nouveau du droit à l'oubli pour les personnes concernées ou leurs propres employés, dans un contexte marqué tout à la fois par la mise en lumière des abus du passé et par le risque lié à l'éventualité d'une médiatisation pesant sur le fonctionnement actuel des services.

Dans la dernière partie de notre présentation, nous décrivons la procédure de partage des connaissances déployée par notre équipe dans le but de négocier son accès aux archives et dossiers actuels ou récents des services de protection de l'enfance, en misant sur une forme de co-production des savoirs avec ces services. En sollicitant ces acteurs institutionnels en amont, dès les premières phases de notre processus de recherche (2018-2021), on leur confère une posture de facilitateurs du processus de recherche (accès aux témoins récents), de garants d'accessibilité des archives (accès aux dossiers et archives) et de potentiels utilisateurs (partage des résultats scientifiques dans un but réflexif concernant leurs pratiques décisionnelles ainsi que leur politique d'archivage actuelles).

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**Keywords:** mémoire, protection données, recherche historique, négociation

64143 *Researching the dynamics of change and persistence in out of home care. Reflections on the combination of oral and written sources*

**Michaela Ralser** (University of Innsbruck)

### Abstract

The proposed paper will take the newly started cross-border research project on the dynamics of transformation of educational spaces from the 1970ies to the 1990ies as a starting point to investigate the combination of written and oral sources.

The project *Negotiating Educational Spaces in Residential Childcare 1970 – 1990. An Interdisciplinary Comparison of Transformation Processes in Austria, Germany and Switzerland* is designed in a comparative way. The 1970s have been considered to mark the end of coercive residential childcare in the German-speaking area. However, preliminary project studies have shown that this is only partially true. In the 1970s-1980s, residential childcare in different welfare regions in Austria, Germany and Switzerland developed at varying speeds and degrees. In the wake of 1968, widespread criticism of residential care led to reform initiatives with varying effectiveness. A significant number of children and youths experienced only slightly altered conditions in residential care institutions for at least another two decades. Little research has been done on this transition period of change and persistence. This study aims to close this research gap.

Our research questions are: How does child and youth welfare transform? What are the transformation dynamics in the individual welfare regions? Which reciprocal effects do they lead to – locally, regionally, nationally and transnationally? Which established institutional practices and structures, which fields of discourse and which constellations of protagonists determine the degree and speed of transformation? How do they help to explain

the simultaneous non-simultaneity of development? The purpose of the research is to deliver a differentiated description of this transition period to provide new findings related to the recent history of out-of-home care while seeking new methodologies in researching welfare state transformations.

In our presentation, we will outline the project and discuss the challenges associated with accessing the archives. We will present the first findings on the holdings in the archives and critically discuss to what extent they can give answer on our research questions, which perspectives are represented in the written sources (and which are missing), which possibilities (or necessities) for the inclusion of oral sources arise and how the use of different sources might lead to more comprehensive insights.

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**Keywords:** out of home care, research methodology, dynamics of change, oral and written sources

### *20346 Puzzling history – the personal file in residential care: a source for life history and historical research*

**Lieselot De Wilde** (Ghent University), **Bruno Vanobbergen** (Ghent University)

#### **Abstract**

Since the turn of the century large groups of former institutionalised children have exercised their right to see their 'personal files', and this has drawn widespread attention to these documents and their potential in scholarly research. This article explores the meanings of personal files from the period 1945–1984 as sources for both historical researchers and adult care leavers themselves, in the context of the orphanages in Ghent, Belgium. Based on the experiences of those who have consulted their files, we come to the conclusion that the personal files of the Ghent orphans provide some new information but, at the same time, leave a lot of issues unresolved. Although the files offered significant insights for researchers studying the most recent period in the history of the Ghent orphanages, it is difficult to see them as 'keys to the past' for former orphans who are trying to (re)construct their own, individual life histories.

**Keywords:** personal file, history, childhood, archival research, orphanages

### *81495 Children's Memories of Abuse: Public Debates and the Politics of Reparations of Institutional 'Care' in France*

**David Niget** (Université d'Angers)

#### **Abstract**

Over the last 20 years, public debates about the legacies of children's institutional care have proliferated in Western countries. Beyond the moral panic raised by the stories of abused children in 'youth protection' institutions, collectives of victims have engaged in a historical reconstruction of their lived experience as part of their own healing and in order to make the public aware and bring the responsible public and private institutions to task. Reparation policies have emerged, but very unevenly in different countries.

This paper will investigate the construction of shared memory among former residents of institutions of 'youth protection' in France. We will question the formulation and limits of the policies of memory and reparation conducted by the different actors involved, from the state to religious congregations. Finally, we will address the question of the role of historians in this public debate, and the experiences conducted to restaure those fragile memories.

**Keywords:** institutional care, memory, politics of reparation, ethical and methodological issues

## SWG 5.01. MAPPING THE DISCIPLINE HISTORY OF EDUCATION

### HISTORIOGRAPHICAL ACCOUNTS

74798 *History of Education in post-Soviet Eastern Europe*

**Attila Nóbik** (University of Szeged), **Iveta Kestere** (University of Latvia), **Justyna Gulczyńska** (Adam Mickiewicz University Poznan)

#### Abstract

In our presentation we evaluate the state and status of history of education in post-Soviet Eastern Europe. We chose three post-Soviet European countries for our case study: Latvia, Hungary, and Poland. This choice was based on several considerations: first, we analyze countries with a common past of Soviet indoctrination and reveal common challenges in seeking an identity in the international community of historians of education; and second, we show that each “player” from the former Eastern Block has its own peculiarities in the field. In this way, we attempt to present similarities and differences in the landscape of the history of education in the former Eastern Europe. We build on Kestere’s notion of ‘postness’ (Kestere 2014) as a theoretical background.

We focus on three aspects of the changes. We present the changes and challenges historians of education faced after the collapse of the communist regimes, the ways they reorganized and 're-presented' their branch of academia, and the effects of internationalization. We analyze the tension between the need for the rewriting of national histories and the rejection of national narratives by the international research community. We argue that most of our communities adapted to current topical and methodological trends and “turns” (eg. transnational, linguistic, visual).

In our presentation we also reflect briefly on the role history of education journals played in the development of post-Soviet research communities. We claim that in countries (Latvia, Hungary) that no or only short-lived journals existed, history of education research communities couldn’t maintain their academic influence. In Poland, however, journals provided continuous publication opportunities, which was one of the reasons of a consecutively strong and influential community.

We also evaluate the status of History of Education in higher/university education. Although the declining positions of history of education in teacher training programmes is a worldwide phenomenon (Caspard and Rogers 2014, Hofmann 2014, McCulloch 2012, Rantala 2012, Tröhler 2006), there are differences among the three countries. We show that history of education was able to maintain its positions only in Poland, building on the power of the community.

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**Keywords:** historiography, Eastern Europe, post-communism

20498 *Societies of history of education in Latin America: spaces of production and dissemination of knowledge*

**Olivia Morais de Medeiros Neta** (Federal University of Rio Grande do Norte)

#### Abstract

The societies of history of education in Latin America are a research topic. According to this theme, we aim to map the national societies destined to the study in the field of the history of education and its devices of diffusion of knowledge in Latin America. Bourdieu's (1983) understanding of the scientific field, which presents it as a

social space, is the basis for our analysis. The research is exploratory and, methodologically, for the mapping of the Societies of History of Education in Latin America we perform research on websites or pages on Facebook of the societies with the purpose of searching for elements such as: foundation year, history, magazine, congresses, among others. We had mapped seven societies of History of Education in Latin America, namely: Sociedad Chilena de la educación (Chilean society of education), created in 1992, Sociedad Argentina de Historia de la Educación (Argentine Society of History of the Education), established in 1995, and Sociedade Brasileira de História da Educação (Brazilian Society of History of the Education), created in 1999, Sociedade Mexicana de História da Educação – SOMEHIDE (Mexican Society of History of Education), established in 2002, Sociedade Venezuelana de História da Educação – SVHE (Venezuelan Society of the History of Education) in 2004, and Rede Colombiana de História da Educação e da Pedagogia – REDCHEP (Colombian Network for the History of Education and Pedagogy), in 2007, and Sociedade Uruguaia de história da Educação - SUHE (Uruguayan Society of History of Education, created in 2009. The majority of the Latin American societies of history of education are responsible for publishing periodicals and organizing specific events at the area in national and regional level. The scientific entities of the history of education at national level are linked to the international academic networks such as the association to the International Standing Conference for the History of Education - ISCHE, founded in 1978, and with Sociedad de Historia de la Educación Latinoamericana (SHELA), created in 1994, after the I Congreso Iberoamericano de Historia de la Educación Latinoamericana (I Ibero-American Congress on the History of Latin American Education in Bogota), 1992. Thus, the organization of the societies of the history of education in Latin America are taxed by a scientific field made up of recognized researchers with the area of investigation and articulated to international societies such as ISCHE or SHELA. This integration provided the creations of the societies of the history of education of national nature, allowing greater dialogue between the researchers in the field and dissemination of the knowledge in congresses and specialized journals. We concluded that the societies are spaces of historiographical discussions and ways of investigating and disseminating the production of knowledge, as well as the articulations between researchers from different institutions. Thus, the field of the History of Education in Latin America was configured by the association of researchers in scientific entities and the means of diffusion linked to these institutions, namely: congresses and scientific journals.

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**Keywords:** history of education, Latin America, scientific societies

### 35893 *What the future holds for history of education? A Russian perspective*

**Kornetov Grigory Borisovich** (SEI HPT «Academy of Public Administration»), **Astafieva Elena Nikolaevna** (SEI HPT «Academy of Public Administration»), **Anastasiya Germanovich** (National Research University Higher School of Economics, SEI HPT «Academy of Public Administration»), **Yakovleva Nataliya Raifovna** (SEI HPT «Academy of Public Administration»)

### Abstract

Within the present environment of increasingly vulnerable positions of Russian history of pedagogy and education, its future evolution and survival is a matter of a paramount importance. The proposed presentation is intended to cover the communication networks of Russian society of historians of education through main thematic academic platforms: International Academic Conference “Historical-pedagogical research at the beginning of the III millennium”, National forum of Russian scholars of the history of pedagogy, Russian Academy of Education Scientific Council on the History of Education and the Pedagogical Science yearly sessions. These regularly held conferences are hosting and unifying hundreds remote and in-person participants from Post-Soviet countries.

At the previous conference in Berlin we presented the main Russian specialized journals on the history of pedagogy. The main purpose of this year report is to examine the role of the regular meetings not only in setting agenda, exchanging opinion and scientific achievements, but also in paving the way out of theoretical and institutional challenges. To meet the required objective the report will be organized around two key sections: the first is focusing on institutional frames of the scientific events and meetings, while the second is tracing the community perspective on the state of affairs.

Namely, in 2010-2012 at the VI International Academic Conference "Historical-pedagogical research at the beginning of the III millennium" the working group, headed by Grigory Borisovich Kornetov, organized a cognitive approach based empirical research: a two-stage survey. The central concern of the first stage was to investigate theoretical and methodological insights of the historians of education, while the second examined certain aspects of the discipline's academic anchoring. The data gathered was eventually compiled, analyzed and later published by G. B. Kornetov. The results showed that the majority of members held a common opinion on the necessity to bridge the gaps from the Soviet past, both by paying due attention to foreign achievements and to reconsidering the local history of education. Among practical implications of the survey were the proposed ideas of several effective ways of transmitting knowledge in the discipline. This survey contributed to the generation of common principles of the discipline continuity and survival given all the existing constraints.

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**Keywords:** russian history of education, russian history of pedagogy, post-soviet science, russian education

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## SWG 7.01. MIGRANTS, MIGRATION AND EDUCATION

19753 *Thinking about migrations in History classroom*

**Mariana Lagarto** (CITCEM)

### Abstract

This paper intends to reflect upon an experience of teaching and learning that I've been conducting about «Transnational questions» with students (17-20 years old) of History of grade 12 in Portugal. «Transnational questions» is a topic of the Portuguese History curriculum (of grade 12) divided in migrations, international security and environment.

In the last years this topic gained a different dimension in classroom because students are more concerned about these questions and the way they are reported in the media.

It is important to say that these are students used to bring current news items to class in order to discuss them. I encourage this practice because it is a way to enhance learning in a meaningful way and to contribute to their temporal orientation (following Jörn Rüsen).

The experience is centered on a learning task grounded on history education (following Peter Lee, Rosalyn Ashby, Hilary Cooper, Arthur Chapman, Peter Seixas and in Portugal, Isabel Barca and Marília Gago, among others). It was intended to: a) explore previous ideas related to these problems; b) explore different perspectives in news (how the media treats similar issues in different parts of the world); c) question relationships between past and present; d) help students to clarify values in a humanistic perspective in order to take well-informed decisions; e) contribute to develop students' historical consciousness.

Although this experience covers the transnational questions I will focus on the way students think about migrations and how some of them changed their point of view to a more humanistic way of thinking.

The main goal of this experience is to develop our students' historical competencies in order to understand why people are on the move and to be aware of different perspectives on news. History teachers may have an important role on fostering students' temporal orientation in a world of migrants and cross-cultural movements.

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**Keywords:** migrations, history education, historical competencies, historical consciousness

## 25100 *History pedagogy and identity development in Greek supplementary schools in England*

**Angeliki Voskou** (University of Birmingham)

### Abstract

Greek supplementary schools were often perceived and functioned as carriers of cultural heritage. One powerful means of heritage and memory transmission and identity construction is history teaching provided in these cultural spaces (Leerssen, 2008). This paper aims to examine how teachers in Greek supplementary schools in England act as cultural mediators, what pedagogical practices they are employing, and how ethnic histories are communicated in the space of Greek supplementary schools. It also examines how primordial notions of ethnicity, migrants' actions and own historicities affect our understanding around the development of policies, curricula, resources, educational practices, migrants' memory inscriptions, as well as students' experiences of their identity construction. The examination of these themes is more vital/ significant than ever due to the increase of migration waves from Greece and Cyprus to the UK and its consequences on community structure and pedagogy. Within this context of constant migration flows and cultural interactions, the negotiation of immigrants' ethnic identities becomes more prominent and necessitates the re-examination of the history curricula development and pedagogic practices.

This paper draws on theories on postmodern theories on identity development and examines how these theories around identity sit uneasily with the post-structural work on race and anti-racism theories around identity. It also discusses the existing policy and pedagogical framework of history teaching in these schools, the methodology followed in this research, and lastly, it presents and discusses the research findings.

This research employed a mixed methods research, following a case-study design and was informed by the philosophy of critical realism. One of the important findings of this research was that the recent migration waves from Greece and Cyprus to the UK, influenced/changed the structure of the Greek communities and brought new challenges in classroom practices. The findings present two expositions of the Greek culture and its relation to the construction of identities. The first one presents a wish and desire to preserve the culture and ethnic minority identities, which is also presented in curricula and policies of Greek supplementary education, while the second one argues for a more dialogic approach to history teaching, in which students have the opportunity to critically reflect on and negotiate their identities.

A significant finding of this research is that the teaching content and pedagogy in Greek supplementary schools is dominated by Greek language teaching, which is considered as a means of identity construction and preservation (Prokopiou and Cline, 2010). The findings reveal that when history is taught, this merely concentrates on teaching the glorious moments of the Greek nation, related to commemorations and celebrations, while silencing other important moments of history. This has important connotations for immigrants' memories inscription, as commemorations are a powerful mechanism of confirming historical memories and ethnic identities (Benton and Curtis, 2010).

The findings suggest that within a context of fluidity and continuous socio-political changes, the history curricula and pedagogy of Greek supplementary education should be developed considering students as social actors, active and reflexive learners and teachers as co-constructors of the history curricula and educational practices.

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**Keywords:** supplementary education, history pedagogy, identity development

#### 42304 *Intersecting Disciplines: Using Intersectionality in Histories of Migrant Children's Play and Peer Groups*

**Emily Barker** (University of Greenwich)

##### **Abstract**

Histories of migrant children's lives at varying levels involve a degree of consideration of how children's birth culture, nationality, ethnicity, and class are recapitulated in the receiving country. Similarly, historians of migrants' education also study how institutions and individuals interact with migrants based on some or all of these categories. Considering all these identifiers creates a complex analytical framework for historians. However, sociology may provide some useful tools to carry out such an analysis. In *Sociology and History*, Peter Burke discusses the mutually beneficial relationship for historians and sociologists when scholars from each discipline implement the methods and materials of the other. Intersectionality is one particular sociological theory which addresses the complex interactions of social identifiers. By definition, intersectionality, a concept introduced by Kimberlé Crenshaw in 1982, argues for an analysis of the intersecting effects of and power differentials based on one's, gender, race, class, sexual orientation, national origin, ability, etc. However, this analytical framework begs a new question for historians: how can an intersectional analytical approach be used by historians when identifiers were conceived, applied, and refuted differently by people in the past? In short, how does a historian 'historicise' intersectionality in practice?

This paper uses narratives from oral history interviews to argue that for historians of childhood, migration and education, historicising intersectionality is a challenging, but worthwhile question to consider. This paper concentrates on migrant children's memories of playing with peers, both siblings and friends, and considers the intersecting power dynamics occurring. The topic of this paper contributes to the Migrants, migration and education SWG's Theme 1 on 'concepts, approaches, methods, new directions'. This paper uses oral history sources to address the challenges and opportunities of applying intersectional theories to histories of migrant children's play peer groups. In addition, in this paper ideas related to Theme 5 on 'Affect, interiority and autobiography' are discussed in relation to the oral history testimony as a historical source. While intersectionality can be used in political and social discourse, this paper will only focus on individual experiences of these ideas through oral history. This allows for an analysis of personal description and the benefits of allowing the individual to create a narrative with the interviewer. In conclusion, this paper addresses the use of intersectionality by tackling the historically specific concepts associated with the theory. Focusing on peer cultures of play in educational settings will elucidate how this particular sociological theory can be utilised by historians to better understand the experiences of migrant children.

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**Keywords:** migration, children, play, interviews

#### 86545 *Migrants, Modernity and Pedagogy: concepts and processes in the history of education*

**Kevin Myers** (University of Birmingham)

##### **Abstract**

This paper suggests an argument about the empirical and conceptual concerns of historians when they discuss migration and its relationship to both modernity and to pedagogy. It proposes that these empirical concerns,

which typically focus on the movement, settlement and educational assimilation or integration of distinctive migrant groups, are conditioned by forms of historical practice conditioned by the existence and the power of modern nation states. It gives examples of these empirical concerns and then turns to consider how an alternative set of concepts and practices may inspire different historical accounts. A key objective here is to open up and explore the notion of pedagogy, a word that appears regularly in English usage, but whose scope and meaning has often been constrained. The paper concludes by offering an amended definition of pedagogy, one that encompasses bodies and emotions, space and dreams, as it tries to capture the educative significance of both migrants and migration processes.

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**Keywords:** migration, modernity, pedagogy

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## SWG 9.01. REFORMISM(s), PROGRESSIVISM(s), CONSERVATISM(s) IN EDUC: WHAT CRITICAL ARGUMENTATIONS? (REFORPRO)

42246 *Réformisme pédagogique et progressisme politique: les élections des représentants de l'enseignement secondaire au Conseil supérieur de l'instruction publique en 1880*

**Verneuil Yves** (Université Lumière Lyon 2)

### Abstract

Si l'on veut tenter de saisir l'opinion de l'ensemble des enseignants, et non celle de quelques individualités dont la représentativité est toujours sujette à caution, l'on est conduit en général à se tourner vers les associations professionnelles, notamment les associations corporatives (prenant ou non la forme d'un syndicat) et les associations de spécialistes. Cependant, en France, les groupements professionnels n'ont pas été autorisés avant la fin du XIXe siècle, et seulement au départ sous la forme d'associations pédagogiques ou d'amicales d'entraide: les associations corporatives et les associations de spécialistes n'apparaissent qu'à partir du début du XXe siècle. De ce fait, dans son étude magistrale sur le monde de l'enseignement secondaire des années 1840 à 1880, Paul Gerbod utilise surtout des publications émanant d'individualités, ainsi que des journaux professionnels dont les articles reflètent peut-être plus l'opinion de leurs auteurs que les attentes de la majorité des «universitaires». Pour échapper à ce problème bien connu des chercheurs utilisant la presse comme corpus principal, il existe pour la période postérieure à 1880 une source méconnue: l'analyse des professions de foi et des résultats des élections au Conseil supérieur de l'instruction publique (CSIP). Entre 1880 et le début du XXe siècle, le vote des enseignants au CSIP permet de saisir leur opinion sur les projets de réformes et les réformes en cours. Cette source vaut spécialement pour les professeurs de lycée, dont les représentants sont élus au suffrage direct. Réorganisé par la loi du 27 février 1880, voulue par Jules Ferry, le CSIP, qui doit être consulté sur toutes les questions pédagogiques, est en effet composé majoritairement de délégués élus des enseignants, avec en particulier, pour l'enseignement secondaire, huit agrégés (un par ordre d'agrégation) représentant les lycées et deux licenciés (un de lettres et un de sciences) représentant les collèges municipaux.

Les premières élections sont prévues quelques semaines après le vote de la loi ayant réorganisé le CSIP. Or ont lieu à ce moment d'intenses débats portant sur l'important train de réformes que Jules Ferry veut lancer dans l'enseignement secondaire, afin de le «moderniser». Il s'agit notamment de réduire l'importance des vers latins et de supprimer la composition latine, exercices traditionnels des études d'humanités. Cette réforme, qui touche à l'identité même de l'enseignement secondaire, pourrait susciter des réactions hostiles de la part d'enseignants eux-mêmes formés à ces humanités. C'est dans ces circonstances qu'apparaît un journal, le *Bulletin de correspondance universitaire*, dont un des piliers est Auguste Burdeau, alors professeur au lycée de Nancy. Sous prétexte de rationaliser le scrutin, ce journal cherche à susciter un vote en faveur des candidats réformistes, quitte à opposer de façon manichéenne, avec parfois un soubassement politique, partisans et adversaires des réformes. Le *Bulletin de correspondance universitaire* organise même un «scrutin d'essai», qui vise à engager un véritable processus de «discipline républicaine», à l'image du procédé employé dans les élections politiques. Certains adversaires des réformes récusent l'assimilation entre d'une part partisans des réformes pédagogiques et «libéraux» et d'autre part adversaires des réformes et «réactionnaires». Cependant l'analyse du vote des

professeurs montre que la stratégie déployée par le Bulletin de correspondance universitaire a porté ses fruits, au risque d'une confusion entre réformisme pédagogique et progressisme politique.

Cette étude reposera d'une part sur l'analyse du Bulletin de correspondance universitaire et d'autre part sur les archives du CSIP.

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**Keywords:** réformisme, progressisme, enseignement secondaire, professeurs.

### 70715 *Theosophy and education at the begining of the XXth century: between progressism and conservatism*

**Sylvain Wagnon** (University of Montpellier)

#### Abstract

This contribution has been harmonized with the standing working group "reformism (s), progressism (s), conservatism (s) in education". We will wish to approach the relationships between theosophy and education through the notions of progressivism and conservatism.

From 1907, with the presidency of Annie Besant, education became the main focus of the theoretical and practical considerations of the members of the theosophical society. We will begin by studying the reasons and the implications of the theosophists.

The presence of theosophists at the beginning of the new education has been explored [Haenggeli-Jenni, 2011; Soler Mata, 2011; Brehony, 2012; Condette & Savoye, 2016; Wagnon, 2017]. We will analyze the relations between the practices and the purposes of education for theosophists. They were activists of self-government and coeducation, bases of the International fellowship of Education in 1921. The educational practices in the Theosophical educational institutions should be studied.

With the archives of the St. Christopher School of Leitchworth, model of all other Theosophical Schools, and the Monada of Brussels, we should clarify the convergences and the differences between their "progressive" thinking and their school practices.

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**Keywords:** new education, theosophy, progressism, world education fellowship.

## 49323 *École publique et éducation nouvelle: un débat en 1950 en Suisse romande*

**Frédéric Mole** (Université de Genève)

### **Abstract**

La Société pédagogique romande (SPR) adopte lors de son congrès de 1950 des résolutions en faveur de l'introduction de principes de l'éducation nouvelle dans l'enseignement public, résolutions qu'elle entend soumettre aux instances étatiques. Cet épisode s'inscrit dans une longue durée: les débats autour de la réforme des pratiques éducatives remontent au début du siècle. Dès la fondation de l'Institut Rousseau, l'ambition des novateurs (théoriciens et instituteurs engagés) était d'inciter tous les instituteurs à changer leurs pratiques. Les années 1920 et 1930 furent le théâtre d'âpres débats au cours desquels était interrogée la compatibilité des prescriptions de l'école active avec l'institution scolaire et où s'étaient exprimées des résistances dans lesquelles les novateurs ne voyaient que l'expression d'un conservatisme. Après la 2e Guerre mondiale, la problématique se déplace: les instances dirigeantes des associations enseignantes recherchent des formes de négociations, notamment avec le Département de l'Instruction publique (DIP) du canton de Genève, qui donnent lieu à de nouveaux espaces d'échanges et de discussions. C'est dans ce contexte que les résolutions de la SPR de 1950 sont examinées par le DIP, les réponses du DIP étant à leurs tours commentées par une des associations membres de la SPR, l'Union des instituteurs genevois (UIG). La communication examinera les conditions d'échanges entre ces différentes instances de discussion – la SPR, le DIP et l'UIG – sur la réforme scolaire et analysera les développements argumentatifs de ce débat.

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**Keywords:** éducation nouvelle, réforme pédagogique, syndicalisme.

## 87707 *Le montessorisme dans l'institution publique de l'après seconde guerre mondiale: l'expérience de l'école nouvelle de Boulogne (1947-1956)*

**Fabienne Serina-Karsky** (Université Paris 8)

### **Abstract**

Nos recherches dans le cadre de ce SWG ont pour ambition de mettre au jour le cheminement du montessorisme dans l'institution publique française du XXe siècle, à des moments charnières qui favorisent l'éclosion de réformes éducatives empreintes de progressisme sur les décombres d'une première, puis d'une seconde guerre mondiale.

Après l'action philanthropique de Miss Cromwell qui équipe nombre d'écoles maternelles françaises du «parfait kit montessorien» (mobilier, outils pédagogiques, méthode en 2 volumes) entre 1918 et 1922, nous voyons ensuite le montessorisme s'installer aux confins de l'école française jusqu'à la fin des années 30. D'une part dans les classes enfantines des lycées publics, par la prise en charge par l'Etat de la formation des jardinières d'enfants entre 1921 et 1931, et d'autre part dans les jardins d'enfants et les petites écoles nouvelles privées qui fleurissent jusqu'à ce que sonne le glas d'une seconde guerre mondiale. Vient le moment de l'après-guerre, marqué par une volonté forte de réformer l'école, dont la commission Langevin-Wallon est le fer de lance (Gutierrez, Kahn, 2016). Cependant, malgré le progressisme pédagogique affiché, le conservatisme de l'institution, que l'on retrouve dans les sous-commissions, l'emporte, et seules quelques expérimentations voient le jour: les classes nouvelles du secondaire sous la houlette de G. Monod (Savoye, 2010), la création d'un corps de psychologues scolaires, et l'ouverture de deux écoles expérimentales de l'Education nationale aux projets pédagogiques résolument teintés d'éducation nouvelle. Il s'agit de l'école Decroly qui ouvre à Saint-Mandé en 1945 (Wagnon, 2007), et de l'école nouvelle de Boulogne, créée en 1947 sous l'égide des CEMEA et dirigée par les montessoriennes Marie-Aimée Niox-Chateau et Blanche Harvaux toutes deux membres de la Nouvelle éducation de Cousinet et Guérin. Le statut expérimental qui est octroyé à cette école de quartier permet un aménagement du temps scolaire et des programmes dans des classes à effectif limité, avec un personnel choisi en fonction du projet pédagogique. En contrepartie, l'école s'engage à amener les élèves au niveau exigé pour la fin du premier degré et l'examen

d'entrée en sixième. Ce partenariat établi entre les CEMEA, l'Éducation nationale et la ville de Boulogne prend fin en 1956, rejetant par là même à plus tard l'établissement d'un statut commun aux écoles expérimentales. L'approche socio-historique que nous privilégions permettra d'interroger la mise en place de cette expérimentation teintée de montessorisme dans une institution conservatrice ayant échoué à adopter la réforme portée par la commission Langevin-Wallon, à travers le parcours de Marie-Aimée Niox-Chateau et les réseaux d'éducation nouvelle au sein desquels elle évolue. Les sources sur lesquelles nous nous basons sont constituées de dossiers d'archives, de la revue *La Nouvelle Education* de Cousinet et Guéritte, et de l'ouvrage relatant l'expérience de l'école de Boulogne écrit par Niox-Chateau et Harvaux.

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**Keywords:** montessorisme, école nouvelle, plan Langevin-Wallon, Marie-Aimée Niox-Chateau.

### 81172 *Institute of Arts of the University of the Federal District (RJ) in the space of power of Brazilian Republic (1935-1939)*

**José Roberto Pereira Peres** (Pontifical Catholic University of Rio de Janeiro)

#### Abstract

The present work discusses the space that the Institute of Arts of the University of the Federal District - UDF occupied in the city of Rio de Janeiro during the period in which the country was under the Government of President Getúlio Vargas (1930-1945) and it points out the City, Education, Arts, Culture and power. Understanding that in these barracks, considerable reforms were implemented in the field of Education, such as the creation of the Ministry of Education and the institution of a policy of teacher training at a higher level, unprecedented in the country. The central objective around UDF and its schools was to strengthen the Brazilian educational field, promoting teacher training committed to improving the national culture, through the various branches of knowledge. However, UDF had a short existence (1935 to 1939). According to Mendonça (2002), UDF did not have its own physical space, during its four years of operation, the university used buildings provided by the Prefeitura (City Hall) of the Federal District, rooms and laboratories borrowed from other institutions. In the case of the Institute of Arts, it operated in a primary public school, located at Catete Street, nº 147, the theoretical classes were taught in the building and a huge shed was built for practical classes. The Arts Institute worked next to the Catete Palace, the official residence of the President of the Republic, at the time. It is worth mentioning that this institution had as its professors eminent figures of Brazilian modernist art, such as Candido Portinari, Mário de Andrade, Alberto da Veiga Guinard and Georgina de Albuquerque, artists responsible for the construction of the Brazilian identity, through their artistic works. The first two mentioned artists served the Government of Getúlio Vargas. Therefore, we investigate the connection between the UDF Institute of Arts and the social/ cultural issues of the City of Rio de Janeiro in space and power. The research method is a documentary analysis. In addition to the written sources, we used oral sources, interviews of Candido Portinari's former students. The documentary sources consulted were: newspapers, Instructions of UDF which outlines the composition and structure of the university in relation to the schools that compose it and photographs of the Mural Painting Classes and Portinari's Easel. The authors of this research are Michel de Certau (2014) from the concepts "Spaces" and "Places" and Sergio Miceli (2001) in the perspective to comprehend the performance of artists and intellectuals in public government posts. The analysis of the sources allowed us to point conclusively that the intellectuals and artists wanted to promote an ideological transformation, in favor of modernity, through Education. Training teachers committed to Modern Art which would allow the diffusion of modernist ideals more effectively. As a consequence of this modernist intervention in Education, we believe that a new understanding of Art in school was also created.



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**Keywords:** institute of arts, space and power, intellectuals and artists.

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**1.03. NATIONS, EMPIRES AND THE GEOPOLITICS OF KNOWLEDGE AND EDUCATION**

45976 *The Co-operative College in the post war years: Cold War, colonialism and co-operation in rural Britain?*

**Tom Woodin** (UCL Institute of Education)

**Abstract**

1919 marks the centenary of the Co-operative College. From 1946-2001 it was based at Stanford Hall, a stately home near Loughborough. The College was the apex body of various strands of educational activity that were fostered by the movement, encompassing vocational education, especially for staff of co-operatives; social science which stretched back to the utopian impulses of the early nineteenth century; education which nurtured social and political change; supporting citizenship; and the education of co-operators abroad. This paper will critically reflect upon the ways in which these strands of activity were reshaped within the unique setting of Stanford Hall, a stately home purchased by the movement, which became a transversal site where different educational approaches and people intersected.

After 1945, the Colonial Office selected the College as a suitable site to meet the co-operative educational needs of the empire and Commonwealth. As a result, the College helps to illustrate the ways in which co-operatives became a key element of international development policy right into the 1990s, linking metropole and periphery. Co-operative colleges would also be established in Africa and Asia and College staff sat on UK government advisory committees for co-operative development overseas for both Labour and Conservative governments. In addition, long term residential courses were developed with the support of co-operative societies that released staff for up to a year. Management education and training, became a staple of the College and its unique curriculum blended shop design, staffing, principles of the movement and social and economic history although divisions would harden between social studies, management and secretarial faculties (Woodin and Shaw 2019). The interrelation between the space of Stanford Hall, student experience and wider social and political trends provides an important basis for understanding space and place. Significant educational growth was taking place within a movement that was beginning to decline and being confined to particular spheres of operation within the postwar welfare state and nationalized industries. This was reflected in the way that radical educational ideas generated during wartime fed into fixed ways of operating at the College with its challenging financial demands. Educational developments during this period were heavily inflected by the politics of the Cold War and the earlier opposition to fascism was rearticulated in terms of co-operative voluntarism and democracy as a challenge to communist countries (compare Barou 1948; Hennessy 1992 and Fielding et al 1995). It is paradoxical that some members of the Communist Party would later become influential in the College in the changed atmosphere of the 1970s and 80s. In addition, considerable generational conflict was taking place in the movement which tended to be wary of the social changes and personal freedoms associated with the 1960s. There was also a sense of lost opportunities when consumerism started to become more significant and other organisations such as Which? came to the fore. Ultimately, after Stanford Hall was sold, it entered the realm of memory.

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**Keywords:** co-operation, Co-operative College, colonies, commonwealth

25696 *Education in a “faraway” place: Latvian press about education in Africa (1925-1965)*

**Martins Marsons** (State Archives of Latvia)

**Abstract**

From 1925 until 1965 several political regimes changed in Latvia. Each of them had their own vision of foreign policy, that was advocated in the written media. After the World War II newspapers and journals in Latvian were also published outside the country itself, in Western democracies.

The objective of this research is to reveal how education in Africa was interpreted in different political contexts in Latvia – in democracy, authoritarianism and under dictatorship.

The chronology of political regime changes in Latvia is the following: democracy (1920-1934), authoritarianism (1934-1940), USSR occupation and dictatorship (1940-1941), Nazi Germany occupation (1941-1945), repeated USSR occupation and dictatorship (1945-1991). At the end of World War II approximately 200 000 Latvians sought refuge in Western democracies, mainly in USA, Germany, United Kingdom and Canada, where broad Latvian communities started to shape.

The research source is written media in Latvian, which presented to various Latvian social circles assessment of changes in levels of education in Africa, revealed methods with which they were achieved, what motivation the local residents had and how the process was affected by the Cold War and decolonisation process in Africa.

When writing about Africa – a foreign place to Latvians – interests and efforts in the field of education of each political regime are revealed. In this case education system in Africa becomes a case study, that reflects aims and aspirations of a specific political regime, that it tries to infiltrate in society.

Since the number of sources is limited (up to 10 articles in each given time period), the sources will be analyzed by content analysis method.

The theoretical framework of the research is based on articles by Marc Depaepe and Chris Whitehead on education in Africa.

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**Keywords:** colonial education in Africa, cold war, latvian press

47586 *A mystery similar to “Needham's Puzzle” in global higher education needs to be solved*

**Wang Feng Yu** (Shenyang Normal University)

**Abstract**

The history of human society is full of contingency. The progress of social history does not strictly follow the principles of determinism. From ancient times to the present, the ups and downs of various civilizations in the world have occurred repeatedly. Advanced countries are declining while backward countries are flourishing and catching up from behind. Two of the most well-known and widely cited examples are the Four Great Inventions

of ancient China and the Industrial Revolution of Britain. In ancient China, there were four great inventions and the level of science and technology was much higher than that in the western world. However, the modern scientific revolution did not take place in China. The Industrial Revolution broke out first in Britain and did not appear in the eastern countries despite these countries' longer histories. The latter example, called "Needham's Puzzle," was put forward by famous British scientist Joseph Needham. It has aroused much controversy in the world of science throughout history. In global higher education, from both historical and realistic perspectives, there are unsolved mysteries similar to "Needham's Puzzle". The ranking systems for universities such as U.S News & World Report, The Times Higher Education Supplement, etc. show that top research-centered universities are concentrated in a few countries and are especially highly concentrated in the United States, far ahead of other countries. Why have the world's top research universities suddenly risen and continued to prosper in the United States in a relatively short period of time rather than in the pioneering countries of Europe which have a longer history of higher education? This trend continues today and the United States has undoubtedly replaced Europe as the center of global higher education after the Mid-20th Century. It's normal for the center of global higher education to move across countries over time, but why turn to the United States which has had a short history and a relatively weak cultural foundation rather than other parts of the world?

On the basis of existing research, this paper will make a thorough inquiry as to why American research universities caught up in such a short period of time. What are the causes and conditions that allowed America to leap ahead in its development of research universities? What factors contribute to American universities continuing to flourish today? One factor that must be accounted for is the migration of European scientists, especially German scientists, to America during the years surrounding World War II and the contributions they made to scientific research in American universities.

This paper draws on the multidisciplinary perspectives of sociology, economics and culture, case studies and on theoretical, comparative, and statistical analysis of the following eight aspects: cultural tradition, historical accumulation, environmental advantages, open systems, economic strength, occasional opportunities, outstanding leadership and free competition to answer this "Needham's Puzzle" style of mystery in global higher education.

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**Keywords:** "Needham's Puzzle", top research universities, group rise, factor analysis, migration of scientists

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## 2.03. CIRCULATIONS AND CONNECTIONS: LOCAL, (TRANS)NATIONAL AND GLOBAL CARTOGRAPHIES

20088 *Doctors, not daughters, Publishers, not wives: (Re)centring the intellectual power of women during the mid-nineteenth century*

**Annamarie Valdes** (TTEC Global; Loyola University Chicago)

### Abstract

The Exchange and circulation of ideas are constitutive for knowledge making. This paper employs a conceptual framework of heritage mapping of knowledge circulation, which combines detailed archival research with digital map clustering, to more precisely identify spaces of education where knowledge production and innovation was regulated by women during the mid-nineteenth century. Specifically, this approach goes beyond ascribing origin and delves into describing the influential mobility of knowledge that was initially supported by women.

This paper puts forward two working examples of the national and international influence of women who created intellectual spaces that served as centres of philosophical and medical innovation during the nineteenth century. The first focuses on the publishing house at 13 West Street, Boston of Elizabeth P. Peabody and maps out her intricate web of intellectual productions and support of intellectuals within her network, including her role in first publishing Thoreau's landmark political treatise on civil disobedience, later adopted by Mahatma Gandhi and Dr. Martin Luther King, Jr. The second study centres on Dr. Marie Zakrzewska as a medical innovator in the training of women doctors and a significant leader in the establishment of the modern hospital, where architectural design was introduced to improve the survival rates of admitted patients.

Internationally, there has been scant research about how female knowledge making is critical for the history of knowledge and intellectual histories, though there is significant work within women's history on the influence of female intellectual spaces and publications. Recent work has demonstrated the important contributions integrative narratives that include women can have to the history of knowledge as it flourishes as an interdisciplinary field. This project examines international and transnational relationships between clusters of ideas through a heritage mapping that illuminates varied pathways of knowledges that were made possible by nineteenth-century women and their contemporaries. Finally, by exploring ideas circulated during post-Enlightenment America up through the twentieth century, this project seeks to establish a narrative that produces a synthesis of female and male knowledge creators and reproducers, with attention to how concepts were made to work, translated and/or adopted within, then beyond female networks.

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**Keywords:** women's education, circulation of ideas, medical education, heritage mapping, knowledge management

### 57367 *Women activists in the city: Mapping an urban constellation*

**Siân Roberts** (University of Birmingham)

#### Abstract

The city has long been recognised as a site in which women activists could exercise agency, and engage in educational activism as a means of bringing about social change (see, for example, McDowell 1999; Rousmaniere, 2003; Gutman, 2014). This paper will adopt a spatial approach to analyse the educational activism of a network of women from a particular faith group, the Religious Society of Friends (also known as Quakers), in one British city in the first half of the twentieth century. For this group of Quaker women reformers, the city of Birmingham was the locus of a constellation of educative sites and spaces of activism, around and through which they moved as part of their broader witness for peace and social justice.



The constellation of spaces in which they were active spanned a range of formal and informal sites of learning and their associated practices and pedagogies. It included spaces of encounter (Vaughan, 2018) and governance, such as the settlements, kindergartens, reformatories and adult schools in which they came into contact with women and children of the working classes and the urban poor. It also included spaces of personal and collective self-directed learning, such as the Women's Meetings of the Society of Friends, in which they developed the knowledge deemed necessary to advance their activism. These local urban sites intersected with national and transnational spaces in which they were also active.

This paper will draw on perceptions of space as multi-dimensional, produced through social interaction, and closely related to identity (Massey, 2005; Middleton, 2012). It will engage in mapping the urban constellation to explore the relationships between the physical landscape of the city and the intellectual, moral and gendered landscapes of the women's activism. By constructing a typology of the differing spaces and their traits, it will explore how this network of women navigated around and through these interconnecting spaces. In so doing, it will address questions such as how did the urban constellation facilitate or hinder their agency? Did their strategies differ according to the type of space considered? To what extent was this a transformative landscape, for the women activists themselves and the subjects of their interventions? What was the relationship between the local urban constellation and the women's related activism on national and transnational stages?

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**Keywords:** women activists, urban, faith, educational interventions

### 22122 *La cultura escolar católica y la educación de las niñas pobres: un estudio sobre la Congregación de las Pequeñas Hermanas de la Divina Providencia (1903-1923)*

**Miriam Fernandes Muramoto** (University of São Paulo)

#### Abstract

Este trabajo surge como producto de una investigación histórica sobre la Congregación de las Pequeñas Hermanas de la Divina Providencia, ubicada en la ciudad de São Paulo, en el período que va de su instalación en el pueblo en 1903 por las Hermanas de la Divina Providencia, hasta el año 1923, momento marcado por la expulsión de las hermanas italianas de la institución. En esta investigación buscamos analizar la venida de las hermanas italianas a Brasil, relacionando la actuación de esas religiosas junto a las niñas pobres con el proceso de consolidación del catolicismo. Nos preocupamos aún en recuperar la historicidad de esa institución, analizar la formación religiosa de las niñas que ocurría al lado de la instrucción pedagógica, caracterizar el perfil de sus alumnas e intentar la composición de su cuadro docente. El referencial teórico está profundamente ligado a la Historia Cultural, acoplada a estudios sobre la Historia de la Educación Brasileña y la Historia de la Iglesia. Esta triangulación de sesgos teóricos se torna indispensable debido al hecho de que, a principios del siglo XX, la Iglesia, a través de sus instituciones asistenciales y escolares, desempeñe un papel esencial en la formación educativa e instruccional de miles de niñas. La metodología empleada fue fundamentada en la investigación documental, pues utilizamos documentos como informes de inspección de la Arquidiócesis, registros de matrículas de alumnas, regimientos internos, fotografías, entre otros. Uno de los pilares investigativos fue la realización de entrevistas con antiguas alumnas de la institución. Al investigar los aspectos de la cultura escolar de la Congregación de las Pequeñas Hermanas de la Divina Providencia, constatamos que aunque los principios pretendidos por la Madre Teresa Grillo Michel, fundadora de la Congregación, pronosticaran que la educación debería dirigirse a "los pobres", sin distinción alguna, en América, este perfil se alteró, pues en la capital paulista la institución tuvo que adecuarse a las directrices de la Arquidiócesis de São Paulo. Por lo que les fue impuesto que ellas sólo podrían recibir niñas, dentro de un grupo de edad determinado, con las condiciones impuestas para el acceso de estas niñas en el asilo. Con la institucionalización de la Congregación, se vieron obligadas a someterse a las reglas pertinentes a todas las instituciones de educación femenina católica. Observamos que la

propuesta pedagógica de la Institución proporcionaba a sus alumnas una enseñanza en la que la instrucción y la educación religiosa, moral y cívica se fundían, pues, los principios éticos-religiosos venían imbricados en el currículo y en las actividades curriculares. En ese sentido, estudiar la cultura escolar de una institución de enseñanza católica, se configuró como una importante medida que nos permitió penetrar en un universo de valores católicos en relación a la familia, a la moral y a los valores cívicos introyectados en las mujeres y que se muestran presentes en los patrones comportamentales de las exalumnas, que se pretendía que fueran buenas esposas, madres católicas y aquellas que serían responsables de la formación de buenos ciudadanos para servir a la nación.

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**Keywords:** educación de niñas pobres, congregación religiosa, cultura escolar católica, asistencia

### 39829 *Transnational skills development in industrialising economies: the case of the Ecole d'Artisans de l'Etat in Luxembourg*

**Klaus Ditttrich** (Education University of Hong Kong)

#### Abstract

This paper discusses Luxembourg's Ecole d'artisans de l'Etat, a vocational school for training artisans and skilled workers, from its foundation in 1896 up to the Second World War. At a time when industry boomed and Luxembourg slowly turned into the world's largest per-capita steel producer, the school did not aim at training factory workers, but rather responded to the crisis of traditional apprenticeship. It offered courses in civil construction, locksmithery, mechanics, decorative painting, sculpture and later also electro-technics for boys who had completed their primary education. Under its long-time director Antoine Hirsch the Ecole d'artisans de l'Etat developed into the "intellectual centre of Luxembourgian handicraft". The paper insists on three points. Firstly, it will be analysed how the school revived and newly created national traditions in connection with the popular arts movement in Luxembourg. Secondly, it will be discussed how, in the interwar years, the school embraced discourses on psychotechnics and professional orientation that promised to place graduates at the most suitable workplace for the individual and society at large. Thirdly, it will be shown how, despite its contribution to Luxembourg's nationalisation process, the school was well integrated into European networks of knowledge circulation. Besides participation in international exhibitions and conferences, Hirsch and members of the teaching staff made annual study trips to educational institutions and factories in France, Belgium and Germany. In this sense the paper elucidates how the small Grand-Duchy in the heart of Western Europe actively participated in the process of shaping specific spaces and places of education.

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**Keywords:** Luxembourg, handicraft, technical education, transnational circulations

### 3.03. CONTRASTING SPACES: URBAN/RURAL; CENTER/PERIPHERY; METROPOLE/EMPIRE

64988 *Public-private initiative and education in Portugal in the nineteenth century: school for boys in the parish of São Vicente de Pereira (1888-1892)*

**Wenceslau Gonçalves Neto** (University of Uberaba/Federal University of Uberlândia), **Justino Magalhães** (University of Lisbon), **Carlos Henrique de Carvalho** (Federal University of Uberlândia)

#### Abstract

This paper is based on documents collected in the Municipal Archive of Ovar and in the parish of São Vicente de Pereira, as books of minutes, correspondences, photographs and press (JUNTA). It was tried to recover the process of opening a school for male children in 1888, as a result of the effort of "Brazilian" João Rodrigues de Oliveira Santos, a wealthy industrialist from that Parish that, for this purpose, obtains the donation of the land and substantial cash from his own resources and his brazilian friends. The offer was made to the Parish Council in the same year that the school for girls was opened, also in this parish and by the donation of the same João Rodrigues de Oliveira Santos. Unlike the female school process, which dragged on for 14 years, in a litigation that involved disputes between groups of local power (GONÇALVES NETO & MAGALHÃES, 2009), the school for boys had its construction accelerated, being inaugurated in 1892, after 3 years of construction.

In the midst of the discussions taking place in Portugal and in Europe in the 19th century involving the struggle for the generalization of public education, the presence of private initiative is emphasized, building schools and contributing to other improvements under the responsibility of the State (MAGALHÃES, 2010; CANDEIAS, 2004). In the parish of São Vicente de Pereira, municipality of Ovar, this can be seen in the figure of João Rodrigues de Oliveira Santos, who had made a fortune in Brazil and returned to his village, where at that time he was owner of a hat factory, intending to extend benefits of which it was deprived, such as education (SANTOS, 2007).

The documentation allows us to accompany the Parish Council in the difficult process of building and implementing a school in a small and poor community in the north of Portugal, marked by political divisions, that fights against bureaucratic obstacles, strives to apply well the resources received in donation, promotes bidding, supervises the construction, sells part of its assets to obtain complementary resources, activates the public power, in the figure of the Civil Government of the District of Aveiro, discusses with the Municipality of Ovar and finally sees his efforts materialized with the edification of the school.

It was possible, in this way, to understand a part of the complexity of the schooling process that was intended at the end of the 19th century in Portugal. Disputes in parishes and municipalities were intense, making it difficult to generate a common or supra-party agenda, even in matters that could be considered of this dimension, such as primary education. It also refers to the need to deepen studies around the municipal sphere, both to understand, at the micro level, a discussion that spreads in the macro, and to understand the movement that unfolds in the interior of the country and in the municipalities about relevant issues to the progress of the nation or community, such as education.

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**Keywords:** education in Portugal, nineteenth century, creation of school, private initiative

## 22814 *Are Kindergartens in remote rural regions left behind? Regional differences of structural characteristics of ECCE institutions – by the example of Upper Franconia*

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### **Abstract**

Although several studies show differences in structural characteristics of Early Childhood Education and Care (ECCE) institutions according to federal state and rural district levels, a closer comparison between urban and rural educational offerings do not differ substantially (e.g. BMFSFJ, 2018; Bock-Famulla, Strunz, & Löhle, 2017; Tietze et al., 1998; Riedel, Hüskens, & Fuchs-Rechlin, 2011; Strunz, 2015). Previous studies primarily use the rural district level as lowest level of comparison. As childcare choices take place at a more local and even smaller scale (Fuchs-Rechlin, 2014), it is useful to apply another concept of regional comparative level when looking at urban and rural regions. Furthermore urban areas are distinguished by a higher provision of institutions than rural areas, which leads to a smaller or partially absent selection frame for parents residing in remote rural areas (BMFSFJ, 2018). If institutions in remote rural areas show inferior structural characteristics, this would not only have negative consequences for children who visiting the institution but also for the quality of ECCE itself. The paper at hand thus deals with the question if there are differences between urban and remote rural ECCE institutions concerning certain structural characteristics and explores the differences of structural characteristics for quality of ECCE as a part of a concept of educational quality (Kluczniok, & Roßbach, 2014; Tietze et al., 1998) in remaining stable conditions of personnel and spatial-material characteristics. For the empirical analysis institutions in remote rural regions are defined as institutions with more than 20 kilometer distance to towns with a population of more than 20.000 inhabitants (n = 80) and urban institutions are specified according their status of independent district town of Upper Franconia with a population of more than 40.000 inhabitants (n = 58). The addresses of the institutions were georeferenced and the distances were calculated at street level (car-driven distance). Descriptive and univariate analyses in fact indicate differences in structural characteristics between urban and remote rural ECCE institutions. It turns out that institutions differ significantly especially regarding the proportion of educational staff with a university degree and the parental fees. To be more precise, ECCE institutions in remote rural areas show a lack of educational staff with a university degree and the fees parents have to pay each month are much smaller compared to urban areas. Despite these differences, the study revealed no further significant effects that support the assumption of ECCE in remote rural areas being worse off than institutions in urban areas. But even if no substantial differences are found this contribution also shows how important it is not to remain on the level of urban-rural comparisons, but to consider the regions more specifically depending on the issue at hand.

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**Keywords:** regional differences: urban/remote rural, kindergarten quality, structural characteristics of kindergartens

*82310 Public education in the State of Espírito Santo, Brazil: principles of pedagogical renewal in urban and rural schools (1928-1937)*

**Regina Helena Silva Simões** (Federal University of Espírito Santo), **Rosianny Campos Berto** (Federal University of Espírito Santo), **Rafaelle Flaiman Lauff** (Federal University of Espírito Santo)

**Abstract**

This study focuses on pedagogical renewal principles applied to urban and rural schools in the state of Espírito Santo during two educational reforms, respectively instituted by the secretary of public instruction Attilio Vivacqua (1928-1930) and by federal intervenor João Punaro Bley (1930-1937) in two different governments. In Espírito Santo, demands of a local, predominantly agricultural economy (Achiamé, 2010; Wanick, 2009) contrasted with the modernizing ideology that propelled Brazilian society in the beginning of the 20th century. Especially from the 1920s, the expansion of education intensified through the construction of model school buildings and the qualification of teacher training within new parameters based on the appropriation of pedagogical renewal ideas received from Europe and the United States. Government reports and news stories taken as sources for this study show that, although utilizing different strategies, both reforms emphasized teacher preparation in accordance with the New School principles. From 1928 to 1930, the training of working teachers was centered in two spaces located in the state capital: Curso Superior de Cultura Pedagógica and Escola Activa de Ensaio, both destined to preparing teachers to multiply the active school ideas (Vivacqua, 1930). During this period, the School Groups modeled the national republican school, implemented from the end of the 19th century. In Espírito Santo, however, the few existing school groups contrasted with a large number of isolated urban and rural schools whose teachers were mostly underprepared. Between 1930 and 1937, the disseminating axis of teacher education was reallocated to Alegre, a city where the first Congress of Pedagogical Improvement of Espírito Santo took place, in 1935, aiming at a "radical" and "rapid" teaching transformation (Ribeiro, 1935). Although open to all teachers, it should be noted that discussions, controversies or "unsolicited" contributions were vetoed at the event. The priority attributed to "updating" teaching methods and techniques also had repercussions on issuing pedagogical prints. Considering that more than half of the teachers who worked in public schools did not have any training, the focus directed to the "effectiveness" of modeling teaching practices in order to achieve quantitative marks. Thus, among the pedagogical principles applied in urban and rural schools in the studied period, we highlight the emphasis on a modernizing vision, sustained by: the application of "efficient" teaching methods and techniques, "adapted" to the rural environment, by the demands of a local society and economy that largely contrasted with the period's industrially biased modernizing ideology. In general, we observe that the attempt of geographical approximation with the rural environment did not exclude an expectation of universalization and homogenization of teaching methods and techniques to be applied by teachers, regardless of the means available in each school. In this context, the assistance specificity fell on inclusion, adopted curricula, themes and subjects of supposed "interest" for the "development" of the rural area.

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**Keywords:** new school, teacher training, Espírito Santo

29008 *Periférico Planificado: las escuelas de los barrios populares de la ciudad de Campinas, São Paulo, en las décadas de 1960 y 1970*

**Rayane Jéssica Aranha da Silva** (State University of Campinas)

#### **Abstract**

En Brasil la década de 1960 fue marcada por una serie de transformaciones urbanas en el interior de las ciudades de grande y mediano porte. Entre los factores que corroboraron la cuenta de los escenarios urbanos está la inversión en infraestructura emprendida durante los primeros años de la dictadura militar. En el estado de São Paulo tales inversiones se concentran en tres grandes acciones: ampliación y construcción de carreteras, creación de viviendas populares y construcción de escuelas. Nos interesa las iniciativas que emprendieron de forma conjunta la edificación de escuelas y la construcción de viviendas en barrios periféricos. En estos casos, figura el del municipio de Campinas / SP, de donde cuantos hechos modificaron profundamente la ciudad, una vez que se crearon nuevas "periferias" y el centro fue reconfigurado y modernizado. Por intermedio del poder público en el interior de estos barrios nuevos se han edificado escuelas con gran capacidad de atendimento. Si anteriormente las capas populares iban a las regiones centrales para asistir a la escuela, a partir de entonces ellas se quedaron en su propio barrio. Implantados de forma similar, estos barrios se han planificado con una estructura de red de servicios (comercio, puesto de salud, escuela) que atendía a su comunidad interna. De esa forma, las salidas de los residentes a otras localidades se destinaban en suma mayoría al trabajo. El presente artículo investiga las escuelas de estos barrios periféricos, el objetivo es comprender las relaciones establecidas entre estas escuelas y sus habitantes en la promoción de la educación del período, así como el proceso de creación de escuelas en estos barrios. Las imágenes, las plantas, los documentos escolares, la legislación educativa y los informes de inspección del gobierno son fuentes para este trabajo. En este sentido, las recomendaciones de VIÑAO FRAGO (2001), nos ayudan en el diálogo con las fuentes, ya que el autor postula que las plantas y las fotografías nos ayudan en la comprensión de esas relaciones. De esta forma, no analizamos solamente el espacio-escuela, sino también su ubicación en el escenario urbano y las imágenes generadas en el movimiento de implantación de esas escuelas como centro educativo de barrios periféricos.

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**Keywords:** escuelas perifericas, arquitectura escolar, dictadura civil miliar, memorias y historias de la escuela

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#### **4.05. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION**

56495 *Freedom behind a fence. Inner space and outer place in classic children's books of Dutch reform pedagogues*

**Hilda T.A. Amsing** (University of Groningen), **Sanne Parlevliet** (University of Groningen)

#### **Abstract**

Children's books represent powerful manifestations of the ways in which the world is interpreted, explained and presented to children. Given the specific communication situation, in which adults decide what children read both on the level of production and on the level of consumption, children's books can be seen as spaces of adult power, instructing children in expected behavior and performances. At the same time, they represent places of desire, using imaginary settings of children's experiences that offer young readers worlds to imagine themselves in.

In our paper, we will shed light on the relationship between the depicted locales (outer places) and their symbolic educational function (inner space) in three classic children's books series of the Dutch reform pedagogues Jan Ligthart and Hendricus Scheepstra, illustrated by Cornelis Jetses. Their series for first readers, published in the Netherlands between 1902-1912 and used for reading education until the nineteen seventies, present an idealized rural world in which children play and learn that have become metonyms for early childhood itself. We will focus on the depicted places that represent spaces of educational power. What educational functions can be and were assigned to these places? And how were child readers, often living in a far less ideal urban environment, invited to identify with these places of playing and learning?



To answer these questions we will analyze the stories and the pictures in the series, identify their dynamics and compare the results with the reform pedagogical ideas and ideals of the writers. We will focus specifically on the ideas and ideals of Ligthart, who was a leading and highly acclaimed pedagogue, both in the Dutch educational discourse in the fin-de-siècle and internationally. We will show how outer places, as represented in the stories and pictures, embodied pedagogical ideals. We will focus specifically on the concept of freedom within constraint, symbolized in the omnipresence of fences in the illustrations, but also on learning and schooling, discipline, knowledge, parenthood, life and love. How are these ideals represented in the pictures of children playing and learning on the street, in the open air, in the garden, at home and in school? And should we read them as lessons only for the child readers, or could parents and teachers learn from the pictorial enactments of educational power as well?

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**Keywords:** educational reform, school books, reading

28183 *"Armando a los infantes inocentes con el signo de la Cruz, Agnus Dei, Agua Benta, reliquias e imágenes de Santos": asistencia espiritual a los niños en los manuales religiosos portugueses, siglos XVII*

**Fernando Ripe** (Federal University of Pelotas)

### Abstract

Al final del período moderno la preocupación por la garantía de supervivencia y crecimiento de niños en Europa occidental se tradujo en una serie de preceptos y recomendaciones impresas, de diferentes órdenes y tipologías, que prescribían acciones de protección para los niños. Las cuestiones tan diferentes como el abandono de niños, negligencias y malos tratos familiares, epidemias, malformados, condiciones insuficientes de salud, e incluso casos de bastardía y de muertes prematuras conocieron instrucciones variadas cuya solución era encarada por muchos autores como siendo de orden espiritual. En este sentido, la presente propuesta de comunicación tiene por objetivo presentar una organización de enunciados instigados por letrados, en especial por religiosos como Francisco Aires, Alexandre de Gusmão y Manoel Bernardes, publicados entre los finales del siglo XVII y por todo el XVIII, que aseguraban ciertos modos de preservar, socorrer y redimir el estado de inocencia y de salvación del alma infantil. Esta discursividad evidenciaba importancia atribuida a los cuidados, asistencia, caridad, instrucción de los padres ya la necesidad de realización de lecturas espirituales doctrinales, teológicas, ascéticas y consoladoras. Las primeras atenciones que se debía dispensar a los hijos eran la agudeza con el bautismo y la garantía de la cercanía con las madres, manteniendo a los niños lejos de las influencias de brujas y de demonios. A finales del siglo XVII nos encontramos con una serie de ordenanzas publicadas en Portugal con la intención de recomendar formas de proteger a los niños de los malos espíritus, la enfermedad, los peligros constantes, así como el riesgo inminente de muerte. Por ejemplo, el jesuita Alexandre de Gusmão, en su tratado *Arte de criar bem os filhos na idade da puerícia* (1685), prescribió la confección de amuletos como forma de virtud protectora, recomendando a los niños que lo cargáis como elemento simbólico de seguridad. En lo que se refiere a la promoción espiritual y moral de la primera infancia, dos importantes representaciones figuraron en el papel de protección y cuidado: las imágenes del Niño Jesús y del Ángel de la Guarda. La devoción incentivada por los autores ratifica la importancia que ambos tenían en el mantenimiento de la inocencia, en la conducta virtuosa, en la protección y en la intersección milagrosa sobre los niños. Evitar enfermedades, abandonos y muertes de los niños era fundamental y se refería a los modos ideales de conducción de la vida en los principios de la fe católica. Sin embargo, cuando la muerte efectivamente llegaba a los pequeños, una serie de cuidados por parte de los padres era fundamental. Al advertir y culpabilizar a los padres por la omisión con los sacramentos, por la no atención a los sufragios y por la ausencia de oraciones a los infantes difuntos, que podrían inviabilizar la salvación del alma de los niños muertos, los discursos religiosos parecían proponer la existencia de una vivencia más intensa la fe cristiana y el compromiso con los preceptos de la doctrina católica.

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**Keywords:** infancia, Portugal, literatura religiosa, asistencia espiritual

51694 *The didactics manuals as a space of power in the formation of teachers: in focus, the didactic manual (1930)*

**Leonardo Marques Tezza** (State University of São Paulo), **Laiene Okimura Kadena** (State University of São Paulo), **Rosane Michelli de Castro** (State University of São Paulo)

## Abstract

In this communication we present partial results of the research "The history of Didactics in teacher training institutions in Brazil (1827-2011) - phase III: the didactics in circulation in the printed and specialized bibliography", whose general objective is to identify, to gather, to systematize and to analyze aspects of printed matter and specialized bibliography, which would have contributed to the conformation of the disciplines or bodies of knowledges considered as properly Didactics in teacher training institutions in Brazil between 1927 and 2011. According to Carvalho (2006), the manufacturing processes / structuring of school subjects, the printed matter stands out within the practices and devices that constituted and constitute them. Considering the theoretical-methodological framework of research, such formulations are articulated with the theories of Chervel (1990), for whom the corpus can be read as a disseminator and legitimizer of the so-called "objective purposes", which preside over the constitutions of the institution of school disciplines, and, insofar as it is possible to locate this corpus in the bibliographic collections of educational institutions, it can be read as testimony of the discourse that was legitimized in a institution, being a disseminator and legitimizer of "real purposes". The analysis of the results is carried out based on Chartier (1990), according to "reading protocols". For Chartier (2002), the traces that are privileged in a research are protocols of reading and. The understanding that the text is, in synthesis, historically constructed implies considering that, in the processes of reading and appropriation "[...] to a text, a meaning is historically produced and differentiated." Chartier, 2002: 121). Based on Carvalho (2006), when the printed is analyzed, we must consider the strategies of production and circulation and at the same time the pedagogical and political strategies to which they were submitted, since, in the light of Bourdieu and Passeron (1975, p.44), manuals can be taken as a product for interiorization of the principles of a cultural arbitrary capable of perpetuating itself after the cessation of pedagogical action. So far, some aspects of the internalization power of the principles in Didactics have been identified in the Manual of Didactic Teaching (1930) by João Toledo, since in this manual, as in some others, the emphasis is on Didactics for primary school, considering a program based on what was considered as material and social needs of the environment in which children lived, always taking as primordial objective the importance of learning the common notions about nature and their relations with aspects of society and work.

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**Keywords:** education, history of education, school subjects, didactics

80719 *Once upon a time there was the nanquinote library: between children's stories and representations*

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## Abstract

Over the 1930 and 1940 decades, in Rio Grande do Sul state, Brazil, Globo Publishing Company published a book collection for kids, named Nanquinote's Library. Written by Erico Veríssimo and Henrique Bertaso, this collection reunited writers and illustrators from the south of Brazil, such as Erico Veríssimo himself, Mario Quintana, a German designer Ernest Zeuner and a variety of works, from children's literature to literacy books, like *My ABC* (1936) and *The Battalion of the Letters* (1947). Thus, using Chartier's (1999) expression, the collection began as a "library without walls", whose strategy was to seduce the little reader and, by proximity, his family, that end up getting acquainted with others products of the publishing company. Considering the limits of this production, we take as object the children's books that formed the collection, *The Adventure of the Red Airplane* (1936) and *Rosa Maria in the Enchanted Castle* (1936), written by the Brazilian author Erico Veríssimo, to conduct a survey and analyze the discursive techniques and social representations contained therein. Once this proposal also involves the materiality of the studied books, it is important to indicate the illustrators responsible for the pictures in both stories: João Fahrion that signed the illustration in *The Adventure of the Red Airplane* (32 pages) and Nelson Boeira Faedrich, illustrator of *Rosa Maria in the Enchanted Castle* (33 pages). Examining these materials and the social representation of childhood conveyed in them, it is possible to notice how author and publisher recognized and contemplated children's different ways and motivation for reading and how Erico's work helped, accordingly to an educational project of Globo Publishing Company and its writer/editor, with the readers formation. This way, we intend to contribute with the History of Reading and History of Education surveys repertoire, once we understand that they don't concretizes themselves only in school spaces, but it is also possible with a book collection for children with othe intentions besides entertainment. Consolidating the process of approaching the scientific studies field, we resort to memoirs books of Erico Veríssimo (2005a, 2005b, 2011) because we consider them privileged sources, even though we have to problematize them in order to understand the ways of creation of the collection, as well as the authors that researched the consolidation of Globo Publishing Company as Torresini (1999) and Ramos (2007), and researchers of History of Reading field like Chartier (1999, 2000, 2002, 2004) and Hallewell (1985). Previous researches like the one fulfilled by Carvalho (2016), also contributed with this study. This work infers that the books for the kids, written by Veríssimo, still run throughout the country and, in somewhat, prescribe the literary reading as a way of learning and personal growth.

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**Keywords:** Nanquinote's library, children's literature, representations, Erico Veríssimo

## 4.06. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION

17365 *A Little Review in Warsaw*

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### Abstract

Barker (2000), while researching *The Newspapers in English Society*, points out that the newspaper became popular during the period of the Industrial Revolution, initially for those who knew how to read and as readership increased, new and different newspapers emerged, we reached the mid-eighteenth century with hungry for news. As newspapers expand, they have become a strong element of opinion formation, and therefore new newspapers emerge from different political and ideological points of view. Later, newspapers became important as they expanded, especially in information and opinion formation, and consequently the increase in readership, which occurs through the expansion and modernization of education. So, we present a newspaper written by children and for children. In October 1926, Janusz Korczak created in Warsaw the *Mały Pryegląd* review an addition to the review organized by the Jewish community in Varsóva, *Nasz Pryegląd*. In the first edition of the newspaper, in the presentation, Korczak asked the children to write to the editorial staff about their everyday problems sharing their joys and sorrows. For the doctor, educator and review editor, the spelling errors that the children committed were not a problem and could be improved with the evolution of their writings. But, Korczak

said that illiteracy could be a problem for society. The editor of the review believed that by maintaining the originality of the letters, he was demystifying the power of manipulation of the media and giving the little ones writing about their interests, their dreams, their wishes and their desires. In this way, this work aims to identify by voice and writing of children their main dreams, fears, desires and desires published in the review *Mały Przegląd*. After three years of operation, the review had 3,200 collaborating children who expressed through their language their main themes such as difficulties encountered in school, selfishness and lack of friends, little money from parents and the desire to win a bike. At the end of ten years, 45 thousand letters were collected in the editorial archives sent from Poland, Palestine and various countries of America. If for adults this could be a trivial matter, for Korczak it was an important way of giving voice to children and making their rights count. Thus, as the letters intensified, the themes began to range from everyday issues to social and political issues. The last issue of the review "*Mały Przegląd*" was published in September 1939, and since then it has been impossible to imagine the whereabouts of all its collaborators. During World War II, Korczak remained towards the Orphanage which was transferred to the Warsaw Ghetto until July 22 of 1942 when it was finally overrun by the Nazis. On August 5, 1942, Janusz Korczak boarded the last time with their children to the Treblinka Camp.

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**Keywords:** review, children, Janusz Korczak, Warsaw Ghetto

### 10354 *City images as presented in elementary schoolbooks in the mid-19th century*

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#### Abstract

**Introduction.** In every historical age and didactic tradition, images of various spaces constructed in schoolbooks serve as models of a world school children would be brought in. Such analysis elucidates the expectations, norms, and stereotypes of the pedagogical mindset as they are present in the discourse of the era. The world of imagined spaces where the child "belongs," is created through the didactic functions of city. Research problem. For a child who has just started school, the crucial images of spaces were those of the child's home, school, village (if it was a schoolbook intended for village schools), or city. The image of the city served as an intermediary between the pictures of the child's immediate environment and those of the macro-environment of the homeland, the country, the continent.

**Sources and methods.** The paper will reconstruct the city images in the book that was the standard schoolbook for many Russian schools in the 19th century, Konstantin Ushinsky's *Children's World* (Detsky Mir, 1861); the reconstruction will be undertaken in comparison with German and English schoolbooks of the same period compiled by Friedrich Harder, Edward Hughes, Friedrich Koerner, Carl Lauckhard, Robert Mann, Georg Raff, Karl Thieme, Herrmann Wagner, Friedrich Wilmsen, etc. The Russian textbook was created on the basis of German and English schoolbooks and in a dialog with them; Ushinsky's work presented its own understanding of urbanism in Russia and Europe. The principal research methods are structural analysis, textual and visual analysis of the contents, analysis of the canon and sequence of selected texts, their vocabulary (epithets, concepts, actions chosen to describe the cities), discourse, criteria for selecting specific characteristic of the "city" concept. These methods are applied first to each book under consideration individually, and then are used to compare the books. **Results.** Ushinsky's schoolbook emerged when the Russian Empire was transitioning from the medieval feudal structure to the modernized European one. The range of city images in the book reflects this transition. It exhibits both traditional and modernizing features. The images of English towns along the Thames, of London, Kiev, Moscow, and St. Petersburg, of provincial towns and cities, of villages and hamlets, of roads that connect and at the same time separate these localities create a spectrum of urbanist variants ranging from urbanism being entirely absent to it being the overwhelmingly present in the images of a capital city. Symbolic functions are alternatively assigned to such city features as churches and cathedrals, seats of authority, a special space connected with a business life style, the function of a city as a transportation hub etc.



Discussion. The picture of city spaces, of their criteria and foundations, of recommended attitudes is compared with a reconstruction of similar pictures Ushinsky found in German and English textbooks of the time. A complete reconstruction of the list of European textbooks he used, similarities and differences between Children's World and other Kinderwelten demonstrate the specifics of pedagogical concepts and presentations of city images in three pedagogical cultures of the European modernity.

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**Keywords:** schoolbook, basal readers, Russia, Germany, United Kingdom, city

### 37783 *Educational Space of the City in Greek Tragedies by Aeschylus, Sophocles and Euripides*

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### Abstract

Ancient Greek theater of VI-V BC was a condensed essence of the city's economic, political and intellectual activity. This theater was not just a special reflection of the world, but a special world in itself. While bringing together a considerable number of gods and people of different ethnic groups and ages, this world was not immune to internal tensions on many issues, including the citizen's right to be educated in the city space. Aeschylus, Sophocles, and Euripides made the following subjects key to their tragedies: education in and outside the polis, pedagogical power in the city and family, the destructive consequences of education for men, limited education for women, etc. Though rather diverse, they cannot be considered impenetrable for a comprehensive discussion of the city's educational space.

The tragedies of Aeschylus, Euripides and Sophocles represent the tragedies of the cities, each of which is portrayed as a special educational space that has much in common or, on the contrary, contrasts with the educational space of contemporaneous Athens. The action of Aeschylus' Agamemnon takes place in Argos, whose citizens meet King Agamemnon on his return from Troy. His wife Clytemnestra demonstrates that during his absence, the king lost not only political but also pedagogical power in the city. Aeschylus' Seven Against Thebes, Euripides' Phoenissae and Sophocles' Antigone contain a hidden assessment of the role and mission of education in the life of a person forced to protect his hometown. Thebes is depicted as a city resembling a large but unusual school "organized" by King Oedipus' children. In Medea, Euripides places the main characters in Corinth, a projection of Athens, where the pedagogical movement of sophists unfolds. Trapped by each other's sophistic speeches, Jason and Medea try to establish their own understanding of virtue in the city, which recognized their heroic past and granted them a special status. In Aeschylus' The Libation Bearers and the same-name tragedies by Euripides and Sophocles Electra, a special attention is paid to the scheme of vengeance, which Orestes and Electra implement in Mycenae or Argos. The tragedy of the situation stems from the siblings' desire to become mentors for the city and assert their right to commit crimes.

Since the Greek audience knew the myths behind the tragedies, they were generally not surprised with the plots. The audience followed the playwright in wondering how easily a city can be glorified or destroyed by its own citizens. In Aeschylus, Sophocles, and Euripides, the tragic action takes place in the cities that either narrow down to a single family (Agamemnon, Oedipus or Creon) with a special "household" pedagogy, or expand to a community of citizens who are instructed by their ruler. These "fluctuating" cities with special educational spaces live in a tragic circle: the heroic past teaches almost nothing to those who build the present and, out of ignorance, endanger the future.

The study was carried out with a grant from the Russian Science Foundation (project No. 18-78-10001).



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**Keywords:** ancient pedagogy, ancient greek tragedy, educational space

42935 *The significance of reflectiveness in educational space on the example of Ignatian pedagogy*

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## Abstract

The ability to reflect, which can be observed in various educational spaces, is an important constituent of the competence both of the teacher, educator and mentor, and the student. For the purposes of this paper, reflectiveness is assumed to be a human trait and intellectual skill, a capability to view oneself both as an object and subject of epistemological investigation. Thus reflectiveness is understood as a tendency on the part of individuals who interrelate in educational space, of educational actors, to reflect, to ponder, to consider, and to analyse. Reflectiveness is also an interior dialogue that becomes externalised and manifested when individuals perform particular acts which, consequently, modify and redefine educational space. Thanks to reflectiveness a human being is able to abandon established patterns, to look inward and at the same time to reach outward, to persist in searching for new methods and solutions, and to pass judgement on the attained goals. Reflectiveness

helps to form this layer of human experience on which our knowledge and understanding of the world are founded and which is essential for man to live a good and wise life regardless of what may befall him.

Undoubtedly, one's personal and professional success is to a large extent dependent upon one's reflection and attitude of reflectiveness. Given the challenges that are posed by modern civilisation with its technology, ICT, and globalisation, it is imperative to build up this attitude, especially in educational space. Therefore, the subsequent section examines reflectiveness in the context of Ignatian pedagogy, which originated in the sixteenth century, but was re-formulated and re-explicated in the documents drafted in the 1980s. On that basis, the Ignatian pedagogical paradigm is discussed, as it is presented to modern-day educational institutions, with its five components: context, experience, reflection, action, and evaluation. Each of them is important, and all of them, in conjunction, have an impact on the dynamics of Ignatian pedagogy. My purpose is to demonstrate the role of reflection which, in the Ignatian model, is an element that facilitates growth and development. Reflection signals full maturity only when it spurs an individual to make a decision and become involved, that is to take action. Three interconnected processes will be discussed: interiorisation, selection, and absolutisation of values, which are characteristic of reflection in Ignatian pedagogy. In this sense, reflection is a manner of conduct that promotes a comprehensive formation of our student and charge.

Finally, some suggestions will be put forward as to educational practice and educational space in reference to the animation and reinforcement of the attitude of reflectiveness in students.

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**Keywords:** reflectiveness, ignatian pedagogy, experience, educational space

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## 5.04. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

43735 *Places of memory of 1821. Representations of Greek Revolution in public space*

**Maria Stylianou** (Democritus University of Thrace/Greece)

### Abstract

The subject of this presentation is the Greek War of Independence against Ottoman domination, known as the Greek Revolution of 1821, a national movement of the late 18th and early 19th centuries which ended with the foundation of the Greek national state in February 1830 under the auspices of the three European powers, Great Britain, France and Russia (London Protocol or Protocol of Independence).

We approach this fundamental historical event for Greek history from the point of view of public history and historical education, as well as the management of collective memory on a local scale, during post-war and political changeover period. The place is Kavala, a port city in northern Greece, where the past representations of the Greek Revolution, a founding historical event of Modern Greek history, are studied.

Places of remembrance, material and immaterial ones, are defined in this study as (a) the monuments that are located in the city and which are connected with the Greek Revolution, mainly with persons who have prepared it, participated in it or are associated to the relevant period and b) the anniversary speeches delivered by teachers in schools of the region during the school national ceremonies on the 25th of March 1821, a date set by the newly established Greek state back in the 19th century, as the beginning of the Greek Revolution, a conception which establishes the correlation between the national anniversary and the religious celebration of the Annunciation, a link that serves the shape of Greek-Christianity in the dominant national historical narrative in Greece.

Public space is viewed as a symbolic place of memory and remembrance, but also as an imaginary place to recall the past through anniversary speeches in schools, in front of audiences of pupils, students and parents, with straightforward and stereotypical content. We are therefore interested in the way in which the Greek Revolution is reproduced, reconstructed, "embodied" in the public sphere, as constitutes the founding and fundamental historical event of the contemporary independent political life of the Greek state, and also the way in which the memory of this event is structured and composed in a region of Greece, which was liberated from Ottoman domination quite later.

In this context, questions arise concerning: a) the content of the memory and the representation of the past, b) the way in which the events and persons involved are mentioned and represented, c) the manner and degree of dissemination of representations of the past in schools and in public places of the city and d) the way of diffusion of the Greek Revolution discourse and the characteristics of it.

Methodologically we use archival material (educational and administrative archives) and the local newspapers. We also use oral testimonies of teachers who have written and presented anniversary speeches for 1821 in their schools. Finally, we use material originated from field research in the city, in order to photograph and register the relevant monuments. We process material mentioned above with the analytical tools of Critical Discourse Analysis, Oral History and Historical / Archival Research.

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**Keywords:** monuments, representations, public, education

52076 *From Refugees to Residents Jewish Refugees from Nazi Germany as agents of change in the Scottish Jewish Community Educational system: 1933-1955*

**Daniel Coussin** (Ohalo College of Education)

**Abstract**

In the last 20 years, researchers have focused on the history of the Jewish community in Scotland in the period prior to the First World War. The extensive Jewish immigration that occurred during the end of the 19th century and the beginning of the 20th century became the centre of several studies that saw in this period, the beginning of the Jewish communities' establishment in the northern British Isles.

Despite this fact, very little was written about this community in the period between the world wars, during World War II and immediately after. The bulk of the research in this area, regarding the history of the community from the 1930s onwards, is based, mainly, on the PhD thesis of the Anglo-German historian Rainer Kolmel. Further papers published by Kolmel are all based on his findings. Kolmel wrote mainly about the arrival in Scotland of the Jewish refugees from Nazi Germany and about their absorption difficulties in this country. The main contention in his papers was that the Jewish refugees suffered many absorption difficulties and that only a few were absorbed into the community and into Scottish society and daily life.

In this paper I repudiate this assertion and stress that despite the difficult circumstances that brought these refugees to Scottish shores and despite having to contend with the unique history and mentality of the country, they not only integrated relatively easily into Scottish society but also succeeded in becoming agents of fundamental change in the Jewish community. The refugees managed, in a relatively short period, to bring changes in lifestyle, political conceptions, education, religious tendencies and attitudes towards Zionism to the rest of the Jewish community, who were assimilated into the local social and commercial life.

**Jewish Education in Scotland**

One would expect that due to the arrival of the Jewish refugees from Nazi Germany to Scotland, there would be an increase in the demand for a Jewish Day school. What had happened was exactly the opposite.

Throughout the 1920s a process of internal migration started and many of the former Jewish Neighbourhoods as the famous Gorbals were replaced by more modern and well to do neighbourhoods and satellite towns. Thus, making the appropriate numbers needed to open a school too low. In addition, the Scottish educational authority's agenda, aiming towards an establishment of a Religious-free system also imposed difficulties to the Jewish community's plans.

But the main reason was that the Jewish refugees, which were seeking an educational system that will be more suitable for their cultural background, preferred enrolling their children into schools governed by the Scottish authorities rather than enrolling them into Jewish day schools, that, actually, did not exist at the time.

This prevented the Jewish community from establishing a Jewish Day school for quite a long time. In 1958 (according to the Jewish Yearbook) 1804 Jewish pupils aged 6-16 could be found throughout Glasgow's schools, but still, it took another 4 years until the first Jewish Day School, Calderwood lodge, opened its gates to the public. Mind you it is still the only Jewish day school in Scotland today.

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**Keywords:** Scotland, refugees, Germany

### Abstract

Comprehended between 1933 and 1974, Estado Novo [Portuguese for New State] comprises a dictatorship period in Portugal, mainly featured by Salazar. Teachers' memories of that time, constitute an exceptional sources for understanding the memory of school during the totalitarian regime in Portugal. Taking as starting point the thesis that the memory of the school is sociodynamic and the narratives reflects the reading of the biographical events lived individually or collectively comparing in the narrative the past and the present, this article proposes reflections on the following questions: How the school time during “Estado Novo” is remembered by teachers who taught in this period? Which memories emerge more frequently and what meanings are attributed to them? How does the comparison between the past and the present reveal the sociodynamics perspective of memory in the narrative?

Our theoretical argument is based on the works of Halbwachs (1994), Namer (1987), Ricoeur (2004), Connerton (1993), Bergson (2012), Le Goff (2000), Fentress & Wickham (2013), Popper (2018), among others. For the empirical study, we used the qualitative analysis in the treatment of the data collected in semistructured interviews applied in 2017, using testimonies and analysis of the narratives of teachers who gave classes in the period of the Estado Novo.

Through the teachers' narratives, it was possible to verify that the school's memories privileged the difficulties encountered in the exercise of the teaching profession and how the regime revealed itself in the classroom, materials, conception of authority, punishment and relation between students and teachers. The economic and social contexts of students and teachers are remembered in a paradoxically nostalgic remembrance, often using a romantic narrative about the authority, prestige and respect that the teachers had. In many times, this narrative compares positively the time lived with an unwanted reality in the present context. That remembrances highlight the creativity of the teachers to overcome the difficulties faced by the economic and social limitations of students and schools, but also the memory of school time during Estado Novo evokes positive memories that overlap with negatives, often placing in second plan in the narrative the political and social problematic and evidencing a resilient reading of the difficult contexts of the teaching practice, as a conquest or victory to difficulties that today no longer exist for the current teachers. Almost claiming that the past is better than the present, the memories evoked by the interviewed teachers show that recall requires a social dynamic between the past lived and the present observed. The narrator uses current contexts to give positive and negative meanings to the past, to identify with it and to be recognized, revealing through the narrative the sociodynamic perception of the biographical event while contributing to a better understanding of the social memory of the school in Portugal

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**Keywords:** social memory of school, sociodynamic memory, remembrance, social memory, Estado Novo

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## 5.05. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

10935 *Practices of pedagogical spaces and ideas: the reports of Nestor dos Santos Lima's trips (1913 e 1923)*

**Laís Paula de Medeiros Campos Azevedo** (Federal University of Rio Grande do Norte), **Olivia Morais de Medeiros Neta** (Federal University of Rio Grande do Norte)

### Abstract

In the History of Brazilian Education and, especially in the modern constitution of schools, we see the influence of models and ideas circulating in a transnational dialogue. During the first decades of the 20th century, the scholars of education in the state of Rio Grande do Norte (Brazil) sought to study new methods developed abroad in big educational centers to apply them in Brazilian local context. The quest for innovation and modernity marked the political-educational initiatives in that time. Thus, we highlight the pedagogical trips endowed by governments or private parties. It was a strategy used to approximate the pedagogical models and contribute for the growth of Brazilian education. Based on this perspective, this study investigates the pedagogical trips made by the Potiguar scholar Nestor dos Santos Lima – remarked and highlighted educator, lawyer and historian. He participated in different and most relevant educational and cultural institutions in the state during the first half of the 20th century. The documents used for the research are mainly reports produced by Nestor Lima about his trips. The analysis is realized through the perspective that such reports are practices of pedagogical spaces. Our theoretical basis has principally the formulations of Michel de Certeau (2017) on the understanding of space and writing; the contributions of Roger Chartier about the circulation and appropriation, and Gondra on the pedagogical trips that support our study. Nestor Lima graduated from Law School in Recife, Pernambuco, and had different jobs and positions such as professor and principal at Escola Normal de Natal, Education State Department Director, Law School Director in Natal and helped founding the Teachers' Association of Rio Grande do Norte and the Potiguar Literature Academy. He was perpetual president of the History and Geography Institute of Rio Grande do Norte. In 1913 and 1923, Nestor Lima was appointed by the State Government to study the teaching progress not only in other states of Brazil, but in the neighboring countries. He first traveled to São Paulo and Rio de Janeiro. His second trip was to Belo Horizonte, Buenos Aires and Montevideo. His trips reports denote the movement of the practices and places he visited. Once the pedagogical practices and ideas were published, they were appropriated to the educational legislation of the state of Rio Grande do Norte.

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**Keywords:** pedagogical ideas, space, pedagogical trips



24731 *Local cultural and educational spaces as a school topic during the Franco regime*

**Gabriel Barceló-Bauzá** (University of the Balearic Islands), **Francisca Comas Rubí** (University of the Balearic Islands), **Sara González Gómez** (University of the Balearic Islands)

**Abstract**

Developing the National Sentiment was a mandatory subject on Spanish high school syllabi for nearly the entire Franco dictatorship (1939-1975), only being withdrawn after the introduction of the General Education Act of 1970. As the name explicitly suggests, it aimed for pupils to acquire patriotic values identified with the concept of Spanish nationalism, unity and the magnificent homeland defended by the Franco Regime. Over the three decades it was taught, the subject covered areas from basic ideological tenets to local socioeconomic, cultural and educational reality.

The Mahón Historical Archive (Minorca) houses an interesting set of work done by students in their fifth year of high school at the Instituto de Enseñanza Media in Mahón over the 1963-64 academic year. The group pieces were done under the supervision of their teacher Félix de Pablo, as part of the Developing the National Sentiment subject. Each contains a detailed analysis of the main features of a Minorcan municipality, highlighting historical, economic, geographical and religious aspects, as well as culture and education (including a description of the institutions, spaces and even interviews with teachers and other professionals), all illustrated with photographs and drawings.

Our study focuses on analysing these works, specifically the text and illustrations linked to culture and education, with three broad aims. Firstly, uncovering and locating the local cultural, educational and school setting in Minorca before the tourism boom and during a period of profound socioeconomic transformation. Secondly, discerning how these high school students interpreted this cultural and educational reality in their more immediate surroundings, where they themselves construct an impression of the local cultural and educational setting through the choice of institutions and contents included in their work. In this latter instance, however, we should bear in mind that the pupils read, experience and interpret a specific reality in their work with the inherent subjectivity of any human activity. Lastly, we aim to comprehend how local cultural and educational settings and spaces were used to bolster patriotism and national identity as part of this school subject.

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**Keywords:** cultural spaces, educational spaces, school, Franco regime

84010 *Sentimientos sobre el propio espacio: la encuesta magisterial de folklore (Argentina, 1921)*

**Myriam Southwell** (CONICET/Universidad Nacional de La Plata)

**Abstract**

La década de 1920 fue sumamente rica en lo que respecta a procesos y problemas de singular relevancia y fue además una década prolífica en lo que a debates y generación de nuevas propuestas se refiere. El clima social de post-guerra ponía en crisis los preceptos más racionalistas que había instalado el liberalismo decimonónico y propiciaba la inclusión de formas de conocimiento ligadas a la espiritual y sensibilidad, más allá de la preeminencia de la razón. Para explorar algunas de las prioridades educativas nos detendremos en el análisis de la Encuesta Nacional de Folklore o Encuesta del Magisterio que se llevó a cabo en 1921 y cuyos resultados fueron reunidos en la Colección de Folklore. Se trató de una iniciativa en la que se encargó a los maestros de las escuelas nacionales de todo el país la recolección en sus comunidades locales de los elementos folklóricos que encontraran en su jurisdicción: creencias y costumbres, verso, prosa, música, narraciones y refranes, arte y ciencia popular para conocer y prescribir sobre “el espíritu del pueblo”. Maestros y maestras debían recoger en la forma más ordenada y fiel dicho material y remitirlos al inspector nacional del que dependiese.

Entre los intelectuales que incidieron en esos años sobre el sistema educativo argentino, se destacó Ricardo Rojas quien buscó desarrollar un proyecto intelectual más cercano a la tradición del *volksgeist* –el espíritu del pueblo– que a la liberal francesa. Como ha afirmado Funes, Rojas estaba “construyendo hegelianamente un sistema

filosófico, estético y educativo a partir del cual suturar o fraguar la fragmentación producto, básicamente, de las pulsiones centrífugas de la modernización, entre las que el contingente inmigratorio era uno de los más preocupantes. Rojas buscaba superar la contradicción 'Civilización y Barbarie'" (Funes, 1999:14). Ese intelectual –que impulsa, organiza y monitorea la encuesta llevada a cabo por las y los maestra/os desde el Consejo Nacional de Educación- se posicionaba en un nacionalismo historicista de raigambre romántica que volvía sobre el pasado aborigen, colonial y federal con eje en el "espíritu de la tierra".

La convocatoria (en forma de concurso), el dispositivo de recolección, registro y comunicación, los modos de clasificación –impregnados de valoraciones y reflexiones morales- y las conclusiones que van elaborando los y las maestro/as, brinda enormes claves interpretativas sobre los modos de entender y prescribir los sentires populares y su productividad en el espacio cultural y educacional.

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**Keywords:** folklore, identidades locales, escuela, estética

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## **6.03. SPACES OF CRITIQUE: ALTERNATIVE EDUCATIONS AND PEDAGOGIES**

24256 *The history of the Hungarian preschool education and its effect on today's Romanian preschool education*

**Erzsébet Habinyák** (Education Doktoral School of Pécs)

### **Abstract**

The quality of education, innovation and the application of the alternative methods play a particularly important role in today's Hungarian kindergartens in Romania. In order to identify the origin of these aspects, I turned my attention to the appearance of the first Hungarian kindergartens and to the pedagogical reform efforts pursued at the turn of the 19th-20th century. My goal is to get an overview on the way several positive traditions and methodological practices of the preschool education in Hungary carried over in time and space into the Hungarian kindergartens in Romania. The aim of my project is to identify and present the first Hungarian kindergartens, to describe their development, changes, how they gained elements of pedagogical reform until the end of the First World War. In this presentation I will provide information on the teaching methods and tools used in that period, and which of these were handed down and are still used in today's preschool education. I will briefly examine the way the first kindergarten teacher training was carried out and what were the conditions needed to be fulfilled in order to become a kindergarten teacher. I will present the difficulties encountered during the foundation of kindergartens and their operation. I will give an overview about the social and political background, and the way they affected the operation of kindergartens, the methods, contents used by teachers, and the preservation of the institutions. I will compare these important research results from the point of view of the Hungarian history of education with the current situation of today's Hungarian kindergartens in Romania, using the sources and methods of the education history, as well as the aspects of the comparative education science.

The basic concept on the education of children was already formulated in 1828. Later the Froebel effect gained ground, and this theory was first disseminated and adopted by the kindergartens in Debrecen, a city near today's Romania. I also examined the reform efforts of the 19th century, which are still present in the Hungarian pre-school education in Hungary and Romania. The endeavors of the pedagogical reforms at the turn of the century and their effects on preschooling also play an important role in the better understanding of the development of kindergartens.

Source identification, historical source examination and comparison played a central role during my research. I have formed a rich and detailed picture about the situation and the education methods of the Hungarian kindergartens founded in the first half of the 19th century. I analyzed in details the educational tools and pedagogical methods used in that period and in later periods, due to the Froebel effect and later due to the effect of the pedagogical reforms. Finally, using the comparison method, I identified those common elements that –

transcending time and space – can still be found in today's pre-school education in the Hungarian kindergartens in Hungary and Romania.

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**Keywords:** history of education in the 19th century, Hungarian preschool education in Romania, preschool pedagogical methods, pedagogical reforms

### 26348 *Kritik der ungarischen Pädagogik. Das Wertevermittelnde und Fähigkeitsfördernde Programm* Judit Langer-Buchwald (Eötvös Loránd University, Hungary)

#### Abstract

Das zentralisierte und monolitische ungarische Schulwesen ist am Ende des Sozialismus in Krise geraten und als Antwort auf die Probleme der damaligen Schulbildung wurden mehrere Reformen und Schulversuche eingeführt, die in den 80-er Jahren zur legalen Erscheinung des Pluralismus und der Alternativität in Ungarn geführt haben (Báthory 2001: 83). Das Wertevermittelnde und Fähigkeitsfördernde Programm ist eine der damaligen Schulversuchen, das seit 1985 als alternatives Programm anerkannt und auch heutzutage das zweit verbreitetste Alternativprogramm in Ungarn ist (Langerné Buchwald 2017), das hinsichtlich seiner erziehungstheoretischen und philosophischen Grundlagen zu den eklektischen Pädagogien gezählt werden kann, weil es auf mehrere Quellen wie auf die europäischen reformpädagogischen Konzeptionen, auf den amerikanischen Pragmatismus, aber auch auf die die gesellschaftliche Gleichheit in den Mittelpunkt stellenden sozial gesinnten Pädagogik zurückgeführt werden kann (Mihály, 1990). Das komplexe pädagogische Programm, in dessen Mittelpunkt die Wertevermittlung und Fähigkeitsförderung stand, wurde von József Zsolnai und seinem Forschungsteam mit der Methodologie der Aktionsforschung ausgearbeitet, bei dessen Fundierung die Philosophie – die Ontologie des gesellschaftlichen Seins, die philosophische Anthropologie, die Kultur- und Werttheorie und die Sprachtheorie – eine wesentliche Rolle gespielt hat.

Im Wertevermittelnden und Fähigkeitsfördernden Programm wurde einerseits die Kritik der damaligen Pädagogik auf Makro-, Meso- und Mikroebene formuliert, und das Programm selbst war der Lösungsvorschlag auf die Krisensymptome der Schulbildung der 80-er Jahre. Andererseits wurde mit dem Programm, da es in Ungarn landesweit verbreitet werden wollte, die Erneuerung, die Reform des damaligen ungarischen Schulwesens erzielt. Mit deskriptiver und vergleichender Analyse der Dokumenten (Unterrichtsgesetze, Verordnungen, Lehrpläne) und des Wertevermittelnden und Fähigkeitsfördernden Programms, sowie anhand der mit József Zsolnai, dem geistigen Erschaffer des Programms geführten Interviews werden in dem Vortrag einerseits die Reformvorschläge des Wertevermittelnden und Fähigkeitsfördernden Programms vor dem Hintergrund der kritischen Stellen der sozialistischen Pädagogik dargestellt, andererseits wird die Antwort auf die Frage gesucht, ob „das Monstrum alternativisiert werden kann“ (Báthory 2001), also ob die alternative Pädagogik, in diesem Fall das Wertevermittelnde und Fähigkeitsfördernde Programm die Reformen des Schulwesens nach dem Systemwandel beeinflussen konnte, und wenn ja, wie und in welchem Maße.

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**Keywords:** schulwesen, pädagogik, alternativpädagogik, ungarn

77167 *School buildings in the pedagogic, administrative and architectural perspective – About the emergence of “graded school buildings” in Prussia (1827-1913)*

Daniel Töpper (Humboldt-Universität zu Berlin)

**Abstract**

With Rainer Schweppe as head of the administrative working group “Schulraumqualität” the school building ideal in Berlin recently shifts away from pre-modern “Flurschulen” (floor schools) to a so called “Lernhauskonzept” (“cluster” construction type) (Schweppe, Ramseger, Edmaier, 2017). Schweppe had already implemented this school model in Munich where he worked as city councilor for construction. It is interesting to contrast the current innovative models, their employment of alternative pedagogic models and their emergence with the historical constellation that they proclaim to overcome. In my paper I will reconstruct the genesis of the so-called “floor schools” and describe these as an innovative architectural translation of the emerging concept of age-graded school classes.

Though there are quite a few works on the history of school constructions in Prussia, little has been done to relate the pedagogical discourse to the architectural realization. The historiography has focused on concrete buildings, their numbers and stylistic features (Bauer, 1963; Schmidt, 1961). Other works have examined hygienic influences on the prescriptions for school buildings (Bennack, 1990). The connection between the pedagogical and administrative discourse and its influence on architecture is thus far less well fleshed out, particularly for the 19th century. Due to Prussia’s semi-central structure it is difficult to analyze this development for the whole country therefore I will focus on the case of Berlin and show by using school archive records (mostly source in A Rep 020-01 in the city archive), how graded schools were discussed and prescribed and how those prescriptions were received and translated into building standards. I will focus on the time between the first city-wide school plan for the charity schools of 1827 until the city-wide school plan of 1913. It is possible to show how school buildings in this discourse transported grading standards (age and to a lesser degree gender) and became in a way „graded school buildings“. A closer look into the debates may as well explain how larger school buildings became fashionable despite pedagogical doubts concerning long distances to school and the complexity and impersonality of bigger schools. Further, a certain hierarchy can be seen that includes pedagogical needs and their grouping requirements but mostly complies with administrative aims (fewer costs, easier administration). Architectural expertise and influence on the other hand was much less established then.

In a last step, I will try to connect my findings with sources discussing rural areas in Prussia to show how the example of the capital and the discursive grading standard were reflected and adapted in other parts of the kingdom (Janßen, 1964; Böttcher, 1985). From this perspective I would like to discuss the current shift from “floor” to “cluster” schools as an attempt to realize new architectural concepts by using “pedagogical” reform models. Thus, I will be able to show that the connection between pedagogical, administrative and architectural expertise and their influence on school realities is still a prevailing topic, though the hierarchy of expertise has slightly shifted.

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**Keywords:** school buildings, Prussia, age grading

**PRP-11699 PREFORMED PANEL. INNER SPACES. MENTAL AND BODILY PERCEPTION AND CONSTRUCTION OF SPACE IN SOME LIFE REFORM RELATED EDUCATIONAL INITIATIVES OF THE FIRST HALF OF THE 20TH CENTURY**

Convenor: Brigitta Zsuzsanna Balogh (Eötvös Loránd University/Partium Christian University)

**Introduction**

At the end of the 19th century and the first half of the 20th, modern concepts of space and time have suffered essential changes. Einstein's theory of relativity on the one hand and Bergson's theory of time on the other – albeit there were serious controversies between them – had rewritten profoundly how we think about time; Bergson used the results of psychological researches to evaluate the role of bodily and neuronal movement in human cognitive and emotional activity; Heidegger showed the non-linear and non-neutral character of existentially conceived time and offered an existentialist approach to apparently “merely” spatial relations; and Merleau-Ponty analysed human condition from the viewpoint of primary perceptions, including spatial ones. In the same period, various branches of the so-called “reform education” have thematized the role and signification of the various forms of the organization of the space in pedagogical processes, and various ways how environmental factors can influence the process of education. This reform of the pedagogical thinking regarding the concepts of space was not independent of the larger life reform movements of the period, as these movements had profoundly influenced how we think about even the most general and apparently evident conditions of human life.

But in life reform movements and their pedagogical thinking, there were not only the “outer” spaces that were re-thought and re-evaluated. In some areas of experience and teaching, a new discovery has emerged: that “outer” spaces – neither the “natural”, nor the “man-made” ones – are not independent of mental and bodily processes that build up the way how we perceive and shape spaces. These areas of experience and teaching were typically those which tried to rethink human spirituality and bodily situatedness, the role of perception and bodily experience in cognitive and emotional structures, as well as the meaning of the human being as a whole: dance and dance pedagogy, the so-called “culture of the movement” and movement pedagogy, and the new ways of religious experiences and teaching, profoundly influenced by the newly discovered world of Buddhist tradition.

In the proposed panel, the authors discuss three cases of such a discovery of “inner spaces” in education, more precisely, three cases of educational thinking regarding mental and bodily perception and construction of space in some life reform related educational initiatives of the first half of the 20th century. These initiatives are: a) the dance pedagogy of the pioneers of the modern dance from the perspective of dealing with natural environment; b) bodily and mental construction of space in the movement pedagogy of Valéria Dienes, and c) Buddhist education of the sentiments by spatial metaphors and “embodied” experiences.

*43192 Inner spaces as places of education – Pedagogical perspectives on Buddhism*

**Lajos Komar** (Eötvös Loránd University)

**Abstract**

Spaces of education are products of social relations, and in the same time places where people can enter in a dialogue with each other. Buddhist philosophy states that the objective of education should be to teach people to have mental freedom, and educators should teach people to be human beings, to abandon their animal instincts. This view is quite familiar for traditional Christian culture too, but it has got new emphases and accents at the beginning of the 20th century when, mostly in the frame of the life reform movements of the period, Western societies came into contact with oriental philosophies and, in special, Buddhist educational philosophy. Buddhist philosophy of education has strong psychological aspects too. According to its psychological dimension, human beings are all endowed with a sort of automatic mechanism that help them to survive, but it does not help them to know, to understand better. After being prepared theoretically to deal with his or her emotions, Buddhist student is encouraged to actually face up to them, to sit down and think about what makes us react emotionally.

Buddhist philosophy offers a plausible theory of the education of the emotions, where emotions are conceived as cognitive feeling events in which the subject is passive. The education of the emotions consists in evaluating one's emotional life (normative condition) and satisfying the normative condition through learning (pedagogical condition). In that way, many Buddhist scriptures are a kind of psychological instruction manuals which teach us

how to detach ourselves from our illusions, including our Self or soul itself. The terms of acceptance and mindfulness refer to the detachment from any kind of habitual and automatic reactivity.

One of the most precious Buddhist scriptures is Diamond Sutra which was found at the beginning of the 20th century among the Dunhuang manuscripts and became quickly well-known among Buddhism-related Western religious communities too. As a masterpiece of Buddhist educational literature, it helps the learner to cut his- or herself through his or her perceptions of the world and its illusions. The proposed paper analyses the signification of the teachings of the Diamond Sutra in the context of the religious renewal experienced in the frame of the life reform movements of the beginning of the 20th century, focusing primarily on the very specific way how it creates an “inner” or mental spatiality that helps the learner to detach him- or herself from his or her illusions. This inner space is opened by the successive withdrawal of the expected cognitive fulfilment, creating a mental vacuum that can lead the learner to infinite realms of spiritual freedom.

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**Keywords:** diamond sutra, buddhist education, inner spaces, emotional detachment

### **50411 *Open spaces in nature as alternative sides for educating dancers***

**Janka Balogh** (Eötvös Loránd University)

### **Abstract**

The idea of connecting to nature is central in environmental art (Land Art and ecological art). The various approaches of this conceptual art, which express the artist's concern about local and global environment situations, create works that display direct contact with the natural environment. In the field of education, Art-based environmental education (AEE) encourages students to connect and learn from nature, and thus emphasizes the value of experiential subjective learning process. My paper proposes to examine the potential that connecting to nature through dance can hold for a similar learning process.

In close connection with the life reform movement of Monte Verita, pioneers of modern dance (Isadora Duncan, Rudolf Laban and Mary Wigman) were the first to recognize dancing in nature as ensuring an experience different from classical ballet. A revival in the fashion of dancing in nature can be witnessed since James Lovelock's Gaia theory (1970s) provided new framework for environmental consciousness. American dancer Anna Halprin's Tamalpa Institute (1978) provides community dance rituals as part of a complex artistic and life reform program. More recently, Canadian dancer Margie Gillis started to regard dancing in nature as a possibility for the body to learn about itself, and published videos of “Lessons from nature”.

My paper examines the educational implications of dancing in open spaces in nature by focusing on the basic differences between experiencing rehearsal room and nature as sites for dance. I argue that practicing dance outdoors offers enhanced potential for developing important dancer skills such as sensing space, anticipation and adjustments of movement, and also empathy with the surrounding world as well as dance partners.

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**Keywords:** natural environment, life reform movement, history of modern dance pedagogy, learning from nature through dance, developing dancer skills

**62572 Perception and Construction of Space in the Movement Pedagogy of Valéria Dienes**  
**Brigitta Zsuzsanna Balogh** (Eötvös Loránd University / Partium Christian University)

**Abstract**

Valéria Dienes, mathematician, philosopher, musician, dancer and pedagogue, was a central figure of the Hungarian art of movement and modern dance scene in the first half of the 20th century. Her work was profoundly inspired by the philosophy of Henri Bergson and the art of movement of Raymond Duncan, Dienes being the disciple of both between 1910 and 1912. She has built Bergsonian ideas – such as his interpretation of consciousness, his psychology of movement and his theory of evolution – in her own philosophical anthropology, and she has developed, departing from elements of Raymond Duncan's "Greek Gymnastics", a complex system of movement which could be hardly described by any traditional disciplinary category, a discipline or "science" which combines the perspectives of geometry, physics, psychology and semiology in a synergetic way on a well-defined philosophical basis.

This "science of movement" and the "art of movement" practiced and taught by Dienes form together "orchestics", a system in which science and art, as well as theory and empirical praxis inspire, control and evaluate each other mutually. Orchestics involves a pedagogical methodology too, which has numerous connections to the anthropological and educational views of the life reform and reform-pedagogical movements of the first half of the century. This pedagogy of movement is based on a holistic vision of human being, respectively on a sophisticated philosophy of communication which defines movement, on the one hand, as the basic anthropological feature, and, on the other hand, as the way through which living beings form together various forms of communities.

According to Dienes' "embodied" theory of mind, the space in which movements can take place is not a pre-given condition, but it is a product of the interconnection of the body and the environment, the body of the moving person being the centre and also the source of the construction of the space. On pedagogical level, this means that the education of the movement is interconnected with the education of perception, consciousness, organization and mental construction of space. Methodologically, this is partly ensured by the "elementarist" approach of the system which means that it aims, on one hand, the improvement of the quality of the "elements" of the movement on "plastical", rhythmical and dynamical level. On the other hand, the intertwined improvement of the quality of the movement and the quality of the perception, consciousness and construction of space is facilitated by a student-centred, creativity-based pedagogical vision.

The proposed paper will offer an analysis of Dienes' pedagogy of movement from the perspective of perception, consciousness and construction of space, focusing on two main problems: a) how theoretical constructions like "centrology", "motosphere" or "trihedron" facilitate a reformed conception of space and of the role of space in pedagogical processes; b) how the "embodied" vision of the student's cognitive capacities facilitates a personalized training of productive imagination and creativity.

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**Keywords:** orchestics, Dienes, movement pedagogy, space

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## PRP-62543 PREFORMED PANEL. SPATIALIZING PAST TEACHING PRACTICES: THEORY AND HISTORIOGRAPHY

Convenor: Marcelo Caruso (Humboldt-Universität zu Berlin)

### Introduction

One of the main consequences of the so called practical turn in historiography and social science affected the question of including space as one critical aspect in the analysis of practices. If practices are to be understood as embodied activities that occur in a field of relations that involve human and non-human actors (Schatzki, 2001), then the space where these activities take place take more relevance in social analysis (Gulson 2007). In the history of education, this shift has taken two main directions. On the one hand, the consideration of space in the analyses of past practices has included a reconstruction of the immediate material settings of these practices (among others, Braster, Grosvenor & del Pozo Andrés 2011; Willis 2014). In this line of work, sayings and discourses as embodied practices have been understood by attentively observing the number, disposition, and arrangement of teaching rooms. On the other hand, spaces are seen not only as materialized possibilities and constraints, but also as performances of instructional communication as such (among others, Burke, Cunningham & Grosvenor 2010; Lawn & Grosvenor 2005). Following this, particular teaching arrangements such as grouping and separating children within one room, re-arranging classroom furniture, deciding in which part of the room individual children or whole groups may recite their lessons, among others, have constructed new spaces or differentiated already existing ones well beyond the possibilities offered by buildings and materials. The spatializing of interactions in classrooms makes visible crucial aspects of pedagogical and educational discourse such as distance vs. closeness, implicit and explicit hierarchies, separation and contact of bodies, modulation of voices and strategies of silencing. Spatializing practices may pose strong historiographical challenges. How to deal with texts and images of the past when looking into these practices? How can individual performance be linked to patterns of action and routines? How were practices and normative discourses about spatial relations combined in classrooms? To which extent are highly formalized spatial configurations – as, for instance, in examinations – exceptions or sources for more general patterns of spatial order? The three papers presented in this panel address these questions in the historiography of teaching practices by drawing from different theoretical backgrounds and putting them to work with varying sources about classroom and teaching practices.

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### 30517 *Historical and praxeological observations: Spaces and activities in german schools during the 1960s*

**Sabine Reh** (Humboldt-Universität zu Berlin/BBF Research Library for the History of Education at DIPF), **Kathrin Berdelmann** (independent researcher)

#### **Abstract**

A historical and praxeological approach to the question about the 'agency' of spaces – how they prefigured, enabled or even prompted activities – focuses on the reciprocal construction of space and human practices. Building on Heidegger's (2001) concept of 'Zuhandenheit' (handiness), Schatzki shows through his concept of "timespaces" (2009) that space acquires its form through performing practices while at the same time space co-conditions these practices. From this praxeological point of view, space is an agent: the ready-to-hand (zuhanden) space addresses a subject (Reh/Ricken 2012) as it uses places/locations and paths that prompt it to do some-thing specific (Berdelmann/Reh 2015). This paper focuses with historical perspective past relationships between humans and spaces and the potentials of their exploration and analysis. The concept of "addressing" (Adressierung) will be put to work for analyzing and contextualizing the effects of educational spaces and their materiality like furniture on classroom activities. The analysis is based upon a corpus of photographs taken by secondary school students and published in West-German students' maga-zines at the end of the 1950s and during the 1960s. At first glance, the whole corpus of photographs points to transformation of discipline and authority in schools during the sixties. However, when analysing the ways in which students saw themselves addressed by school spaces and materiality, the photographs reveal forms and rela-tions of "using" and "resisting" spatial and material challenges and the construction of places and pathways within schools. In this sense the paper will approach meth-odological questions about the analytical perspectives and proceedings for historians while working with visual sources and material remains such as objects for teaching, in order to observe and conceptualize the agency of purpose-built spaces in instruc-tional settings (Reh/Temel 2014). It will furthermore discuss to what extend other kinds of sources might be necessarily consulted.

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**Keywords:** classroom photography of the 1960s, 'timespaces'

### 46818 *Visual and material sources for spatializing school practices. A reconsideration of architectural plans, photographs and narratives of classroom life, Buenos Aires 1880-1920*

**Inés Dussel** (DIE-CINVESTAV)

#### **Abstract**

The spatial turn in the social sciences and the humanities has implied paying new attention not only to how practices are performed in particular locations but also to how space is itself conceptualized. Instead of considering it as a predefined territory or an epistemological a priori, theorists such as Nigel Thrift (2005) and

Doreen Massey (2005, 2013) have argued that space is the simultaneous existence of multiple conditions that is always in the making. Thus conceived, space is the encounter of “unfinished stories” (Massey, 2013, p. 118), and gives us the gift of difference and discontinuity; it is more of a space-time than a predefined location, and more of a scene (the moment “where things can be otherwise”) than a fixed device that defines what can be thought and felt (Rancière, 2018, p. 31).

How to approach the history of classroom practices from this standpoint? How to analyze documents and records as discontinuous, “stories caught halfway through” (Steedman, 2002, p. 45), even if the archive tends to present documents as complete and its blind spots make it hard to understand which stories are these? In this paper, I will propose a theoretical and methodological exercise based on three types of sources for studying classroom life in terms of its spatializing practices: school architectural plans and sketches, photographs, and verbal narratives of classrooms (in autobiographies and in educational journals) produced in the city of Buenos Aires in the period that ranges from the 1880s to the 1920s. This moment was pivotal in the organization of school routines and rituals and classroom pedagogies; it was the peak of educational journals and handbooks, and the onset for a strong pedagogical traditions based on normal school training (Arata, 2016). Taking a selection of ten documents of each kind, carefully chosen to balance the weight of mainstream and alternative arrangements, I will pay attention to the configuration of distances and proximities, sounds and lights, silence and conversation, and movement and fixation in these documents. I claim that all three types of documents of classroom practices account for the designed and projected space of classrooms as well as for the imagined and lived experience of its practices; putting together the series and comparing different types of records can help point to the traces of the lived in the projected and of the designed in the experienced. This multi-sourced, multi-site comparison might provide a more complex and nuanced understanding of how classroom space was made in the junction of stories, artifacts, buildings, and technologies of inscription.

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**Keywords:** school space, visual, architecture

## 62957 *Placing and Spatializing in classroom management (Western Europe in the 19th century)*

**Marcelo Caruso** (Humboldt-Universität zu Berlin)

## Abstract

Classroom management constituted one of the central challenges during the consolidation of mass compulsory school systems in the 19th century (Hamilton 1989). During this century, mass schooling was not only an imperative of enlightened reformist rulers or new liberal transformative governments, but also meant a stronger demand of schooling even by poor sections of the population. As a consequence, attendance improved, the size of classes at the elementary and primary levels swelled and the question of dealing with this situation became urgent (Giolitto 1983). A whole literature about these general aspects of managing classrooms emerged during the century. Under different terms in different Western European languages – “management”, “Organisation”, “sistemas y métodos”, “Einrichtung” – this literature offered general systems of organization and management – mutual, simultaneous, mixed, individualized – rather than detailed methodical hints on the teaching of a particular discipline (although both themes were by no means mutually exclusive) (Caruso 2015, Chapoulie 2005). Whereas the question of time schedules and the managing of time has attracted some scholarly attention, the problem of dealing with furniture, bodies and groups in the limited space of classrooms has attracted far less attention. The organization and management of classrooms did show the oscillation between localization and non-localization that Michel de Certeau proposed as being a pivotal technique of practices of creating spaces (de Certeau 1985). In his view, spaces are the product of locations and, in this sense, spaces are ‘practiced places’

(Buchanan 1996; Füssel 2013). This paper will analyse spatial strategies presented in Western European handbooks of classroom management and teaching organization in the 19th century. Spatial strategies are patterns of action that attempt to shape the order of classrooms on the basis of spatial distribution, placement, fixation and ordered movements (Conley 2012). Spatial strategies are closely related to the production of visibility of all bodies in the classroom as prerequisite for collective performances. Prescribed practices in these handbooks conveyed an organizational knowledge about teaching and its management. Was there a uniform spatial strategy for the management of classrooms that overlooked the differences between the systems of classroom organization in circulation? Or did spatial strategies follow the main systems of teaching (simultaneous, mutual, mixed, individual)? In the last case, were recommendations and hints within one particular system of organization homogeneous or there was an internal variation? Were there national similarities beyond particular systems of organization? The paper analyses a sample of 80 handbooks of teaching and classroom management with a total of 230 editions between 1830 and 1900. The sample includes material of different Western European countries (France=23; Spain=35; England/Ireland=21). The analysis shows that spatial strategies recommended in the books became more autonomous from the specificities of the main systems of classroom organization of the time and converged over time. Increasing localization of bodies and the loss of collective movements in classrooms mutated localization into fixation and shaped the image of a rigid classroom order.

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**Keywords:** classroom, teaching, organization, Western Europe

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## PRP-78623 PREFORMED PANEL. THE PLACE OF TEACHER PREPARATION IN CHILE, IRELAND AND SOUTH AFRICA

Convenor: Linda Chisholm (University of Johannesburg)

### Introduction

The spaces within which teacher preparation have historically occurred have over time shifted from schools to normal schools to universities and in some cases back again to schools. This process has occurred in different ways across time and space as well as in contradictory and different ways within specific geographical spaces. The patterns of the location of the preparation of teachers for primary, secondary and technical and vocational schools have varied across and within specific contexts; an important dimension of the international variation is the ways in which specific national spaces for teacher preparation have been constructed through policy and invested with specific meanings.

This panel explores the question of the places and spaces of teacher preparation from three main perspectives. First it provides a comparative perspective through a focus on the historically de-centred spaces of teacher preparation in Latin America, Europe and Africa, and more specifically Chile, Ireland and South Africa. Both Chile and South Africa made the transition from authoritarian and undemocratic rule in 1990. Both undertook major changes in education and in teacher preparation. The papers cast light on the differences and similarities.

Second, the panel frames the question of the spaces of teacher preparation in terms of the meaning and implications of its location – in normal schools, colleges and universities. In each case investigated, colleges played a central role in preparation of primary school teachers, whereas universities performed this function for teachers qualifying to become secondary school teachers. In the Irish case, the relationship was a binary one; in both the Chilean and South African cases the relationship was more mixed. In each case, the location has been



contested. Since the advent of democracy in Chile, the trend towards marketization of teacher provision has moreover had distinct consequences for quality. In South Africa, early regulation has limited market forces in teacher provision, but the question of quality as in Ireland, is raised in relation to the appropriateness of universities as a place for the preparation of primary school teachers.

Third, and finally, the panel examines how these spaces become invested with the meanings not only of policy-makers but also the social actors who proceed through them. The panel investigates on the one hand the market and/or state-regulated constructions of the teacher preparation space, and on the other their contested and contradictory dimensions. Through exploration of the memory of the uses of place, the nature of the teacher education space is presented as produced in and through both policy and memory.

The panel consists of three papers: one on Chile, one on Ireland one on South Africa. Each is drawn from extensive archival and oral historical research.

**62115 *Colleges and Universities as Contested Spaces for the Preparation of Teachers in South Africa***  
**Linda Chisholm** (University of Johannesburg)

**Abstract**

Colleges of education dominated the landscape of South Africa's system for the preparation of primary school teachers throughout the twentieth century. They came into being as racially differentiated institutions, either as single-purpose colleges or as part of multi-purpose mission institutions in which schooling and teacher preparation overlapped. Secondary school teachers were prepared in universities, but provision of black secondary school teachers remained miniscule until the end of apartheid. From the early twentieth century, colleges and universities developed close links in the preparation of white but not black teachers. Although racially differentiated and tightly controlled, the closure of the majority and incorporation of selected colleges into higher education in 1999, five years after the transition to democracy, continues to be contested. As places shaping the consciousness and experiences of generations of teachers, they have also generated passionate contestations over the meaning of the space of the college.

While there is a substantial literature on apartheid teacher education policy and the process of incorporation of colleges into universities in post-apartheid South Africa, there is little understanding of the historical relationships between colleges and universities before the end of apartheid and even less on the role and nature of how they are remembered as places of teaching and learning in the context of apartheid. This paper will probe the history of relations between colleges and universities and explore memories of teaching and learning in Natal and the Transvaal during the apartheid period. It will argue first that the tension between university and provincial control over teacher preparation is one that goes back a century and represents a contest over competing conceptions of the nature and role of teachers linked to broader and narrower visions of their role in nation-building (and the nature of that nation) and secondly that memories of colleges as teaching and learning spaces are not monolithic and indeed also represent contested visions of the purposes and nature of education. The paper will draw on both primary and secondary sources, including oral interviews with students and administrators attending colleges during the apartheid period.

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**Keywords:** teacher education, teacher preparation

### 67971 *Controversial policies and their impact on the institutionalisation and quality of Chilean teacher education (1982-2016)*

**Beatrice Avalos-Bevan** (University of Chile)

#### **Abstract**

Earlier than in other Latin American countries the institutional form of Chilean teacher education was provided by universities and normal schools attached to faculties of education (Soto, 2010). The impact of the dictatorship period (1973-1990) was to affect this institutionalisation by closing normal schools in the early eighties and later by moving teacher education programmes out from universities into newly created tertiary institutions (Núñez, 2002). These policies only affected teacher education programmes in public universities. With return to democracy the situation was reversed through the enactment of policy declaring teacher education to be a university task, and by gradually "devolving" programs back to their university basis. The effect of this zigzagging was notorious over the lowering of teacher education quality. The paper examines the limited effect of specific teacher quality improvement actions following the dictatorship period, in a context that increasingly has allowed market forces to operate over teacher education provisions (un-regulated growth of private programmes). Resulting from this laissez-faire environment, the "production of teachers" grew exponentially while their quality became the subject of increased society critique (Cox, Meckes & Bascopé, 2010). In response, government instituted quality control mechanisms some of which are part of the Teacher Development Law (2016), that on the basis of "pressure and support" proposes to enhance teacher education quality (Avalos & Bellei, 2019 in press).

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**Keywords:** teacher education, structures, market policies, reforms

## 86204 *Teacher preparation in Ireland – the ‘universitisation’ and the geography of the initial teacher education*

**Teresa O'Doherty** (Marino Institute of Education, Dublin)

### **Abstract**

Prior to the establishment of the independent Irish State in 1922, initial preparation for teaching in primary schools was provided primarily in single-sex, denominational colleges. A two-year ‘training’ course operated to prepare teachers for well-defined roles. The colleges were overseen by the Commissioners of National Education, who also oversaw the work of the primary schools. To qualify to teach in a secondary school as a recognised teacher one first of all had to obtain a university degree and then continue one’s studies part-time for a Higher Diploma in Education (H. Dip. in Ed.) course offered by the education departments of the universities. The H.Dip. in Ed. became an essential qualification for recognition as a registered teacher in secondary schools in receipt of State funding following the establishment of the Secondary Teachers Registration Council in 1918. It also became essential for eligibility for receipt of an incremental salary from the new Irish State from 1924.

In the decades that followed, the structure of teacher preparation remained relatively static and the binary approach to the preparation of teachers for the two sectors persisted. However, by 2012 there were 19 providers of teacher education offering more than 30 programmes. Following an international review of initial teacher education in Ireland, there have been radical changes to the content, duration and location of initial teacher education programmes, with a move to a) increase the period of time student teachers spend in classrooms, and b) integrate colleges of education into universities. While some providers have merged to create a super-large faculty of education, others have resisted government policy, and have argued that ‘universitisation’ of preparation programmes does not necessarily increase the quality of their programmes, or enhance the calibre of their graduates. While the move to increase the period of time students spend in schools has generally been welcomed, the issue of where student teachers take their campus-based studies has become a contested one. The geography of teacher preparation in Ireland, and the resultant diminution of the role of the church in the provision of teacher education programmes, forms the central focus of this paper

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**Keywords:** initial teacher education, reform, universitisation, mergers

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## **PRP-88530 MULTILINGUAL PANEL. ARCHITECTURE, DISCOURSES AND SCHOOL PRACTICES IN EUROPE AND IBERO-AMERICA (19TH AND 20TH CENTURIES): THE CASES OF BRAZIL, ITALY, PORTUGAL AND SWITZERLAND**

Convenor: Tatiane de Freitas Ermel (Integrated Regional University of Alto Uruguai and Missões)

### **Introduction**

The historiography of European and Ibero-American school architecture expresses different approaches and questions, which has created a space of relevance for the field of History of Education in the last few decades (Baltar, 2001; Burke, Grosvenor, 2008; Châtelet, 1999, 2003; Escolano, 2003; Fossatti, 2014). With the purpose of understanding the discursive scenario and the actions that pervade these different dimensions, we consider, on the one hand, the circulation of pedagogical ideas worldwide, and, on the other hand, the national and regional particularities. Therefore, the proposal of this bilingual panel (Spanish/English) is to discuss school

architecture as a constructive technique, its different formal typologies, as well as its incorporation and adaptation to the new pedagogical proposals that understand children as the center of the educational process, in the following countries: Brazil, Italy, Portugal and Switzerland. In this perspective, we consider the relevance of discussions concerning transposition of international models, contrasting discourses, projects, materialities, symbolic incorporations, including the visual constructions and representations of school buildings in urban and agricultural environments, as well as its configuration as an element that is considered essential for the improvement and/or quality of teaching and learning activities. Moreover, we consider the importance of analyzing the work of intellectuals and different professionals, mainly doctors, educators, engineers and architects in the construction of discourses and models related to school spaces idealized, projected and constructed for modern infancy. The valuation of material school culture, stimulated especially by studies on school culture, has made possible to understand that school spaces and school architecture are active elements within educational processes. Through this prism, the presented studies are designed from a perspective of school material and visual culture, considering the diversity of written and imagetic sources that are fundamental for investigations in this field (Braster, Grosvenor, Pozo, 2011; Escolano, 2007). Analyzing the Italian conjuncture, Valéria Viola demonstrates the heuristical potentiality of the archival and print production concerning universal expositions, highlighting constructive techniques and formal typologies of school buildings in the second half of the 20th century. Regarding Portugal, Carlos Manique analyzes the internal decoration of Primary School of Alcântara (Lisbon), projected in 1915 by the architect Raul Lino. The Brazilian context is examined by Tatiane de Freitas Ermel, who investigates the adjustments made in some school buildings, in order to make them adequate to new pedagogical demands elaborated by the Government of the State of Rio Grande do Sul, in 1928. Also on Brazil, Marcus Levy Benconstta analyzes the regulations for the construction of school buildings in the State of Paraná, between 1901 and 1953. Investigating the Swiss context, Marianne Helfenberger analyzes competitions for school buildings in expositions organized by architects, contrasting the discourses, the actions and the resonance of these proposals in public education. The discussion proposed in this panel aims at encompassing multiple approaches, considering especially the circulation and the connections between discourses and practices related to school architecture in Europe and Ibero-America.

### 33679 *The educationalization of school architecture in Switzerland during the first half of the 20th century*

**Marianne Helfenberger** (Swiss University of Distance Learning)

#### **Abstract**

At the beginning of the 20th century, Swiss architects gained interest in school buildings as potential artistic objects. Formerly negatively viewed as mere functional objects without aesthetic value that did not deserve major academic attention, school buildings increasingly became objects of architecture competitions. Together with actors of the national heritage protection movement, professionalized architects engaged pedagogically and significantly contributed to the construction of the school building as "secret co-educator". (Helfenberger, 2013) In addition, school buildings ceased to be object of world or Swiss national exhibitions as it was the case in the 19th century. During the early 20th century they were foremost exposed in hygiene exhibitions and congresses or in specific school exhibitions and museums. By the mid 20th century, architects had engaged in standard reference publications and specific exhibitions, (Baudin, 1907, 1917; Roth, 1950; Zur Ausstellung "Der neue Schulbau": im Zürcher Kunstgewerbemuseum, 1932) thus definitely empowering themselves with sovereignty of definition in the field of school building and as pedagogic actors responding to pedagogic discourses of child centered education. By doing so, they contributed to the educationalization of architecture and public space. (Depaepe & Smeyers, 2008; Viehhauser, 2016)

This paper will analyze and contrast the evolution of school architecture competitions, selected submitted projects and built school-houses, programmatic and professional literature, school building exhibitions and public reactions to them, and school building regulations aiming at answering the following research question: How did the educationalization of architecture contribute to evolution and popularization of the school building as co-educator, and to the definition of the school child during the first half of the 20th century in Switzerland in a context of great international social, political, and economic upheavals? The question will be approached from a perspective of knowledge transfer and circulation between professional and political knowledge or discourses on education and architectural practices such as architecture competitions and local school-house constructions. (Caruso, Koinzer, Mayer, & Priem, 2013; Espagne, 2009) This circulation does not only take place geographically within the margins of local and international spaces, but also intersectional between professions and institutions,

and thus trespasses different kinds of borders with their respective spaces of knowledge and their materializations creating new spaces of knowledge. (Livingstone, 2010)

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**Keywords:** school architecture, school child, Switzerland

### 34061 *Raul Lino and the decorative program of the Primary School of Alcântara (1915)*

**Carlos Manique da Silva** (University of Lisbon)

### Abstract

During the First Portuguese Republic (1910-1926), the architect Raul Lino (1879-1974) developed an intense activity as a designer of school buildings. He has given special attention to the physical and mental well-being of the child, in line with the centrality that it assumes at the beginning of the 20th century (Nóvoa, 2005). This idea is illustrated by: the harmonization of the building together with the natural landscape; the integration of environments with a social aspect (for example, canteens); the aesthetic dimension of buildings (especially indoors). Having as reference the Primary School of Alcântara (Lisbon) – designed by the mentioned architect, in 1915, and inaugurated one year later –, my analysis will focus on the decorative program (set of paintings) on the walls of the classrooms and atrium of the building. My main concern is to examine the impact that the paintings, in the perspective of its author (Raul Lino), would have on children. For the architect, the image was not just decorative. In fact, it was a question of helping the child to love nature and art, to educate taste, and even to develop a patriotic feeling (on the agenda, the formation of the republican citizen). According to the research of Annie Renonciat (2013), the importance of aesthetic education as a social and political program emerges.

The sources I value are visual (the paintings) and some written texts by Raul Lino, namely, active correspondence and descriptive memories of school buildings – methodologically, the triangulation of several sources of evidence is very important (Sjaak, 2011). The analysis of the visual sources goes through the description of the elements present in the paintings (nature, animals, scenes of rural life, traditional games), looking at the sources that inspired the author. In relation to this last aspect, I should underline that Raul Lino was an illustrator of books for children.

Finally, I confront the overall meaning of the message which is present in all paintings – appreciation of nature, country life, art, the beautiful ..., somehow inscribed in the movement unleashed by the Society L'Art à l'École (Paris, 1907) – with the fact that the Primary School of Alcântara is placed in a strong industrialized Lisbon area.

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**Keywords:** aesthetic education, visual sources, Raul Lino, Primary School of Alcântara

67442 *Diseño arquitectónico de la escuela primaria en Rio Grande do Sul/Brasil: concurso de edificaciones escolares y la idealización de um nuevo espacio para la infancia (1928)*

**Tatiane de Freitas Ermel** (Integrated Regional University of Alto Uruguai and Missões)

**Abstract**

En Brasil, así como en gran parte de los países de Europa y América, entre la segunda mitad del siglo XIX y las primeras décadas del XX, las demandas pedagógicas, higiénicas y estéticas estuvieron vinculadas a un ideal de la escuela primaria, que, además de las actividades alfabetizadoras, englobó la formación integral, con fines físicos, morales e intelectuales. La carencia de espacios y la precariedad de los que existían propició que muchos países emprendieran concursos de edificaciones escolares, representando en sus normativas, por ejemplo, un sentido racional de la graduación de la enseñanza y de la clasificación de los alumnos por edades y grados de cultura, en España (Visedo, 1993), así como la conciliación de los modelos de otros países al contexto nacional portugués (Silva 2002). En Brasil, la Constitución de 1891 y la institución de una República Federativa, insistieron en que cada Estado tendría la responsabilidad sobre la creación y fiscalización de su red de enseñanza primaria (Vidal, 2006; Souza, Pinheiro, Lopes, 2015). En el Rio Grande do Sul, en respuesta a un escenario de precariedad y el número ínfimo de edificios construidos, tanto en las ciudades como en el medio rural, se lanzó en 1928 un concurso de edificaciones escolares.

El objetivo de esta comunicación consiste en analizar las normativas del concurso de edificaciones escolares y su prescripción de espacios adaptados para la infancia. Como fuentes, fueron consultados los Informes de Instrucción Pública y Directoria de Obras Públicas del Estado de Rio Grande do Sul, así los discursos y acciones anteriores al lanzamiento del concurso, tales como planes, modelos, proyectos, y construcciones escolares, emprendidas en las tres primeras décadas del siglo XX en el país. Podemos señalar que, de entre las diferentes prescripciones presentes en el concurso, indicaban que las salas debían ser rectangulares, con esquinas redondeadas; espacio destinado para el museo didáctico y sala para trabajos manuales; las paredes deberían ser móviles, con posibilidad de futuras instalaciones de cine y radio escolares. Las cuestiones higiénicas estuvieron propuestas, especialmente, a los sanitarios, siendo indicado numéricamente la relación alumno con ese espacio. Los proyectos presentados deberían posibilitar cambios futuros, con la ampliación y reducción del tamaño de las salas sin perjuicio de la estética e higiene del edificio, previendo paredes móviles, que posibilitasen la apertura o cierre de las salas para diferentes actividades. Las exigencias prescritas en este concurso culminan en la idealización de un espacio escolar para la infancia según los preceptos de finales de la Primera República en Brasil (1889-1930), que estuvieron alineados a los principios de la Escuela Nueva, donde el niño ocuparía un lugar adaptable a sus curiosidades y de acuerdo con las necesidades y capacidades propias de la infancia.

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**Keywords:** arquitectura escolar, escuela primaria, Brasil

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## **PRP-71952 SYMPOSIUM. OCCUPATION OF THE PUBLIC SPACE: GIRLS AND YOUNG WOMEN IN EUROPE AFTER 1945**

### **PANEL 2**

Convenor: Ulrike Mietzner (Technische Universität Dortmund)

Discussant: Sarah Van Ruyskensvelde (University of Leuven)

### **Introduction**

Public spaces make people visible and being visible provokes a certain way of presenting oneself.

At the beginning of the twentieth century young women, in particular, step into public space. They enter the work places and the public places of learning but also urban spaces of leisure; the cinemas, cafés, dance halls, or parks and squares. Some of these places are declared to be dangerous and unsuitable for girls and young women. And some of these public spaces are still frequented by young males more than by young women. Historically it seems to be the widespread opinion that young women belong to a secure female sphere. But at the same time the public sphere opened up to all groups. New jobs offered young women money before and after 1914/1918. They arrived in the big industrial areas and did not spend the spare time at home. And after world war II in the revitalizing industrialization women's labour was needed again and women stayed in the public sphere (McDowell 2013).

Under public sphere we understand work areas and public pedagogical institutions as well as public squares and parks. Public and private boundaries become blurred in urban places.

We will integrate five examples of female occupation of the space: Nicole Nunkesser presents an example of young women in London in 50es. Whereas the teddy boys are well known in historical research the young women - the teddy girls still are a desideratum. This presentation will focus on photographs as a source.

Katarzyna Stańczak-Wiślicz and Iveta Kestere will concentrate on work as a sphere for women in the Soviet influenced part of Europe after 1945. Here we put the question whether women were forced into these positions or whether these – also - offered a space of freedom and independence.

Concentrating on a later phase and drawing on women's narratives, Kate Spencer-Bennett will ask what role the public library played in rhythming women's education and everyday lives.

Flavia Guerrini will concentrate on the constructions of the public sphere as a desired or endangering space in the field child and youth welfare. The analysis of written as well as oral sources will allow to reconstruct the perspectives of both the authorities as well as the of the concerned girls and young women.

Ulrike Mietzner will look at the widening and narrowing of the public space women in the GDR opposition could use and occupy and look into the relation of body and space.

These presentations will be discussed in a theoretical framework in which Ian Grosvenor presents the role of the public for socialisation and the role of body experience and performance that comes with visibility.

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### **85428 Girl Trouble – 'Teddy Girls' in Post War London**

**Nicole Nunkesser** (TU Dortmund University)

### **Abstract**

In the aftermath of the Second World War, the recovering manufacturing sector of the UK sparked transformational processes that the affected young people needed to interpret and shape. The proposed contribution deals with appropriation and occupation of urban space by young women called "Teddy Girls" from



London's working-class milieu of the 1950s. They associated themselves with and at the same time differentiated and distinguished themselves from the better known "Teddy Boys".

It is discussed which (free) spaces and possibilities of participation in public life young women created, occupied, and lost contrary to the common female models of the time. The hypothesis that young girls are able to constitute spaces that are multi-layered and give room to self presentation by bodily performances is presented. Public urban space provides a stage for self-staging youths and is thereby constituted and transformed (Bütow/Kahl/Stach 2013).

One source of the contribution is a photo series by the British film director Ken Russell (1927-2011), which was published on 4th June 1955 in the "Picture Post" (pp. 37-40). The photo series shows "Teddy Girls" under the headline "What's wrong with Teddy Girls?". "Teddy Girls" were understood in the 1950s as the counterpart of the youth cultural phenomenon of the "Teddy Boys" (Ferris, Ray/Lord Julian 2012), which is linked to the medially exaggerated negative image of "folk devils". They appeared, albeit in small numbers, particularly in various districts of London, but also in Birmingham and other English cities. These Teddy Girls showed by Ken Russell's photo series irritate and deconstruct the binary structured gender code through their specific clothing style. They resist the societal impositions and expectations of gender images and roles and model these according to their youth cultural needs. Teddy Girls find their role models and narratives for fashionable style creations in films and magazines. By demarcation and affiliation to the "Teddy Boys" in public urban space, they constitute a unique teddy-girl culture.

Girls from the 1950s from the point of view of a youth cultural socialization-theoretical approach are a research desideratum in Historical Research in Education. Although there is a wide range of literature on women in the 1950s (McRobbie/Garber 1975, Horn 2009, Dyhouse 2013, McDowell 1993), existing literature typically emphasizes the exclusion of girls from resistance to social conventions and from public spaces. It locates them in the "internal spaces" (Thiele 1998) of society.

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**Keywords:** gender, youth culture, urban public space, photography

87825 *Libraries in women's lives in the late 20th century*

**Kate Spencer-Bennett** (University of Birmingham)

## Abstract

This paper discusses women's narratives of library use in a multicultural suburb of Birmingham, UK, in the late twentieth century. It asks what role the public library played in rhythmizing women's education and everyday lives. Women's uses of libraries existed in rhythmic relations to other times and places, both public and private. The narratives reveal the value of the library in offering a space for women to claim time for themselves in the 'weak

time, the stops, silences, blanks' (Lefebvre, 2004; 78), 'beyond the reach of work and family' (Middleton, 2014; 93). Rituals and routines were important in women's everyday engagements with libraries. But memorable too are particular moments. Punctuating the quotidian rhythms of library use, these moments are individual stories of rupture; times of great significance in the women's lives.

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**Keywords:** libraries, rhythm, narrative, women

## **53999 *Space and body: Women's Peace Movement and Public Space in the GDR***

**Ulrike Mietzner** (Technische Universität Dortmund)

### **Abstract**

The research proposed here is to be seen in the context of the role that women took over to make themselves visible and influential in the public space after 1945. The chosen example is that of oppositional women's groups for peace in the German Democratic Republic - GDR – in the 1980ies – with a short foray into the history since the 1950ies an concentrated on East Berlin.

In the GDR the public space was a political space in which there was no room for oppositional activities. Nevertheless political action by young women began to emerge from 1982 on. How and where did the women move and begin to act in public spaces, and how did the – violent – pushing back of police or security forces effect the female bodies and actions.

The research is interested role of interaction between the women themselves, the role of fellowship and individuality and the meaning of self expression.

My research interests follows these aspects:

- the historical role of young women in a non democratic environment and their public voice and body
- the interaction between space and body
- the role of self expression (performative and visual)

The GDR itself is understood as a – paedagogical controlled - setting with a double message: that of encouragement and obstruction of political activities.

The research is mainly based on large photographic material from photographers from the groups themselves and from the security forces and of biographical interviews.

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**Keywords:** body, space, GDR, politics

**PRP-41043 SYMPOSIUM. EDUCATIONAL HISTORY AND THE CHALLENGES OF JUSTICE: CONTESTED SPACES AND THEIR LEGACIES**

**PANEL 2**

Convenors: Matilda Keynes (Umeå University) and Beth Marsden (Latrobe University)

Discussant: Julie McLeod (University of Melbourne)

**Introdução**

This symposium is concerned with the intersection of educational spaces and places with the idea of justice including how it challenges educational histories, presents and futures. It examines the convergence of groups, individuals and ideas with the multiple and often unequal or exclusionary spaces of education in the past. At the same time, it engages with the contemporary expectations of retrospective justice exploring how such demands are directed towards educational places, take on educational agendas, and use educational language and ideas. The first panel interrogates how ideas about race, sexuality and (dis)ability created unequal, unjust and at times, violent spaces in institutions and in educational materials. Presenters in this panel examine the ways that educational systems have divided subjects through the construction of both abstract and concrete spaces. They explore the ways that authorities and teachers have contributed to the development of discrete and damaging spaces within education systems, including both through their practices and materials, and by reinforcing policy directives and ideologies of the day.

The second panel addresses the contemporary challenges of persisting injustices, including the implication of educational spaces and ideas in creating or legitimating unjust conditions in the past and present. By focusing on recent and ongoing processes of truth and reconciliation in diverse contexts and their relationship to education, as well as the ways that the knowledge produced from such inquiries has been applied, the presenters critically interrogate the possibilities and promises of educational history as a tool of redress and oppression. They discuss different ways to approach critical understandings and histories of unequal educational systems and ideas and relate them to present problems and future-oriented agendas.

Presenters of this symposia draw on critical race and whiteness theories, queer theories, settler-colonial theories of space and mobility, and theories of temporality and memory. A wide range of methods have been employed including from the history of objects and knowledge, conceptual history, as well as archival and oral history methods.

This symposia seeks to problematise histories of education and schooling by focusing on the moments when education was directed, implicitly or explicitly, to constructing or legitimating ideas of otherness, creating spaces that excluded and marginalised. It foregrounds the persisting nature of these injustices, problematising educational history research as well as the relationship of the educational history researcher to their objects of study.

**27510 *Playing Freely: Histories of contested play spaces inside and outside schools in postwar Britain***  
**Emily Barker** (University of Greenwich)

**Abstract**

"Before we were able to actually play outside we used to do these things inside. Yeah, all inside...can you imagine hide and seek inside? But not making a noise!"

(Migrant child moved from Kingston, Jamaica to London, England in 1964 at the age of 3)

In his essay, 'The Islanding of Children--Reshaping the Mythical Landscapes of Childhood,' John R. Gillis describes both the imagined and literal spatial segregation of children from adult society into spheres of their own throughout the twentieth century. While Gillis argues that children are being ever more separated from the adult world, Neil Postman argues that childhood itself is disappearing as the two constructions merge together. However, the validity of these sweeping conclusions has been debated. Historians have shown examples throughout modern history of specific spaces where children have been forbidden or especially encouraged to inhabit. This paper contributes to this debate by considering how contested spaces were experienced by migrant children who moved to Britain in the 1960s-1990s.

Using oral history interviews and archival sources, I analyse the memories of migrant children's adjustments to unfamiliar physical environments, both during and after school, and process of learning what play spaces were explicitly or implicitly inaccessible. I use interviews from migrant children who were born in Hong Kong, Uganda,

Jamaica, and Iran, as well as an interview with a parent from the Ukraine to consider what the variety of cultural backgrounds reveals about the experience of migration to Britain in the 1960s-1990s.

In this paper, I argue that childhood spaces were made inaccessible in unexpected, indirect ways and that ideas about where and when children play should consider how children's social networks including their affective experiences, families, friends and other acquaintances have a significant impact on where children choose or are made to play. These influences should be juxtaposed with the implicit impact of contemporary political discourses.

Two thematic examples of contested space, I highlight, are gendered differences and cultural dissimilarities in terms of social norms, language and familial expectations. While not exhaustive, these two themes allow for a pertinent discussion on how migrant children had multiple influences on where they played. Within these two themes, I utilise relevant scholarly literature of children's educational geography studies, histories of education, the history of childhood and children and migrant histories. In conclusion, this paper will contribute to a wider understanding of contested play spaces by emphasising the experience of children in Britain in conjunction with contemporary play discourses.

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**Keywords:** migration, children, space, culture

### 50041 *A Separated Space. The City Asylum for Feeble-Minded Children at Berlin Dalldorf 1880-1900* Jona Garz (Humboldt-University Berlin)

#### Abstract

Compared to the extensive discourse around inclusive education that intensified in the aftermath of the UN Convention on the Rights of Persons with Disabilities (2006), the history of the exclusion, which is sought to be reversed, has received less attention. In my talk I will focus on the period when education of children with mental disabilities became a possibility at all, which at the same time seemed to have been only imaginable in specialized institutions.

Drawing on the premise of dis\_ability as a powerful, yet fabricated category (Davies, 2006; Tremain, 2015) with its own history (Carlson, 2015) I will give a swift recap the history of knowledge (Sarasin, 2011) around the construction of the scientific category of "feeble-mindedness" during the 19th century. My talk will then focus on the Idiotenanstalt Berlin Dalldorf (Asylum for the Feeble-Minded at Berlin-Dalldorf) as an early example of a separated space created for special education. After privately organized attempts to educate so called feeble-minded children in the first half of the 19th century (Saegert, 1845; Stötzner, 1864), the Idiotenanstalt Dalldorf in 1881 became the first publically funded institution for these children within the German speaking context. The asylum was designed and built especially for the purpose of housing up to 100 feeble-minded children along with the asylums director and his family (Ideler & Magistrat der Stadt Berlin, 1883).

The notion of a history of objects (Latour, 2017) provides the methodological backdrop for closely examining the building itself as well as the effects its architecture, the layout of the rooms and the furniture had on the daily routine at the asylum. It will become apparent that in particular ideas of hygiene and control, along with personal attentiveness and individualized learning were built into the asylum. The source materials have been collected from the Landesarchiv Berlin, as well from published documents, like annual reports where descriptions of the daily routine, meal plans, etc. can be found. Additionally scientific articles by the director of the asylum Hermann Piper have been reviewed.

My talk will thus contribute to a history of educational buildings in general and exclusive learning ones in particular, as well as provide historical context to today's discussions around the human right of being schooled in inclusive learning environments.

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**Keywords:** disability history, history of objects, 19th century, Prussia

## 60279 *Section 28, Sex Education and the Contested Authority of the Teacher in 1980s Britain*

**Eleanor Simpson** (University of Winchester)

### Abstract

In 1986 a conflict erupted in the London Borough of Haringey over the council's adoption of a policy that would promote positive images of homosexuality in schools. This conflict led, in part, to parliament's passage of Section 28 of the Local Government Act, which prohibited teachers from 'promoting' the 'acceptability' of homosexuality in schools. The social injustice of Section 28 had an undeniable effect on how sex education was constructed in Britain; recent scholarship illuminates how the passage of Section 28 has had a negative impact on children in schools with reports of homophobic bullying rapidly increasing after the imposition of Section 28. However, little attention has been paid to how the Haringey conflict and the eventual passing of Section 28 impacted attitudes towards, and understanding, of the role of the teacher. This paper will explore how the teacher was represented in the discursive space of the British press during the conflict. Through an analysis of national newspapers, this paper will show how questions were raised over the authority of teachers to teach children about sexuality. In doing so it will argue that during the Haringey conflict, the teacher became repositioned within society as an untrustworthy figure and as a possible corruptor of innocent and supposedly a-sexual children. A study of the impact of Section 28 on attitudes towards the teacher thus illuminates how the authority of the teacher was being contested in 1980s Britain. This paper will contribute to a broader understanding of how Section 28 impacted not only on the teaching of sex education but also on the authority of the teacher to educate children about sexuality.

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**Keywords:** teachers, social justice, homosexuality, sex education

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## **SWG 1.01. GENDERING LOCAL, NATIONAL, REGIONAL, TRANSNATIONAL AND SUPRA-NATIONAL HISTORIES OF EDUCATION**

### ***WOMEN AS TRANSNATIONAL MIGRANT PROFESSIONALS***

*12770 Networks and the Transnational Expansion of Mother Cabrini's Institute as an Independent Female Educational Organization, 1887-1917*

**Maria Patricia Williams** (UCL Institute of Education)

#### **Abstract**

This paper will develop issues related to the educational work of Institutes of Catholic women religious raised in recent work on transnationalism, gender and the history of education (Clarke and Raftery 2017; Williams 2017). The focus will be the network used by Saint Frances Xavier Cabrini between 1889 and 1917 for the transnational expansion of the Institute of Missionary Sisters of the Sacred Heart of Jesus (MSC). Cabrini, an Italian school teacher, founded the Institute in Codogno, Italy in 1880. By her death in 1917 the sisters had established educational provision in the United States, Nicaragua, Panama, Brazil, France, Spain and England as well as Italy. This included 50 schools, 16 orphanages and eight nurseries. A thousand women from these countries had joined the Institute. The priority was to work with some of the estimated thirteen million Italians who left their homeland between 1880 and 1915. Cabrini was invited to speak on women and migration at the first Italian Women's Congress in 1908.

The central question is how did Cabrini and her sisters manage this expansion whilst maintaining their independence? This was unusual for Italian sisters (Garroni 2008). On the arrival of Cabrini and some sisters in New York in 1889, Michael Corrigan, the Archbishop, viewed them as auxiliaries to the Scalabrini Fathers. They nevertheless managed to establish their own foundations. How did these women negotiate the sensitive power relations between the Holy See in Rome and the local hierarchy in New York and Paris? How did they deal with anti-clerical secular authorities? I will show how interaction with network contacts outside of what Eckhardt Fuchs terms 'conventional methods of interaction', facilitated access to opportunities for new educational foundations (Fuchs 2007). I will consider issues of power relations and mediating between centre and periphery in Rome in 1887, New York in 1889 and Paris in 1898.



Who were the key players in each location? Why were they interested in education? What did they contribute? In answering these questions network contacts including members of male and female religious congregations, lawyers and businessmen will be introduced. The paper will also uncover a 'hidden history' of Catholic laywomen: alumnae, family members, professional and aristocratic women. Of particular interest is the agency of members of a powerful network of women centred on Paris at the turn of the century. They assisted with foundations in Spain, Brazil and England as well as Paris.

The paper will use findings from my recently completed doctoral research. It will refer to sources from archives in Italy and the United States including house annals, newspaper articles, and testimonies of sisters, network contacts, clergy and members of the hierarchy. Reference will also be made to some of Cabrini's 2054 letters. Overall the paper will demonstrate Cabrini's practice of what Lucetta Scaraffia has termed 'a model of emancipation based on the assumption of responsibilities' (Scaraffia 2004).

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**Keywords:** transnational, network, cabrini, catholic, MSC, women

37913 *The entanglement between yearning for new femininity in the old country, and the gender-blindness teaching profession in the new homeland*

**Tali Tadmor-Shimony** (Ben-Gurion University of the Negev)

## Abstract

Using the perspective of entangled history, this paper discusses the encounter between calls for the new woman in the old country, and defining education in terms of gender-blindness in the new homeland. The actors were Jewish teachers born in the Russian Empire, who immigrated to Ottoman and Mandatory Palestine during the three first decades of the 20th century. These teachers were associated with anti-tsarist radical political groups, that sprung up at the end of the nineteenth century and offered women equality, at least in theory. The "women's question" was supposed to be addressed by liberation or emancipation of women (Ruthchild, 2010). Some of these teachers studied in German universities, where they encountered young women, who preferred career over family (Freidenreich, 2002).

When these teachers left Eastern Europe, they moved from a hostile place, to a new homeland. The teaching had a significant role in creating the new land, and was considered a national mission (Seltenreich, 2014). The teaching profession related to a 'masculine' leadership discourse, rather than a 'feminine' caring and nurturing discourse. Hebrew teaching had an aura of leadership, which was wide enough for men to aspire to and become the majority of teachers. Women teachers also basked in this aura, which allowed them to contribute in a way similar to men rather than limit themselves to the gender role of "mother of the nation" (Rosenberg-Friedman, 2017).

It should be noted that, in contrast to most western countries, the marriage bar was not imposed in Hebrew education during the Ottoman and Mandatory Palestine (Redmond and Harford, 2010). Therefore, the option to be a professional and family woman was possible. However, most of the married women followed the gender norms of the middle class, and did not continue to work after their wedding. But the synthesis of findings from the Teachers' Survey 1928, data of teacher questionnaires, and of other primary sources, show that two fifths of the Jewish women teachers were married, many of them to men who were themselves teachers (An, 1929); Another important finding is that most of the married women teachers were mothers, and raised children (Teacher questionnaires 1928) These family women teachers and their husbands refused to choose between two mutually exclusive gender definitions – that of wife and mother on the one hand, and that of a single career

woman, on the other hand (Azaryahu, 1957; Carmi, 1964). They broke the gender molds and created a new identity which was not necessarily limited to only one gender. Alongside the male teacher and family man stood the female teacher and family woman, who created a new family and a gender-blindness teaching profession.

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**Keywords:** gender-blindness teaching, married women teacher, new woman, entangled history

### 75353 *Female Engagement in American Education in the Nineteenth Century*

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### Abstract

Female religious education has been an important field of study for the History of Education, however, there are few works that focus on the presence of women in the Presbyterian missionary project. This article aims to reflect on the inclusion of women in public spaces in Brazil in the late nineteenth century and early twentieth century through education and religion, questioning the image to which women are subjected, since when we talk about women's issues of this period, it is believed that we are talking about modest women, clinging to their husbands and homes. In the long run, religious education played an important role in understanding this tension as it opened space for women's education, putting it into the public space, making teaching the extension of private space. From the second half of the nineteenth century occurred the arrival of American Protestant missionaries in Brazil, as well as the arrival of Southern American immigrants in an attempt to rebuild their lives after the civil war. Our discussion is based on the cultural history and gender issues, realizing the influence of the cultural and social education of Mary Dascomb on her writings. Dascomb, an American missionary, came from another country, remained unmarried throughout life, and even being a woman, held leadership positions. Our work was done through a literature review and analysis of some of her letters, written in English, whose recipient was the educator Horace Lane. As a partial result, we find her positions, patterns of identity and behavior.

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**Keywords:** presbyterian women, intuitive method, unmarried womanhood

*76386 Traces of social work between Germany and mandatory Palestine: Jewish practitioners as a case study for professional reconstruction*

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**Abstract**

This paper examines the gendered construction of the social work profession through the transnational history of early social work between Germany and the Jewish community in Palestine in the first half of the 20th century. By reconstructing the specific paths of female German-Jewish social workers, we will trace the construction of the profession as deeply embedded in social power relations. These practitioners had been educated in the emerging profession in German-speaking countries, were forced out of Nazi Germany, immigrated to mandatory Palestine, and engaged themselves in the field of social work in a nation in-the-making.

We will pursue the following research questions: What were the specific contributions of female key figures in translating social work in Palestine? What was the role of their gender in that regard? Which consistencies and frictions accompanied the professional immigration process? What lessons can be learned by reconstructing social work as a transnational project in a historical perspective (e.g. the dynamic between emancipation of women and building of nation states)? And finally, how different networks and new identities evolved within this process?

The paper draws from a broad base of materials in German, Hebrew and English from public and private archives in Germany and Israel, contemporary publications, biographies, autobiographies and interviews. Firstly, we will present a collection of over 200 biographies of widely forgotten social work practitioners, including the process of gathering and forming a scientific database. Secondly, we will present a qualitative analysis and typology of key figures, each providing a unique contribution in deconstructing and recreating social work in the Jewish community of Palestine.

Applying the lens of gender when tracing social work evolution under a conflicted reality of national and political instability and forced, as well as ideological, migration enables a better understanding of social workers' identity as professionals, as nation builders, and as immigrants/refugees under distress. The paper analyzes how social work emerged as a profession in the first decades of the 20th century, strongly influenced by emancipatory motives introduced by various emancipatory, sociocultural and religious movements, and at the same time devoted itself to the construction and maintenance of a powerful welfare and nation state.

This paper is innovative in the sense of introducing the first broad quantitative and qualitative database of social work pioneers. Unlike pedagogy, in social work the German Jewish exile, and specifically from a feminist perspective, was never thoroughly investigated. Above all, the selected biographies show how the social workers handled differently the forced movement into the new context. Some were successful in creating a multifaceted identity, some failed, others got marginalized or marginalized themselves. The bourgeois conceptions of social work in Germany provided just as much cause for struggling as did the different ideas of emancipation, which were closely connected with engagement in religious and social movements. These professional reconstructions show very clearly how this can lead to contradictory tendencies in transnational social work.

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**Keywords:** gender history, social work, transnational history

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### **SWG 3.01. HISTORY OF EDUCATIONAL FUNDING: MODELS, DEBATES & POLICIES - INTERNATIONAL PERSPECTIVE (1800-2000)**

#### **FUNDING EDUCATION: LOCAL VS NATIONAL COMMITMENT**

*23219 Funding Elementary Education in colonial India: An analysis of debates*

**Chandra Lekha Singh** (Jawaharlal Nehru University)

#### **Abstract**

In colonial India, the elementary education of the masses was the most neglected of all the branches of education. One of the reasons of this neglect was the enormous cost of this project. The British government was not interested in funding mass education and adhered to the Downward Filtration theory of Auckland according to which education of classes would be supported by the State and this educated class would in turn transmit the knowledge to masses: 'the education was to permeate the masses from above' (quoted in Mahyew & James, 1988, p. 78). In 1882 Indian Education Commission headed by William Hunter was constituted to look into various aspects of educational development in the country. It recommended that 'it is desirable in the present circumstances of the country to declare the elementary education of the masses, its provision, extension and improvement, to be that part of the educational system to which the strenuous efforts of the State should now be directed in still larger measure than heretofore' and provisioned that 'in all Board schools a certain proportion of pupils be admissible as free students on the ground of poverty: and in the case of special schools, established for the poorer classes, a general or larger exemption from payment of fees be allowed under proper authority for special reasons' (The Report of the Indian Education Commission, 1883, p. 112).

In 1911, Gopal Krishna Gokhale introduced a private Bill in the Imperial Legislative Council for the free and compulsory education of masses. The bill failed to pass as it was opposed by the government. One of the reasons for the government's opposition was the financial burden which the government was not prepared to bear. The Bill required the government to share two-thirds of the total expenditure and the remaining one-third was to be taken care of by the Local Bodies. Majority of Local bodies though supported the Bill in principle, washed their hands of it by citing poverty of funds and over-taxation of people. The unique caste-ridden social structure of Indian society was another constraint in funding of mass education. The local bodies were dominated by upper caste gentry who had a good influence on the opinion of European officials, who headed these. The unwillingness of the British government to fund compulsory education of masses, on the one hand, and indifference of upper caste towards the education of lower and depressed castes on the other, resulted into the failure of Gokhale's Compulsory Elementary Education Bill. The reforms of 1919 transferred the subject of education to Provincial Governments which meant no grants from the Imperial funds. In 1937, Mahatma Gandhi came forward with the idea of 'self-supporting' elementary education. According to this scheme, the education would centre on a productive craft and the children would be able to pay for teachers' salary by selling their produce. In this article, I intend to throw light on the debates pertaining to funding for universal elementary education from Gokhale's Bill to Gandhi's scheme.

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**Keywords:** GopalKrishna Gokhale, Mahatma Gandhi, elementary education bill, compulsory education

### *23334 Occupying Gendered and Denominational Spaces: The Hidden Financiers of Catholic Education in Post-Penal Ireland*

**Deirdre Bennett** (University College Dublin)

#### **Abstract**

A national system of education was introduced in Ireland for the first time in 1831. It was not a system to actually build or manage schools across the country, but rather to support local communities who took the initiative to build and manage a school for their own locality. In effect, it was a redistribution of parliamentary grants which had previously been confined to educational institutions of the established Protestant church. It was not intended that funding would be provided to support denominational schools, rather, the intention was that new schools would be established on a non-denominational basis, catering for all pupils in the locality and managed by a committee of gentlemen of both Catholic and Protestant faiths. However, in practice, it provided grants to schools which became more denominational and segregated than ever before and for the first time the Catholic Church had access to state funding for Catholic schools.

Prior to 1831, Catholic education had to be self-financing. In fact, only forty-nine years previously, it had still been illegal. The network of 'hedge schools' that had developed throughout the country in response to penal laws still operated, although no longer in outdoor locations, and had become more generally referred to as 'pay schools'. In 1831, these remained the most popular choice for families who could afford it. Those who could not afford to pay for education had the option of sending their children to one of the various Protestant societies where proselytism was an overt and clearly stated intention of charitable education. But in between these two extremes there existed another layer of funding for Catholic children – that of the religious teaching orders.

The revival of religious houses in post-reformation Ireland began in the mid eighteenth-century and had, by 1831, become a rapidly expanding force in Irish education. Female religious houses had established themselves in direct response to a dearth of educational opportunities available to impoverished female children, the majority of whom were Catholic, and who were the least likely to be sent to school in families with many children and few resources.

An examination of records held in convent archives suggests that a significant level of funding for mass education, in the eighteenth and nineteenth centuries, came from this quarter. Convent schools ensured an accessible education for large numbers of children and were part of the overall Catholic Church's response to educational provision, both before and after the national system was introduced, however, the Church's role in financing these establishments may have been over emphasised. Extant financial records document a variety of sources including Catholic clergy, but local communities, families and particularly women, played a greater part in the financial structure than is generally recognised.

Using primary sources held in archives of the Presentation Sisters, this paper examines how private funds and female labour sustained convent schools as they responded to, operated in and perpetuated both the gendered and denominational spaces that Irish education was beginning to occupy.

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**Keywords:** nineteenth-century, catholic education, presentation convents, funding, nuns

## 60269 *The building of a funding model for secondary education in 19th century France: the effect of state-managed schools*

**Solenn Huitric** (ENS de Lyon/LARHRA)

### **Abstract**

During the nineteenth century, secondary education gradually became invested by the French State, following Napoléon's will to control the way future elites were trained. Alongside private institutions, public secondary schools were created, acquired a legal status and benefited from different types of public funding, initiating a growing public investment that was not called into question afterwards. However, this national funding was restricted to operational costs, the State requiring city councils to provide and maintain the buildings necessary to welcome the students. This paper aims at explaining how this funding model worked, why city councils agreed to engage an important part of their budget in equipment for secondary education and how this distribution of roles shaped a more general educational policy. The study will therefor rely on multi-scalar approach, ranging from national policy making to local decisions.

If the State wished to monitor secondary education, it was initially reluctant to allot significant resources for its daily functioning. Defined by Napoléon at the beginning of the century, the economic model of public schools, mainly the lycées — State managed institutions created in 1802 —, was based on self-financing, relying on tuitions paid by students. This model implied that each school had to welcome a sufficient number of students to be able to cover its fixed-expenditures, such as teachers' salaries. Faced with the difficulties encountered by public schools to meet this requirement, the ministry of education came to implement, during the 1810s, other sources of funding, such as a State subvention for lycées or different forms of scholarship. Nonetheless, the ministry never took over the financing of school buildings: it required the enrolment of city councils to develop its network of public schools.

At the same time, the number of lycées gradually grew from 46 in 1842 to 100 in 1895. This increase indicates that there were always some city councils willing to engage in the construction of a new lycée. If acquiring a lycée could be considered as a strategic move regarding the general ranking of the city in the national urban network, it also implied raising an important loan in comparison with the city budget, for an infrastructure that did not generate important profits afterwards. This study of the motivations of city councils as well as of the financial impact of the construction of a lycée for a city budget wishes to bring to light the fallouts expected at a local level. This analysis will also take into consideration the financial commitment of the State to shed a light on how 19th century public policies already relied on a multi-actor partnership. One of our hypotheses is that this partnership gradually forged the principle of a State-guaranteed investment for public infrastructures.

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**Keywords:** local funding, financial partnership, financial fallouts

85206 *The financial structure of primary education at the dawn of the Republic of Colombia 1819-1830*

John Cardenas (National University of Colombia)

**Abstract**

This paper presents a general outline of the fiscal structure of Colombian primary education at a time of historical acceleration: the one that occurred after winning the war of independence against Spain 200 years ago (1819). This period brought with it great challenges and expectations, both for the new republican authorities and for the population in general in the framework of the process of invention of the Republic and constitution of the citizen. Among the main challenges presented to the new rulers was the reorganization of finances, even in the midst of the war being waged in certain regions (Pasto and Santa Marta) and the start of the Campaign of the South under the command of Simón Bolívar to fight the redoubts of the Spanish army in South America. This stage of war forced the newly founded Republic of Colombia to incur loans (internal and external) to comply with military expenses, which caused the Colombian fiscal structure to assume, from the beginning, as main items the payment of the debt and military expenses.

The consequences of the early form adopted by the Colombian fiscal system implied that key sectors for the republican construction were underfunded, which is proved by the case of primary education, which practically was endorsed to the parochial communities (municipalities): neighbors and particularly to the indigenous communities. This phenomenon generated a kind of local autonomy in the decision making of the parish communities for the execution of the republican educational policy, moving away from the directives of the central government and applying the measures that they considered most suitable for their interests.

The question, then, that is intended to answer is: what was the structure of the financing of primary education in Colombia at the time of republican structuring and what were the consequences of this structure on the application of government public policies in education?

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**Keywords:** Colombia, primary school, Republic, educational financing

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#### **SWG 4.01. HISTORY OF LAIC EDUCATION: CONCEPTS, POLICIES AND PRACTICES AROUND THE WORLD DEFINING SEMANTIC FIELDS AND BORDERS OF SECULARISM? INTEGRATING THE WORD “LAÏCITÉ”, “LAIC” AND “LAIC EDUCATION” IN DICTIONARIES**

21855 *The laic school before the laic school: back to the Commune de Paris*

**Christophe Miqueu** (Université de Bordeaux)

##### **Abstract**

On the political and social level, from March 18 to May 28, 1871, a first laic experience emerged in a concrete and unprecedented way on a quite singular territorial and revolutionary space: the Commune de Paris; and this, more than ten years before the first official legislative institutionalization, on the educational level, during the Ferry period.

This original and radical emergence of laïcité, both academically and through the separation of Church and State decreed on 2 April 1871, in a common and inseparable movement, is often overlooked in studies that focused on the history of laic education.

This paper will focus on this unprecedented collective creative movement, drawing on the figures who embody it, beginning with Edouard Vaillant and the members of the Commission de l'instruction publique whom he chairs, on the textual spaces that bear witness of it (particularly the communal press, which claims it, such as *Le Père Duchêne*) and on its philosophical significance - the revolutionary affirmation of the laos against the kleros. We will see how this new revolutionary school and republican space contributes to the precise emergence of an alternative conception of laïcité – a laïcité of emancipation, based on the struggle against all forms of clericalism. Agrégé et docteur en philosophie, Christophe Miqueu est maître de conférences HDR en philosophie politique et philosophie de l'éducation à l'Université de Bordeaux (ESPE d'Aquitaine), membre du laboratoire SPH (EA 4574) et membre associé du Cevipof (Science-Po CNRS). Il travaille sur l'histoire et l'actualité de la pensée républicaine, sur l'école républicaine et la laïcité. Il est notamment l'auteur de *Spinoza, Locke et l'idée de citoyenneté. Une génération républicaine à l'aube des Lumières* (Classiques Garnier, 2012) et de *Comprendre la laïcité* (Max Milo, 2017). Il a par ailleurs co-dirigé plusieurs ouvrages collectifs dont *Ethique et déontologie dans l'Education nationale* (avec J.-F. Dupeyron, Armand Colin, 2013), ou encore *Usages et mésusages de la laïcité: Education et politique* (avec M. Estripeaut-Bourjac et D. Gay-Sylvestre, Presses Universitaires de Limoges, 2017).

**Keywords:** commune, Paris, republic, emancipation

15304 *Defining a semantic field of secularism? Integrating the word “laïcité”, “laïc” and “laic education” in French dictionaries (XIXe-XXe centuries)*

**Ismail Ferhat** (Université de Picardie Jules Verne), **Bruno Poucet** (Université de Picardie Jules Verne)

**Abstract**

“laïcité”, “laic education” or other words related to this semantic field have a semantic history. Their use has been quite ancient: laic was a term already used in Western middle-ages. Nevertheless, the contemporary meaning of “laïcité”, “laicidad”, “laicidade” or “laic education” is more recent. Across Europe- including European colonies, like French Africa- and Latin America, they have been defined, used and officially recognised in the late decades of the 19th century. How and when “laïcité” and “laic education” entered dictionaries?

This communication aims at investigating how French dictionaries have integrated and defined “laïcité” and “laic education”. It is based on the exploitation of French dictionaries available. The presentation will investigate the way “laïcité” was defined, and how the first definitions have changed or not.

**Bibliography**

Sources: French dictionaries (private sector dictionnaires Littré, Larousse, and public sector dictionary Académie française) from the late 19th century to the early 20th century.

**Keywords:** secularism, school, semantic, France

35433 *Defining semantic fields and borders of secularism? Integrating the word “laïcité”, “laïc” and “laic education” in dictionaries, a transnational approach (XIXe-XXe centuries): The case of Spain*

**Antonio Fco. Canales Serrano** (Universidad Complutense de Madrid)

**Abstract**

“Laicidad”, “educación laica” or other words related to this semantic field have a semantic history. Their use has been quite ancient: laic was a term already used in Western middle-ages. Nevertheless, the contemporary meaning of “laïcité”, “laicidad” or “laic education” is more recent. Across Europe- including European colonies, like French Africa- and Latin America, they have been defined, used and officially recognised in the late decades of the 19th century. How and when “laïcité” and “laic education” entered dictionaries? Which similarities and dissimilarities appeared in the national contexts which are studied? Can a link be put between this process of semantic recognition and the process of laïcization (both in society and law) itself be established? What type of international connections could be found?

This contribution will research these questions in the case of Spain. According to the dictionaries of the Royal Academy, the word “laico” referred during the nineteenth century just to a person who did not have the Sacred Orders. One century later, in the 1925 edition, “laico” incorporated a definition directly related with education referring to a kind of school without religion, and also the word “laicismo” was included. This contribution aims to track this evolution through other dictionaries and encyclopaedias of the XIX. One the main research questions is to track the incorporation of the French key concept “laïcité” into the Spanish language.

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**Keywords:** religion, Spain, laicism, catholic church

63548 *Defining semantic fields and borders of secularism? Integrating the word “laïcité”, “laic” and “laic education” in dictionaries (XIX-XX centuries). The case of Mexico*

**Adelina Arredondo** (Universidad Autónoma del Estado de Morelos), **Alejandro Ortiz Cirilo** (Universidad Autónoma del Estado de Morelos)

### Abstract

Esta propuesta forma parte de un trabajo colectivo que tiene como propósito describir, comparar y discutir cómo se han definido los conceptos de laico, laicidad, laicismo, educación laica, en la historia moderna. En el caso de esta ponencia, en México.

México tiene una larga tradición en la elaboración de diccionarios y en el desarrollo de la lexicografía. El primer diccionario propiamente mexicano es de Alonso de Molina de 1555 (antes del considerado primer diccionario de la lengua española de Sebastián de Covarrubias finalizado en 1613) Vocabulario castellano-mexicano (antes del considerado primer diccionario de la lengua española de Sebastián de Covarrubias finalizado en 1613) y uno de los últimos y más completos es el Diccionario del Español de México de Luis Fernando Lara. Entre ellos hay una producción escasa pero interesante durante el siglo XIX, considerando que México nació como país independiente en 1821. La Academia Mexicana de la Lengua tuvo sus antecedentes en 1835, pero debido a álgidos años de invasiones extranjeras y guerras civiles, comenzó a sesionar propiamente hasta 1875. Entre 1882 y 1886 se publicaron los varios tomos del Diccionario enciclopédico mejicano del idioma español de Emiliano Busto. En esta obra encontramos las primeras definiciones de laico, laical y laicista, pero aún con un contenido tradicional. No aparece aún el término laicidad.

¿Cómo se fue introduciendo el término laicidad en los primeros diccionarios mexicanos? ¿Qué se entendía por este concepto? ¿Cuáles eran sus acepciones y sus postulados fundamentales?

En 1888 se publicó el “Diccionario geográfico, histórico y biográfico de los Estados Unidos Mexicanos” dirigido por Antonio García Cubas. Su objetivo central fue demostrar la relación íntima entre la geografía y la historia. Pero no fue hasta el siglo XX que los términos relacionados con la educación laica fueron definidos como ajenos a la enseñanza religiosa: por ejemplo, en 1986 Tomas Barrio en el “Diccionario de barbarismos, neologismos y extranjerismos” definió el concepto de laicidad como un galicismo.

Trataré de mostrar cómo los diccionarios fueron a la saga de las definiciones de los conceptos que nos ocupan, pues éstos se construyeron al calor de las disputas en los congresos que se lograron cristalizar en conceptos provistos de significado, en las leyes y luego permearon la lexicografía y la semántica plasmada en diccionarios. Por tanto, en la ponencia que propongo me apoyaré en los diccionarios pero contrastándolos con las diversas acepciones implícitas y explícitas en la legislación mexicana, que tuvo momentos significativos en 1861, 1867, 1874, 1882, culminando en 1917 con una definición clara y concisa asentada en el artículo 3º constitucional.

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**Keywords:** educación laica, laicidad, laicismo, educación secular, secularización





## 2.04. CIRCULATIONS AND CONNECTIONS: LOCAL, (TRANS)NATIONAL AND GLOBAL CARTOGRAPHIES

24076 *Las artes escénicas en la escuela argentina. Sentidos educativos en torno a la Danza y el Teatro en la provincia de Buenos Aires*

Lucía Belén Merlos (CONICET/Universidad Nacional de La Plata)

### Abstract

En el siguiente trabajo nos proponemos hacer un rastreo sobre el lugar de la Danza y el Teatro, como contenido educativo, en la escuela de la provincia de Buenos Aires, Argentina.

Nos interesa develar sentidos en torno a su presencia dentro de los documentos oficiales, principalmente en la revista *Anales de la Educación Común* y en programas educativos en la segunda mitad del siglo XX.

Nos preguntamos por el por qué y para qué de su enseñanza, y las dos leyes provinciales que enmarcan el período: la ley n° 5650 de 1951 y la ley n° 11612 de 1995, nos servirán como marco del análisis.

La presencia de la Educación Artística argentina como saber y derecho ciudadano, presente en todos los niveles educativos (Nivel inicial, nivel Primario, nivel Secundario Básico y Superior, Terciario y Universitario) es resultado de un largo proceso de continuidades, rupturas, disputas e hibridaciones que se dieron tanto a nivel nacional como provincial.

Si bien existe una ley nacional que busca garantizar una educación artística de calidad “que fomente y desarrolle la sensibilidad y capacidad creativa de cada persona, en un marco de valoración y protección del patrimonio natural y cultural, material y simbólico de las diversas comunidades que integran la Nación” (Ley de Educación Nacional N° 26.206, 2006), cada provincia construye una organización y distribución que le es propia.

Haciendo foco en la escuela primaria de la provincia de Buenos Aires consideramos que tanto la Danza como el Teatro han tenido presencia dentro del relato oficial aún cuando no eran disciplinas curriculares.

En base al análisis de los documentos elegidos podemos detectar tres grandes posiciones: La presencia de bailes, danzas y dramatizaciones dentro de los programas de educación patriótica, considerados parte de la experiencia estética que se vinculará al folklóre argentino y al sentimiento de nacionalidad; por otro lado la combinación de una perspectiva nacionalista- donde el arte sigue teniendo el objetivo de fortalecer la identidad nacional- con la consideración del arte como espacio privilegiado para la expresión de niños y niñas dentro de la escuela; y por último la Danza y el Teatro considerados como lenguajes artísticos orientados al desarrollo de la expresión, la comunicación dentro de la esfera de lo estético y lo cultural.

En base al recorrido realizado, si bien estos modos de enunciar la presencia y los sentidos de la Danza y el Teatro en la escuela se presentan en diferentes períodos, sostenemos el supuesto de que mismos se irán mixturando y superponiendo a lo largo de la segunda mitad del siglo XX. Es por ello que nos interesa ampliar y detallar cómo son enunciados y con qué fundamentos se sostienen en cada momento.

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**Keywords:** sentidos educativos, danza, teatro

### 68311 *Certains “dessins spontanés” - la circulation d'idées sur la méthode Artus\_perrelet u début du XX siècle au Brésil*

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#### Abstract

La méthode d'enseignement de l'art créée par l'artiste et éducatrice suisse Louise Artus-Perrelet (1867-1946) a été diffusée à travers des conférences et des cours tenus dans des pays européens et américains, y compris au Brésil, ainsi que par la diffusion de son livre *Le Dessin au service de l'éducation* (1917). Artus-Perrelet est arrivé au Brésil en 1929 pour enseigner le design, la modélisation et les jeux éducatifs à l'École de Perfectionnement des Enseignants à Belo Horizonte (1929 à 1931), Minas Gerais, invitée à contribuer à la réforme bien connue de l'éducation dans le Minas Gerais Francisco Campos (1927-1929). À son arrivée, l'intervenant du district fédéral, Adolpho Bergamini (1886-1945), dans l'espoir d'élargir la formation du magistère Carioca, a engagé l'éducatrice pour se développer à l'École des Beaux-Arts et à l'Association Chrétienne des Jeunes hommes, entre mars et mai 1931, le même cours a eu lieu à Minas Gerais. Entre 1932 et 1933, Artus-Perrelet rentre à Rio de Janeiro pour proposer un nouveau cours au magistère de Rio à l'école Rivadavia Corrêa et pour tenir des conférences publiques à l'Association Brésilienne de l'Éducation. Lors de son passage à travers le pays, elle a laissé des traces de contributions et de controverses concernant sa méthode d'enseignement du dessin. L'objet de cette étude est donc de démontrer la polémique initiée par la publication de Frota Pessôa (1875-1951) dans le journal *Diário de Notícias*, intitulée "Cette admirable Mme. Artus - la fulguration d'une vie au service de l'enfant". Frota Pessôa souligne les réalisations exceptionnelles de l'éducatrice, les prix remportés dans le domaine de l'art en 1886, 1887 et 1888 et la création de ses jeux éducatifs en 1890 à Genève, en Suisse. Il exalte l'audace et la créativité de sa méthode, une manière de réinsérer le dessin en tant qu'instrument principal de l'éducation et la spontanéité de l'enfant en tant que principe propre. Le texte de Frota Pessôa a généré d'autres publications impliquant l'architecte et professeur de dessin Fernando Nerêo de Sampaio (1892-1943), dont les conceptions de l'éducation artistique s'inspiraient des travaux de l'américain John Dewey (1859 - 1952). Nerêo de Sampaio était ancré dans l'idée que le jeune enfant devrait dessiner librement, sans être guidé par l'enseignant, ce serait pour lui la véritable expression de la spontanéité de l'enfant. D'après l'analyse documentaire, les données indiquent qu'Artus-Perrelet a mis en doute l'existence d'un "dessin spontané" pour l'éducatrice lorsque l'enfant prend un crayon et dessine une marionnette, c'est en réalité représenter volontairement une image qui vit dans son cerveau. Cette interprétation n'est donc pas spontanée, c'est une réminiscence que l'enfant souhaite fixer sur papier et devrait être appelée de préférence "dessin libre". Le dessin au crayon serait la dernière expression d'un long processus de connaissance des éléments qui le composent: point, ligne, formes géométriques, notions d'équilibre, de proportion, de perspective, de mouvement, de synthèse de forme, de composition, etc. Ce processus aurait lieu par l'observation, l'expérimentation, la recherche et la critique, et serait expérimenté dans une sorte de jeu interactif entre l'enfant, les choses et les phénomènes environnementaux.

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**Keywords:** Artus-Perrelet, dessin spontané, Nerêo de Sampaio

**88984** *The internationalization of the Kodály pedagogical-musical method and its reception in Spain*  
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#### Abstract

The representatives of the principles of the Progressive Education, at the beginning of the 20th, already talked about the importance of musical education in children. This new trend, widely spread throughout Europe, was based on the so-called active methods, driven by pedagogues such as Decroly or Montessori. This movement of revolution and pedagogical renewal gave the music the definitive impulse towards its implementation in schools and become a standardized matter in the educational field. One of the most significant and influential figures of the 20th century was the Hungarian Zoltán Kodály (1882-1967). The value of his legacy affects, in particular, his methodological contribution to the teaching of music in early ages; a contribution in which the concept of traditionalism was replaced by that of freedom, activity and creativity in education. At a certain time, as a result

of a series of experiences with groups of children, the author came to the conclusion that education became the ideal means to solve the social, political and economic problems of his country. He also added that teaching to read music, in the same way as reading a book, would allow children to appreciate true musical values, cultivate artistic and aesthetic taste, and finally enrich and improve society.

Within the framework of the second Kodály International Symposium, held in 1975 in the Hungarian town of Kecskemét, the International Kodály Society (IKS) was created. The main objective of this institution was to disseminate the author's methodology in the framework of a humanistic and constructivist conception of education. Since then thousands of musicians and pedagogues from all over the world have been able to attend the different courses and specialized seminars organized by the IKS, as well as the publications and materials for teacher support, which have made the method a reference to global level. To date the organization remains active in thirty four countries, and has affiliated companies to sixteen more. The implementation of the Kodály method in Spain is framed within the geographical context of Catalonia through the figure of the pedagogue Ireneu Segarra. The social and political context, coinciding with the decadence of the Franco regime, facilitated the emergence of a whole series of initiatives in various fields, one of them educational. They were precisely the musical pedagogy courses set up by Ireneu Segarra the definitive step to introduce a new conception of musical education in our country. At the time of creating his method, Segarra was inspired by the main ideas of Kodály's methodology, adapting them to the reality of Catalonia. He replaced, as the main axis of education, the Hungarian folk song for the traditional Catalan song. At the same time, he based his methodological discourse on aspects such as the practice of singing, inner ear, musical language and creativity. All this with the aim of developing the musical sensitivity, promoting personal criteria of aesthetic valuation and awakening vocations. The result of the Kodály-Segarra connection meant a turning point in terms of teaching music in our country.

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(\*\*) Project: School Culture and Practices in the 20th Century. EDU2017-82485-P. State Programme for the Promotion of Scientific and Technical Research of Excellence, a State sub-Programme for the Creation of Knowledge, under the framework of the State Plan for Scientific and Technical Research and Innovation 2013-2016. Ministry of Economy, Industry and Competitiveness (AEI/FEDER, EU).

**Keywords:** school, music pedagogy, Zoltán Kodály, Ireneu Segarra

44145 *"New spaces" for educational innovation: The creation of Dalton Experimental Schools within the framework of the Chilean modernization of the primary educational system (1929-1931)*

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### Abstract

The main purpose of this paper is to show the shift from Germany to the United States as a reference society (model) in the Chilean educational field at the beginning of the 20th century and the consequences that this change had in the modernization of the educational system, especially, in the primary education. With this objective, I study the role played in this process by the implementation of the Dalton Plan in two experimental schools - one for girls and the other for adults - created by the Chilean Government within the framework of the educational system reform of 1929. This occurred in a context in which the references to the European educational field - like the German "new education" - were frequent in Chile.

In this paper I raise the following questions: What were educational problems that the Chilean Government attempted to solve with the Dalton Plan? By what means and mechanisms did the transfer of Dalton ideas and practices take place? And finally, how and to what extent did this process imply a shift from the German to the North American model, as a new reference in the local educational field? And at the same time, how did this

change replace/redefine the "traditional" educational space, substituting it for a "new" space, the experimental school for innovation in primary education?

To answer these questions, I show how at the beginning of the 20th century, the Chilean economy began to expand and diversify, demanding a higher level of education and specialization of the population, but also a greater participation of women in the productive and economic process of the country. I suggest that the Dalton Plan offered the instruments, the appropriate pedagogical technologies of governance that would allow to combine the student's individual interests with the new requirements of the country's economic development. In addition, I intend to reconstruct the three main mechanisms used to transfer and adapt the Dalton Plan in Chile - the reference process to the Dalton Plan; the presence of US experts and the sending of Chilean teachers to the Dalton School in NY. Finally, I show that the Dalton Plan not only aimed at redefining and revolutionizing the "traditional" pedagogical space, the public school, but the experimental school itself, the place reserved for its implementation, redefined and confined the pedagogical innovation to a laboratory.

To reconstruct the mentioned process, I review the main Chilean pedagogical journals published during the analyzed period. I also use historical sources compiled in several archives.

Finally, another objective of this paper is to show the dissemination and reception of the Dalton Plan in Latin America, and particularly in Chile, something scarcely studied so far.

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**Keywords:** Dalton Plan, experimental schools, educational transfer, spatial turn

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### **3.04. CONTRASTING SPACES: URBAN/RURAL; CENTER/PERIPHERY; METROPOLE/EMPIRE**

89928 *Espacios universitarios y arquitectura. La creación de las Universidades Autónomas de Bilbao, Barcelona y Madrid en 1968*

**Pauli Dávila** (Universidad del País Vasco), **Luis M. Naya** (Universidad del País Vasco), **Joana Miguelena** (Universidad del País Vasco)

#### **Abstract**

A lo largo de los años sesenta la universidad española, al igual que ocurría en Europa, estaba atravesando una crisis debida a la masificación universitaria, al crecimiento demográfico y a la progresiva universalización de la enseñanza primaria y secundaria. En el caso español, esta situación se agravaba debido al control ideológico del alumnado por parte del régimen franquista a través del Sindicato Español Universitario (SEU), que estuvo vigente hasta 1965. La creación de sindicatos democráticos, así como la politización del alumnado y profesorado universitarios adquirió un nuevo protagonismo en las universidades clásicas. A estas inquietudes políticas de la universidad hay que añadir los acontecimientos de mayo 68 en Francia y sus consecuencias en España en una época conflictiva, como fueron los últimos años del tardofranquismo. El Ministerio de Educación y Ciencia de Villar Palasí planteó una modernización en la política universitaria con la creación de universidades autónomas de Bilbao, Barcelona y Madrid, que ponen de manifiesto su solución: hacer frente a los fenómenos de masificación universitaria y evitar protestas y manifestaciones que obreros y estudiantes estaban llevando a cabo en el centro de las ciudades. La ubicación de estas universidades, alejadas de los centros urbanos, y con



planteamientos arquitectónicos innovadores, nos permite estudiarlas en cuanto a la concepción del espacio universitario y a los nuevos usos pedagógicos que se pretendían desde los planteamientos arquitectónicos.

El objetivo de esta comunicación es analizar los paralelismos existentes en cuanto a la concepción del espacio en dichas universidades. Los proyectos elaborados por distintos arquitectos, y por empresas constructoras, ponen claramente de manifiesto que comparten una misma concepción arquitectónica. No obstante, también se pueden observar procesos paralelos en cuanto a la creación de facultades, contratación de profesorado y escasez de PAS, además de un aumento desmesurado del alumnado, así como elementos innovadores en cuanto a su organización, como la creación de Patronatos universitarios y el uso de una concepción desconocida en esa época: la autonomía universitaria. La reforma de la Ley General de Educación de 1970, confirmará estas novedades. Las fuentes que vamos a utilizar son los proyectos arquitectónicos (Archivo General de la Administración) y fuentes secundarias.

Dentro del contexto histórico del tardofranquismo, el Ministerio optó por la solución más rápida y efectiva, desde el punto de vista arquitectónico, para solucionar las protestas y la masificación. En este sentido, la rápida localización de terreno, expropiación y construcción de las facultades de lo que entonces se denominaban ciudades universitarias, explica que se optase por un tipo de construcción denominada en arquitectura “brutalismo”, por la escasa importancia que se les otorgaba a los elementos ornamentales y la preponderancia de material de construcción rápido, de baja calidad y siempre con el objetivo de la utilidad. Por decirlo de otra manera, eran las casas baratas de la formación universitaria. El mandato ministerial era muy elemental, a través de los planes de necesidades del ministerio que resultaron muy orientativos para determinar las características arquitectónicas de las tres universidades autónomas de Bilbao, Barcelona y Madrid.

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**Keywords:** España, Universidad Autónoma, movimiento estudiantil, arquitectura universitaria

### 55664 *Traversing “Pirro’s Board”: Higher education and urban expansion in Aracaju between the 1950s and 1970s*

**Marcia Terezinha Jerônimo Oliveira Cruz** (Federal University of Sergipe)

#### Abstract

Aracaju was the third Brazilian capital to be architecturally designed in the mid-nineteenth century. The project commissioned by President Inácio Barbosa to house the new capital of Sergipe, then the Northern Province of Brazil, should be inspired by the modernity of European cities such as Paris. The project was designed by military engineer Sebastião Basílio Pirro and was designed in a square format, subdivided into 32 blocks, whose sides were 110 meters in length, and which together formed a structure similar to a chessboard. The central point of the board, on the banks of the Sergipe River, was the square where the Government Palace was located. Conceived to house public buildings and the trade and exportation of products such as sugar, salt and tobacco, the new capital, built on a plain intersected by sands and mangroves, has since experienced different periods of embellishment of urban structures and of population growth that led to the occupation of areas beyond those designed by Pirro. In this work we seek to understand the relationship between urban space, educational institutions and formative practices in Higher Education in Sergipe between the 1950s and 1970s, during which time 11 different higher courses were offered, a considerable migration of people to the capital of the state occurred, the prospection of Oil began and moments of exception of the democratic freedoms took place. From the postulates of Cultural History (Burke, 2005; Chartier, 2002), the contributions of Bourdieu (2008; 2011), LeGoff (1998), Cruz (2014) and the concepts of Cultural Geography (Claval, 2007; 2011), among others, the



research focuses on investigating the place occupied by the Faculties of Law and Catholic Philosophy in this complex scenario regarding the spaces of the city of Aracaju and its connection with the centers of power and the cultural institutions. In addition, the research analyzes the relations established between the places where the pranks, the graduations, the dances and the social gatherings took place and the students and professors of these faculties, among other intellectuals related to the educational field, participated. Also, the spatial relationship between these educational institutions and the residences of teachers was examined. Traversing Pirro's board shows, on the one hand, the establishment of silent spaces of social legitimation of the academic community, and on the other, the lack of urban structure to accommodate the new demands arising from the implementation of education higher.

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**Keywords:** higher education, cultural geography, cultural practices, symbolic power

## 36457 *Places of participation opportunities in schools spaces: perspectives of young people from border regions in Portugal*

**Ana Milheiro Silva** (University of Porto), **Tânia Gouveia** (University of Porto), **Marta Sampaio** (University of Porto), **Sofia Marques da Silva** (University of Porto)

## Abstract

This proposal aims to discuss school as a potential place for participation in what can be peripheral territories, in this case, border regions in Portugal. We will put into analysis young people perspectives considering that their standpoint integrates space/geographic dimensions.

What make schools central both in society and in young people lives is, on one side the capacity to shape a nation through a certain legitimated discourse and, on the other side, to become a place of possibilities for multiple and, sometimes, incontrollable subjectivities. This centrality of school must be shaped by territories' specificities. However, regardless of the territory in which it is located, the value of the school is undeniable. Citing Nóvoa (2014: 174), "it is important to point out its [school] permanence in time and how it faced the changes that took place in the course of the 20th century".

Grounded in a national level project along the Portuguese border with Spain (Grow up in border regions in Portugal: young people, educational pathways and agendas; PTDC/CED-EDG/29943/2017), this proposal will discuss the value and the opportunities for participation and school engagement from young people

perspectives. By dimensions of participation, we propose the existence of moments for students express themselves, the valuation of diverse ways of expressing ideas, the effort to safeguard the plurality of ideas, the involvement of students in the dynamics of the school and in the construction of the school culture (Menezes & Ferreira, 2014).

Portuguese border regions are peripheral and most of them are mainly rural or semi-rural with economic and cultural constraints, less educational and employment opportunities (EU/ERDF, 2016). We argue that the importance of school is maximised in those spaces. Research both at national and international level suggests that schools, namely in rural and peripheral areas, are key organisers of young people's lives and promoters of community dynamics (Amiguinho, 2008; Yndigegn, 2003; Heggen, 2000). We may highlight the inequalities and disadvantages of these territories, but also their potential, namely translated into the proximity and closeness of communities as well as strategies regionally based to overcome some disadvantages (Silva, 2014).

To identify national trends we applied a questionnaire. From one school cluster by each municipality along the Portuguese border, 3984 young students were involved (aged from 13 to 18, 9th to 12th grade, 38 schools). Each young answered 20 items based on a scale of agreement (5-point Likert scale; 0.92 cronbach's alfa) and one open question on aspects valued in their schools.

Preliminary results from the open question suggest that young people value opportunities for participation (examples: association of students; possibility for young people to make suggestions). However, data from the scale indicate that the characteristics that young people seem to acknowledge as being present in their schools are those related with school figures and school success, highlighting a more formal perspective of school.

This paper can inform responsive measures of schools and educational policies, especially in regions where educational institutions have an important role in young people's social lives (Hendry, Kloepe & Wood, 2010).

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**Keywords:** young people, border regions, school engagement, participation, resilient schools

31267 *Gangnam style: A school as a main actor of developmental policy*

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## Abstract

The purpose of this study is to investigate the role of schools relocation for the development of Gangnam area in Seoul since 1970s. Gangnam, 'south (nam)' of 'river (gang)', refers to southern area of Han-Gang (Han River) that is a new city of Seoul with its expansion with Korea's economic development and urbanization. The area was underused until the ground breaking for housing development to respond increasing population. Now Gangnam is corresponding to four 'gu's (boroughs), Gangnam-gu, Seocho-gu, Songpa-gu, and Gangdong-gu, of Seoul that is composed of 25gus. Now Gangnam is recognized as the most privileged and preferred area not only in Seoul but around Korea. The authors would like to call these phenomena and stories as 'Gangnam style' and shed lights on them.

Peterson (1981) argues that schools can be used as tools of both contrasting redistribution and development policy. Schools have been functioning as one of the catalysts of development policy since its inception of Gangnam developing era. Among the 19 most prominent high schools in Seoul, 11 high schools (four public and seven private schools) were relocated to Gangnam area by the influence of central and local governments as a national agenda. Brunner (2014, p.62) insisted that public education would be considered as the one of the most important factors for residential choice in case a family having child(ren). The governments had this knowledge then and implemented school relocation policy. Parents with child(ren) preferred and moved to Gangnam area even the area did not have enough social infrastructures and urban amenities until late '80s.

In the late 1960s, the central and municipal government decided to relocate various facilities to the Gangnam area to respond to demographic challenge derived from industrialization and urbanization (Seoul Metropolitan Government, 2012). The city planned to relocate central government offices such as the Supreme Court, Prosecutor Service of Republic of Korea, and core facilities like express bus terminal, agricultural retail market of Seoul. The subway line 2, which circulating Seoul, and line 3 & 4 constructed for connecting old city in north and new city in south in '80s.

As part of developing new city plan, prestigious high schools, previously located in central area of Seoul in north of Han River, moved to Gangnam. Confirmed by Ingram & Kenyon (2014), Seoul Metropolitan Government propelled to relocate the nation-widely prestigious high schools scattered around emerging Gangnam area with exceptional incentive like designated school site with larger space and lower price. The 11 high schools attracted middle class families and have fertilized the new city development plan of Seoul.

Many parents not only of Seoul but also Korea are still willing to move to Gangnam area for better school service. Of course, vitalized schools lure middle and upper class family (Cucchiara, 2013) and finally causes inequity issues. Schools, nurturing undeveloped area then have become the sources of causing inequality and dividing class issues now. The location of prestigious schools is not only a geographical issues but political & historical agenda (Gulson, 2007).

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**Keywords:** gangnam, prestigious schools, development policy, new city

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## **4.07. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION**

72699 *Visual History of Childhood in Japan - as seen on Ukiyo-e prints in Edo-era*

**Orsolya Endrody-Nagy** (Eötvös Loránd University, Budapest)

### **Abstract**

The presentation is an overview of an interdisciplinary research project - a visual analysis of about 600 Ukiyo-e (Japanese woodblock prints) from the Edo-era (1603-1868) regarding the conceptions of childhood. The research method is Iconography and it is primarily based on Addis's (1996) and Collier's (2010) methods. Recent research in the history of education has been focusing on images as sources of a deeper analysis of attitudes towards children, which enables us to work with such documents (Grosvenor et al. 2016; Dussel-Priem 2017; Polenghi 2018).

The corpus consists of over 600 prints so far, all related to childhood and children. The Kumon Institute of Education, Osaka, Japan and the Hopp Ferenc Far East Museum, Budapest, Hungary allowed us to use their archives for research, as well as Ukiyo-e On-line Search Database which is also a useful tool for such purposes. The corpus can be analyzed in a wider context, in comparison with the collection of The Smithsonian Institution, Washington DC, the British Museum, London and the Museum of Fine Arts, Boston.

Originally prints about children were related to *bijin-ga* type of prints (Inagaki – Kami 1998), in that case the corpus is based on *Bijin-ga* type (beauty of woman) Japanese wood-cut prints.

Some results of the research: About religion and ideology, such as Confucianism, Buddhism, and Shinto traditions (Emmanuel 2016), it seems that children in Japanese prints never rule nature but are in harmony with it. We need further research to understand the importance of play, but it seems there were similar toys used in Europe and in Japan. In Japanese tradition, Hotei is a patron of children (Getty 1998; Bunce 2001), often depicted among them playing, having fun, marching loudly and singing gaily while holding flags. There are worrying mothers and everyday situations such as a *ukiyo-e* with a child frightened by a nightmare, metaphors of death and symbols, e.g. pictures of skeletons. Several types of *ukiyo-e* prints are related to parenting: caretaking, bathing, feeding and breast-feeding. We can find caricatures of school and school masters. It seems that in Japanese *terakoya* 'temple', elementary school masters suffer from the naughty, playful, and nosey children.

Discussion: *Ukiyo-e*, Japanese prints, help researchers gain a day-to-day experience of childhood in Japan's Edo era to create a possible narrative of childhood in the period. The conception of childhood shows nosey and playful children who are sometimes naughty, but adored by their parents, and taken care of by their mothers. We also recognized the ideological influence of Confucian traditions, admiring nature, i.e. living in harmony with it, not ruling it.

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**Keywords:** iconography, conception of childhood, visual history of childhood, Japan

## 87523 *Re-spatializing the Postcolonial Taiwan: A Heterotopic Analysis of Chinese National Language Movement, 1945-1949*

Hsuan-Yi Huang (National Taipei University of Education)

### Abstract

This paper explores the linguistic landscape of Taiwan during 1945-1949, a transition space from Japanese colonization to Chinese restoration. Taiwan was ceded to Japan by Qing Dynasty China in 1895 as a result of China's defeat in the First Sino-Japanese War. Following the surrender of Japan at the end of World War II, Taiwan was taken over by the Chinese Nationalist government, namely the Republic of China (ROC). This taking over was claimed by ROC as Taiwan Retrocession in a celebratory ceremony in Taiwan on October 25, 1945, which then became Taiwan Retrocession Day. After 50 years of separation from China and colonization by Japan, Taiwan was returned to the mother country of China and re-adapted to a different political space. This study explores what particular (new) forms of relationship of Taiwan to China might be and what particular feelings and experiences of Taiwanese might have in the different political space (*deja-vu*, unfamiliar/familiar, or new space) after Taiwan Retrocession.

According to local newspapers and secondary sources, the Chinese national language movement was the first and foremost task in ROC's takeover plan. To re-Sinicize Taiwan and restore Taiwan's Chinese identity and character, ROC promoted island-wide Chinese national language education and at the same time forbade the

use of Japanese language and destroyed documents in Japanese that contained derogatory content about China. Before 1945, Taiwan had undergone Japanese national language movement and had already been a multilingual place with the majority of Taiwanese speaking regional languages from Fujian and Guangdong provinces in China and indigenous people speaking different native languages. The analysis in this study suggests that for Taiwanese, the Chinese national language from the so-called mother country was actually a foreign language, which unexpectedly created a foreign space on the island, in which time, memory, feelings, and experiences were reconfigured. Taiwanese' past linguistic experiences (Han Chinese written language, Taiwanese spoken languages, and Japanese national language), their knowledge, memory, and identification with the so-called mother country (China or Japan), and material experiences with Chinese and Chinese national language complicated the relationship between Taiwan and China and their imagination of "returning to the mother country." Particularly, the Chinese national language greatly affected the political, social, cultural, and mental space of Taiwan and resulted in subsequent conflict between Taiwanese and Chinese, namely the 228 incident in 1949.

Using Foucault's concept of heterotopia as other space, such a foreign space in the postcolonial Taiwan can be imagined as a heterotopia, like a mirror reflecting multiple positions, places, and temporalities in which Taiwanese and Chinese experienced. This heterotopic space reflected on the other side the utopian space, an unreal space imagined, that is, returning to the embrace of Chinese mother land. As the Taiwanese writer Yeh Jung-Chung recalled, "The mother country was just an imagination, rather than a reality." The mother country of China was a utopia in contrast with the heterotopia of postcolonial Taiwan; both places were created by the Chinese national language.

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**Keywords:** heterotopia, history of education in Taiwan, language policy

*84273 Holding the beat: how school timetables translate the forms of capital availed by key policies into rhythms of teaching and learning. A case study of two Cape Town secondary schools*

**Sara Black** (University of Cape Town)

### Abstract

Education policy sociology has struggled to conceptualize systemic frameworks that connect teaching and learning outcomes with key policy structures and changes while still considering the complexity of context and local specificity. This paper posits school timetables as an empirical entry point to understanding these connections. The study described considers the timetable as an artefact in school organisation that produces and reproduces teaching and learning patterns, theorising that the properties of this artefact are deeply rooted in the policy terrain in which schools must operate.

I utilize Elmore's (1979) backward mapping approach to connect the realities of timetables to policies that shape them, focusing on the availing of key inputs schools require to construct timetables. Drawing on Bourdieu's forms of capital (1986) and Lefebvre's rhythmanalysis (2004), the timetables of two urban secondary schools in Cape Town are examined. Connections between what capitals are available to each school and qualities of their timetables are explored, and placed in context against the rhythms of teaching and learning produced and reproduced at each site. Differences between the two schools' timetable design are brought into conversation to foreground the role of differentiated access to capitals in shaping these artefacts.

The paper offers an approach that connects systemic practices and arrangements to specific local teaching and learning activities. It also produces a potential theoretical framework for examining these connections between macro policy environments and everyday local practices in different contexts and moments.

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**Keywords:** timetable, rhythm, policy, capitals

## 78612 *A distorted Other: Jews, Israel and the Arab-Israeli Conflict in Egyptian School Textbooks* Elie Podeh (The Hebrew University of Jerusalem)

### Abstract

Scholars debate about the declining role and importance of textbooks in the education system, yet it is evident that in Third World countries the textbook still constitutes a major educational tool in the hands of the regime, along other socialization instruments. Evidently, the textbooks serve as a tool in strengthening the national identity. The construction of national identity entails, among other things, the separation between the Self and the Other. This paper will show this process in the Egyptian textbooks with regard to the depiction of the Other Jews and Israel. It analyzes the image of Jews, Israel and the Arab-Israeli conflict as reflected in contemporary Egyptian textbooks, in the subjects of social studies, history, geography and Islamic religion. In spite of the fact that Egypt is an important Arab country that serves as a cultural and educational hub of the Arab world, research of its textbooks is scant. The existing studies show that before the signing of the peace treaty with Israel in 1979, Egyptian textbooks included features of delegitimization and partial dehumanization with regard to the Jews, Israel (which was not mentioned by name) and the Arab-Israeli conflict. Based on qualitative and quantitative analysis of the Egyptian textbooks, the paper will show the extent of the changes in the historical narrative with regard to the Jews and Israel. The main argument is that though some important changes were introduced in the post-1979 period, omissions, evasions, mistakes and biases are still to be found at present in Egyptian textbooks with regard to the depiction of Jews, Israel and the Arab-Israeli conflict. In the absence of any significant Other, the Jews and Israel have remained the "Essential Other" in the Egyptian education system, which serve as an important element in the construction of Egyptian self identity.

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**Keywords:** textbooks, Egypt, Israel, other

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## 5.06. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

43800 *Espacios para la enseñanza de la biología en los institutos de secundaria españoles y su evolución temporal durante los siglos XIX y XX*

**Jose Pedro Marín Murcia** (University of Murcia), **M<sup>a</sup> José Martínez Ruiz-Funes** (University of Murcia)

#### Abstract

Los espacios escolares, edificados o no, e independientemente de su origen, forman ya parte del patrimonio histórico-educativo. Al mismo tiempo dichos espacios son un "contenedor" en el que, con mayor o menor fortuna, se produce y conserva – o se destruye- nuestro patrimonio histórico-educativo (Viñao, 2008: 25). Dentro de la variedad de espacios en el centro de enseñanza el gabinete de historia natural era aquella aula destinada a

la conservación y observación de los objetos procedentes de la naturaleza, organizados de forma taxonómica y didáctica en colecciones: animales naturalizados, colecciones de malacología, herbarios de plantas, minerales, rocas y fósiles. A estos objetos se sumaban aquellos icónicos que mostraban la naturaleza en el aula mediante la representación pictórica (láminas), escultórica (modelos clásticos) y la fotográfica con la proyección de imágenes (Marín, 2018). El otro gran espacio para la enseñanza de la vida eran los jardines botánicos de los institutos, donde una colección de ejemplares se ponía a disposición de la enseñanza para apoyar los estudios de botánica de las cátedras de Historia Natural y los trabajos de agricultura.

Analizamos el rol del aula-gabinete de historia natural en los institutos históricos españoles y de sus jardines botánicos. A lo largo del estudio veremos cómo los gabinetes perderán protagonismo, con un proceso de cambio de orientación pedagógica de los materiales científicos de observación y demostración a aquellos que sirven para la experimentación por parte del alumno. Por tal razón, los laboratorios sustituyeron progresivamente a los gabinetes (Aragón, 2012: 112). En algunos institutos este proceso se verá de forma clara como en el caso del Instituto de Valencia bajo el magisterio de Celso Arévalo (Pardo, 1945) o en los modernos laboratorios del Instituto-Escuela.

En el caso del espacio destinado a los jardines botánicos veremos la disparidad de formas y composición dependiendo del terreno que los centros disponían para su implantación. Algunos, como el de Murcia, dispusieron incluso de fondos para el desarrollo de complejos invernaderos de metal y cristal y de un pabellón docente. El uso de estos espacios para la práctica agrícola fue también una prioridad según la legislación educativa que hemos consultado. La evolución de los jardines de instituto es diversa, por un lado, tenemos aquellos que desaparecieron por necesidades urbanísticas, los que se trasladaron o los que pasaron a depender de los ayuntamientos para convertirse en parques públicos. Tanto los gabinetes como los jardines botánicos tenían un apoyo desde el Gobierno para su desarrollo, el Museo Nacional de Ciencias Naturales y el Real Jardín Botánico de Madrid facilitaban material para los centros.

Para este estudio utilizaremos fuentes primarias como las noticias legislativas publicadas en la Gaceta de Madrid, la correspondencia entre los centros y los institutos históricos, las memorias anuales de los centros en las que daban cuenta de los cambios en el aula de historia natural y en los jardines, bien con la adquisición de nuevo material o con la obra o modificación del espacio.

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**Keywords:** botanical gardens, secondary schools, spaces, natural-history teaching, cabinets, laboratories

*85273 The Kremenets Secondary School – educational place and space par excellence accessible thanks the students' memories*

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## Abstract

Krzemieniec [Kremenets] as the educational place is for this days associated with rich and long traditions started in the beginning of 18th century. The Jesuit's baroque church, college and monastery for long time has constituted the scientific and cultural centre (included a library, a theatre, a musical school, a boarding house and a pharmacy) not only for the town, but for a big territory of the Volhynia province too. Specially in the

beginning of the 19th century, as a result of the efforts made by the three person inspired by the ideas of former polish Commission of National Education, the Volhynia Grammar School (Gymnasium) in Krzemieniec became a modern school in terms of the program, teaching methods, equipment and school collections, for example minerals. But the fate of the place directly linked to the socio-political situation in the space of the Russian Empire. After the liquidation by the tsarist government in 1833, the school was reborn, functioned and flourished in the borders of interwar Poland in the years 1920-1939.

What constitutes the school are not only its well-equipped classrooms and rules but, most of all, its students. There were scientists, military officers, lawyers and artists among them. It is often difficult to reconstruct the history of schools without recalling individual memories of the alumni. Not infrequently these are the only document attesting to the school's excellence and to the credibility and effectiveness of its educational activity. School memory is the memory of the bygone times as well as the memory of a place, therefore it can be assumed that it does not only refer to its topographical understanding, but relates to all material and non-material traces maintained and preserved in the collective memory.

Therefore a few questions arise: How did its alumni remember Krzemieniec [Kremenets] school? What depiction of the school did they pass on to the subsequent generations? Answers will be sought in diaries by alumni and their memories in the so-called ego-documents. The preserved source materials allow for a depiction of the school's, its ambience and educational spaces. The preserved documents may reveal less official sources remain silent. They will disclose and make the memory of the place familiar. It will also allow for the "representation and revival" of the educational past namely the identification of phenomena which although set in the past can constitute the source of knowledge about the origins and condition of the educational present.

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**Keywords:** Kremenets school, educational place, student memories, space of education

### 31949 *Convent schools as places of education: The development of Presentation convent schools in nineteenth-century Ireland*

**Catherine Nowlan-Roebuck** (University College Dublin)

#### **Abstract**

Convent schools have played a significant role in the education of Irish children for more than two hundred years. Nano Nagle’s foundation of the Ursuline Convent in Cork (1771) added to existing convents of Poor Clares and Dominicans in Galway, Drogheda and Dublin, and signalled the start of a period of rapid growth in institutes for women religious that occurred during the nineteenth century. Modern Irish congregations such as the Presentation Sisters, the Irish Sisters of Charity, Loreto/IBVM and Sisters of Mercy were all established during this period. These new institutes developed networks of schools for the education of Roman Catholic girls at primary and second level that have endured up to the present day. Whether primary or secondary; day or boarding; state or private school, many towns and villages in Ireland had at least one convent school to call their own.

Place names such as Nuns’ Lane, Convent Hill and Presentation Road highlight the extent to which convents and their communities became identified with localities in both urban and rural settings. Communities of teaching sisters who opened and operated their schools on the same ground and within or alongside their area of enclosure, clearly displayed the nature and character of education that would be provided by them, even as they began to join their schools with the newly formed National System of Education (1831). This identity was forged during the early years of a convent’s existence, and evolved to sustain its community and school throughout the various phases of development and expansion that followed. Drawing from convent annals and archives, British Parliamentary Reports and the Papers of the Commissioners of National Education in Ireland, this paper proposes to examine these formative years in the establishment of a number of Presentation convents that were opened during the first half of the nineteenth century. It will describe how founding communities moved into a new area and created a space that became both their physical and religious home, in addition to providing a place for education. It will examine how convent communities adapted, altered and developed these spaces to accommodate their needs and the increasing demand for the education they provided. Finally, it will assess the extent to which the sisters succeeded in developing their convent schools as places of education.

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**Keywords:** presentation, convent, schools, Ireland

86584 *Jesuit colleges in the Polish-Lithuanian Commonwealth - a meeting place for people from different nationalities, religions and social backgrounds*

**Jerzy Kochanowicz** (WSB University)

#### **Abstract**

The Polish-Lithuanian Commonwealth (1569-1795) was at the time the largest country in Europe. It was inhabited by representatives of various nations, cultures, religions and social backgrounds. Their children studied together in Jesuit colleges, several dozen of which were located in many Commonwealth cities. These colleges were free of charge and programmatic open to all male students. For many of them, thanks to good education and a well-thought-out educational system, these schools became a place of emancipation and a chance to speed up their careers.

The author's goal is to present these colleges as places where pupils from such diverse backgrounds meet. The presented text will be based on the analysis of available source materials, gathered mainly in the archives of the Society of Jesus (like Archivio Romano Societatis Iesu) as well as on the abundant literature on the Jesuit education subject. The paper offers the first synthetic look at the diverse student population in the Jesuit colleges of the Polish-Lithuanian Commonwealth.

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**Keywords:** jesuit colleges, emancipation, students from different backgrounds

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## **5.07. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS**

80205 *El acceso de las mujeres a la educación normal en el estado de Jalisco, México. (1930-1960)*

**Luciano Oropeza Sandoval** (Universidad de Guadalajara)

#### **Abstract**

En este escrito ofrecemos una mirada histórica de los procesos que viven tres mujeres jaliscienses para lograr acceder a la educación profesional. El estudio abarca desde los años treinta hasta los años sesenta del siglo anterior. Lapso en el que se pasa de un período de cambios sociales, políticos y culturales a otro de mayor institucionalidad, lo que afecta la vida familiar, escolar e individual de las tres mujeres.

En el estudio se aborda las historias de vida de tres mujeres que viven en distintos tiempos y en lugares diferentes. Con este contraste de tiempos y espacios se busca mostrar sus diversas experiencias para poder ingresar a la Escuela Normal de Jalisco. El primer caso transcurre en la ciudad de Guadalajara desde principios de los años treinta hasta los años cuarenta; el segundo se desarrolla en la localidad rural de Mascota entre los años treinta y mediados de los cincuenta y la tercera despliega su experiencia en Guadalajara desde los años cincuenta hasta principios de los sesenta.

La vida escolar de estas tres mujeres se desarrolla en un contexto donde se da la continuidad de formas materiales y simbólicas que permiten tanto la persistencia de estructuras que estimulan la vigencia de la familia patriarcal y de los roles femeninos convencionales, pero también aparecen ligeras discontinuidades que facilitan la emergencia de valores y creencias que las alientan a incursionar en espacios sociales dominados por los



hombres. En consonancia con esta estructura familiar, se desarrolla una progresiva intervención de las mujeres dentro del sistema educativo de Jalisco, que les permite igualar la participación relativa que tienen los hombres en la educación primaria y secundaria; aunque su presencia en los niveles subsiguientes todavía será menor.

El ambiente en que se desarrolla su experiencia educativa se caracteriza por el fuerte influjo que ejerce la Iglesia católica en la vida de las mujeres: entre 1930 y 1960 más del 98% de los habitantes de Jalisco se reconoce como católicos. Estas creencias limitan su acceso a diversos espacios públicos, como sucede con las carreras de medicina, derecho y las ingenierías. Sin embargo, dentro de ese ámbito de creencias, se generan intersticios desde donde las mujeres construyen afinidades hacia la enseñanza que las llevan a afrontar los obstáculos que les imponen los espacios familiares y comunitarios.

A través de estas historias de vida se pretende mostrar cómo se entrecruzan los cambios que aparecen al interior de la estructura familiar en torno a la educación femenina, la influencia que tiene la educación inicial en la formación de las afinidades educativas, las modificaciones que emergen en el entorno circundante y las acciones que emprenden estas mujeres para superar las barreras que limitan su acceso a la educación normal.

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**Keywords:** mujeres, experiencias educativas, tiempos y espacios diversos

74662 *Escola Normal de Campina Grande, lugar de formação de professoras*

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### Abstract

Este trabajo resulta de pesquisa desarrollada con el objetivo de contribuir para la constitución de un conocimiento acerca de la historia y del rol social desempeñado por la Escuela Normal Estadual Padre Emídio Viana Correia, del municipio de Campina Grande, Paraíba, Brasil, creada en el año de 1960, "destinada a la formación de maestros de primaria, a través del título pedagógico" (ESTADO DE PARAÍBA, 1960, p. 1). La investigación enfocó el proceso de creación y la primera década de funcionamiento de la institución, de cuyos resultados fueron seleccionados, para este trabajo, los hallazgos relativos al cuerpo estudiantil de la institución, sistematizados en función de los datos de las fichas individuales de las alumnas, almacenadas en el expediente de la Escuela.

La más evidente constatación acerca del cuerpo estudiantil de la Escuela es el hecho de ser constituido exclusivamente de alumnas, lo que ratifica el proceso de feminización del magisterio, constatado en la literatura del sector (como por ejemplo ALMEIDA, 2004 y CHAMON, 2007).

A lo largo de su primera década de funcionamiento, la Escuela Normal se afirma como una institución de formación de maestras primarias de alcance más amplio que el municipal, atrayendo a alumnas de municipios de todas las regiones del estado, de los demás Estados del Noreste brasileño – con la excepción de Piauí – y, residualmente, de dos Estados del Sureste brasileño – Rio de Janeiro y São Paulo – y de dos otros países – Portugal y Egipto.

Tratándose de las escuelas ubicadas en Campina Grande, donde las ingresantes en la Escuela cursaron la enseñanza media, predomina, en el grupo de las escuelas públicas, el Colégio Estadual de Campina Grande, institución que hasta los primeros años de la década del 1970, se caracterizó como una institución que formaba la elite política e intelectual del municipio (SILVA, 2014).

Ya en el grupo de las escuelas particulares, predominan a lo largo de todo el período, dos escuelas tradicionales y que atendían a las familias más ricas de Campina Grande y municipios cercanos: el Ginásio da Imaculada Conceição – mantenido por la orden religiosa Asociación de las Religiosas de la Institución Cristiana – y el Ginásio



Alfredo Dantas, la escuela más antigua del municipio, fundada con el nombre de Instituto Pedagógico (ANDRADE, 2014).

A la luz de todo lo expuesto, parece pertinente afirmar que, al ser creada y en su primera década de funcionamiento, la ENCG se asemeja a la Escuela Normal da Paraíba cuando había sido creada, la cual, según Kulesza (2008, p.270), más que por el interés en la instrucción pública de calidad, se caracterizaba por constituirse como “una escuela del sexo femenino destinada a las elites”. A partir de la mitad de la década, el incremento del ingreso de alumnas originarias, sobretodo, de los demás municipios del estado, parece indicar el inicio de un proceso de democratización del acceso a la escuela, ocurrido en los años 1970.

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**Keywords:** escuela normal, instituciones escolares, educación en Campina Grande

## 50288 *The Beginnings of the Sexual Education in Warsaw 1899-1904*

**Adam Fijalkowski** (University of Warsaw)

### Abstract

The interest in the sexual education in Poland was closely related to the New Education Movement, as well as medicine, paidology, hygienic movement, sexual awareness movement, emancipation of women, beginnings of conscious family planning, the "Lebensreformbewegung" (life-reforming) movement, psychological education, and the impact of psychoanalysis on education. The pioneers of research on sexuality in Warsaw were: Zdzisław Kowalski (1876-1902) – a student of medicine who studied sexuality of students at the University of Warsaw, and Izabela Moszczenska (1864-1941) - a Polish teacher, journalist, educationalist and translator inter alia of "The Century of the Child" of Ellen Key into Polish (1904), who studied a sexual life of students of the Warsaw University of Technology. The research was carried out in the form of questionnaires on a sample of 200 and 140 people. The questions concerned mainly the sexual initiation of boys and young men, the frequency and satisfaction of sexual life - norms and deviations from them. These works already have a value only for the history of education. The studies show elements of everyday life related to the average age of sexual initiation, masturbation, venereal diseases, methods of contraception used, and the psychological and moral aspect of the sex life of Warsaw students at the turn of the 19th and 20th centuries. They also show the social problems of sex education related to prostitution, sponsorship, sexual harassment of female servants, unwanted pregnancy, abortions in the big capital city - Warsaw (Warszawa) 120 years ago.

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**Keywords:** sexual education, Poland, Warsaw

### Abstract

The municipality of Penafiel, since the nineteenth century, stood out for mobilizing, in articulation with the capital of the district, the city of Porto, in order to guarantee the assistance and education of marginalized and poor children. Rural and semi-rural areas were characterized in the late nineteenth and first half of the twentieth century by situations of enormous poverty, most felt in large families, leading to "abandonment, marginalization, exploitation, children begging on the streets and young people or tragic situations." (VASCONCELOS, 1905, p.29). The idea of sparse charity was updated by organized actions, which seeks to remove poor children from the street, making them useful socially. Education and assistance were seen as the means for this social transformation, (FELGUEIRAS, 2002, 2005, 2008a, 2008b, 2018); (FERNANDES, 2018).

Of all the institutions that emerged in Penafiel in the second half of the 19th century, and which served this purpose, we highlight the Asilo António José Leal and the Patronato da Sagrada Família. The Asylum was founded in 1893 and its closure occurred in the seventies of the twentieth century. It was a private institution, supervised by the Santa Casa da Misericórdia de Penafiel, whose mission was to receive and educate poor girls, first limited to those in the area, but later extended to other regions. The Patronage of the Holy Family appeared in the year 1943, still maintaining its functioning. It is a private institution, protected by the church, whose mission is to welcome, assist and educate the poor female children of the municipality of Penafiel. It also ended up widening its influence to other regions of the country.

The goals of this work are: to know the movement of inmates coming from the districts of the North of the country, namely Vila Real and Bragança; understand the impact of these institutions outside their initial county area; to understand the role that these institutions played in favor of the assistance and education of poor women at regional level and the type of education proposed/imposed.

The temporal cut is between 1893 and 1960, respectively the year of the foundation of the Asylum and the first decades of operation of the Patronage, once since 1960 there have been significant changes in the functioning of both institutions. Selected sources (entry and exit of children, registration of school records and biographies) concern the file documentation that we have found. We also use the set of publications produced by the local and regional press related to the institutions under study.

The work is part of the social history of education and the methodological approach is quantitative and qualitative in nature. As a result, we hope to contribute to the drawing up of the circulation network for poor children, especially in the Transmontana region, in search of shelter and assistance and to know the kind of education that was given to them.

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**Keywords:** poor childhood, education and care institutions, geography and poor childhood mobility, boarding school education

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## 6.04. SPACES OF CRITIQUE: ALTERNATIVE EDUCATIONS AND PEDAGOGIES

57158 *Faria de Vasconcelos: from self-government to scientific education*

**Carlota Boto** (University of São Paulo), **António Gomes Ferreira** (University of Coimbra)

### Abstract

This communication proposes to address the study of the educational thinking of a representative of Escola Nova in Portugal, António de Sena Faria de Vasconcelos (1880-1939). This pedagogue studied in the Faculty of Social Sciences of the New University of Brussels, where he later acted in the courses of Pedagogy and Psychology. He published, in 1909, a work that was widely used in teacher training schools: Pedagogy lessons and experimental pedagogy. As of 1912, he will lead a school founded by him in Bierges-Les-Wavre, an experience characterized by contemporaries as one of the main actions of application of the principles renewed in education. This school will close after the German invasion of Belgium in 1914. Between 1914 and 1915, Faria de Vasconcelos will be part of the team that comprised, at the time, Jean-Jacques Rousseau Institute in Geneva, where he would have close contact with Claparède, Ferrière and Bovet. Between 1915 and 1920, the educator would live in Latin America, acting primarily in Cuba and Bolivia. In these countries, he would have been outstanding as a manager of public policies in education, as a school administrator and as author of works published in magazines and books of that time. In Bolivia, he organizes the Pedagogy and Psychology section of the Normal Higher Education School of La Paz, and holds the position of director of a pedagogical journal. Back in Portugal, he immediately joined the Seara Nova group, teaching from 1921 at the Normal Higher Education School, and from 1922 at the Faculty of Arts of Lisbon. In 1925, he founded the Institute of Vocational Guidance, aimed at applying psychopedagogical practices within the scope of school guidance. From the theoretical point of view, the conceptual references that guide the research are covered by the reading of authors identified with the history of the mentalities, especially Lucien Febvre. The methodological procedures adopted are the reading and analysis of the author's complete works, taking this documentary corpus in parallel with his contemporaries. The work of Faria de Vasconcelos can be understood from the phases created by him. In a first stage, which goes from the beginning of the century to the 1920s, the emphasis is on the active method, on what Faria de Vasconcelos prefers to call self-government. It was assumed from this idea, that the school could become a miniature community and that democratic practices, lived in the classroom, would lead to a preparation of the exercise of democracy. In a second stage, from 1920 to 1930, it is possible to perceive the discussion more focused on the issues of public policies of education, in view of the establishment of criteria that would configure the solution of national education problems. Finally, as of the 1930s, there is an emphasis on the dimension of the scientificity of pedagogy and educational practices. In this sense, it will try to prove the hypothesis outlined above, on the stages of organization of a work that is in close consonance with the history of its author.

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**Keywords:** Faria de Vasconcelos, self-government, scientific education, history of education

59377 *International bacculaureate education in global and local on the planet - planglocal education*

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### Abstract

International education is a recent phenomenon in the secular history of education. The unprecedented expansion of international schools into multiple spaces on the globe presents a number of educational proposals with an attraction for expatriates and a local middle class young people, as a result of the movements of people and goods promoted by the force of globalization observed at the beginning of the 21st century (Hayden & Thomposon, 2016). Within the various international educational proposals, we decided to analyze the educational context of the international Bacculaureate (IB) system, choosing the diversity of the space and geographical locations they occupy - five continents, 152 countries, 5192 International Bacculaureate World Schools (IBWS) and three official languages of teaching (English, Spanish and French). Using a methodology of content analysis, this article aims to describe and contextualize the model of the IB Education, able to educate in the complexity and diversity of spaces and places on planet earth. We refer to authors of worldwide reference in the areas of schools and international education models, world references in IB history and pedagogy, as well official IB documents. The IB has entry into the history of education in the early 1970s with the first examination of the Diploma Program, but was devised in 1962 with the aim of being the first International passport to higher education. Today the IB has four programs, for students from 3 to 18 years old, they started in different chronological moments. The IB has no affiliation with any nation-state, but adapts to all spaces and places where it is present, its programs are recognized by the majority of the Local educational entities where it is present, as well as a large number of colleges around the world. IB Education had the influence of several scholars and references in the world of pedagogy, philosophy, psychology and sociology as Jonh Dewey, Alexander Neill, Jean Piaget and Jerome Bruner. Each of the IB programmes reflects a central desire to provide an education that enables students to make sense of the complexities of the world around them, as well as equipping them with the skills and dispositions needed for taking responsible action for the future. They provide an education that crosses disciplinary, cultural, national and geographical boundaries, and that champions critical engagement, stimulating ideas and effective relationships (IB, 2017). As findings we can say that the IB education could be in

line with the competencies for 21st century education. This findings represent a starting point, potentializing the critical spirit and the curiosity to investigate more about international educational system, like others systems that we didn't referenced. However, according to the space and location of the planet, global and local IB education, perhaps the term international education may fall to a Planglocal Education – PGLE.

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**Keywords:** international baccalaureate, international education, international schools, planglocal education

## 60150 *The Space of Education in Mario Mazza: Nature in the Classroom and the Classroom of Nature* Luca Odini (University of Verona)

### Abstract

The contribution aims to analyze the texts and the experience of Mario Mazza trying to understand the relationship between classroom and nature, the “inside” and the “outside” in this “explorer of education”. We will try to examine his conception of space within the dichotomies “inside/outside”, “nature/classroom”, starting from the analysis of his diaries, letters and unpublished texts that have been systematized and brought to light to a wider audience thanks to recent publications.

Mario Mazza was certainly an explorer of education, not only because he helped develop and spread the scout method in Italy, but also because he continually strove to live among children and for their education throughout his entire life. His life, which embraced the end of the nineteenth century and the first half of the twentieth century, was mosly dedicated to education, and his relationship with nature has been paradigmatic.

Even in his early years of teaching, he considered the traditional classroom to be too restrictive and endeavored to find an educational space in nature. Through the direct contact with nature and the direct experience that children could make of it, he found a renewed awareness and returned to the classroom with a new vitality. Through the analysis of his “living words”, we will try to understand the innovativeness of his educational action and his relationship with space to explore what can be defined as a real, dilated space of education.

We will try to show that his approach can fit into the broader activist movements of the early twentieth century. His writings, diaries and letters will show how his idea of space and nature led him away from nature and back to nature itself, which he considered as “master of life”. His educational spirit and his will were precisely that of not dividing what is united: nature becomes the living space in which theory is united with practice, action with observation and contemplation, practical experimentation with theoretical study.

In this way we would like to argue that Mazza was a real innovator of the Italian school, sensing a substantial unity of knowledge, nature and mediated experience. For this reason, we will show that his work has been



influenced by and has influenced in turn that renewal of the school directed to teaching the universal values of brotherhood and community. These values have animated, among others, teachers, educators and pedagogists, who had inspired educational insights.

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**Keywords:** space, nature, classroom, freedom, Mario Mazza

71451 *The disciplinary fusion between History of Education and Philosophy of Education. The History of the discipline at the Portuguese University (1976-2006)*

**Margarida Borges Ferreira** (Institute of Education - University of Lisbon)

### **Abstract**

This paper is intended to summarize and systematize the historical course of the “History and Philosophy of Education” field balancing the route pursued by the discipline at the Portuguese University. During the consolidation of the scientific field of Pedagogical Sciences in Portugal, the History of Education discipline has always been present at the University. Having early stated the innate potential to join the group of disciplines within the teacher training process, the disciplinary identity of the the History of Education course at the Portuguese University has been marked by the strong relationship established with the Philosophy of Education. From the pioneering disciplinary teachings of the History of Education, assured by the philosopher Delfim Santos, who curiously was the first Professor of Pedagogical Sciences in the History of the Portuguese University, to the teaching of the discipline under the title of “History and Philosophy of Education”, the association of these two areas of educational knowledge has been a distinctive landmark in the History of the discipline within the national academic context. It matters to analyze the Portuguese Institutions of higher education where this disciplinary fusion has consolidated the several academic degrees, specifically in terms of bachelor's, master's and doctoral studies. Therefore, to clarify the advantages and the limitations of this fusion is one of our challenges. The discipline of the History of Education was taught at the Portuguese University, since 1976, in different spaces and places, namely at the Faculties of Letters (Humanities), at the Faculties of Science, at the Faculties of Psychology and Educational Sciences and at some Institutes of Education. There were several disciplinary approaches, with many scholars teaching the discipline to a distinct universe of students taking the course. However, the relationship with the Philosophy of Education was a common element in the teachings of the History of Education course held at the Portuguese University and a crucial feature in the construction of the discipline's identity. In this way, analysing the routes, the main players, the academic context, the intellectual affiliations and the disciplinary programs that are part of the History of this discipline and explaining the reason for its anthological profile, is the goal we aim to achieve.

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**Keywords:** history of education, philosophy of education, disciplinary fusion and discipline identity

## 76735 *The spreading of scientific knowledge in Hungary with the activities of the Uránia Magyar Tudományos Egyesület in focus in and outside of schools*

**Henriette Pusztalvi** (University of Pecs)

### Abstract

After the introduction of compulsory education in Hungary in the 19th century, the need arose to educate the masses, (the adult population) as well. This was primarily triggered by economic development, that required the larger population to be more informed in connection with advances in sciences and technology. The association founded under the name URÁNIA (Uránia Magyar Tudományos Egyesület) was to serve the above purpose. This association provided a forum for outside school education in the capital and the country as well. Soon, separate lectures were offered for school children thus uniting education and health propaganda.

One of the main aims of the association was to present the history and development of science and social studies in an attractive and entertaining way, nevertheless, keeping moral values in sight.

Research aim:

The aim of the present study was to present the working of the Uránia association in the period between 1899-1945, the main emphasis being on health education lectures, educational films accompanied by slideshows and the activities of the Uránia library founded in 1901 in both in- and outside school education.

Materials and methods: The primary and secondary sources, with Hungarian and foreign materials, documents, books, bulletins, educational films and the school curricula - was carried out by exploration, evaluation, document analysis of my educational and medical history research.

Results and conclusion:

The Uránia association was based on a Berlin model, its president was Viktor Molnár who became the pioneer of the dissemination of scientific knowledge in Hungary. Uránia lectures were very popular throughout the country. Besides lectures, there was also a regular publication, the Uránia periodical. Earl Kúnó Klebersberg, a minister of the Ministry of Public Education and Religion played a significant role in this success as he was a devoted supporter of the association. Encouraged by the popularity of extracurricular lectures he introduced the use of slides into the regular curriculum and with the regulation 37 335/III. of 1924 on educational films, he made it compulsory for every secondary school to show 6-8 films for educational purposes. This regulation was amended in 1925 to include folk schools as well. The first film factory founded for the purpose of producing educational film in the world was the so-called 'Pedagogical Film Factory' under the leadership of Béla Ágoston in 1913.

Health education propaganda, lectures on scientific topics and films provided novel ways of education and demonstration and thus were welcomed by contemporary educational experts in Hungary.

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**Keywords:** health education propaganda, education and demonstration, lectures on scientific topics

**PRP-12304 PREFORMED PANEL. THE BATTLE FOR SENSE-MAKING. EPISTEMOLOGICAL COLONIZATION AND LOCAL APPROPRIATION IN THE HISTORY OF THE CIRCULATION OF EDUCATIONAL IDEAS**

Convenor: Viktoria Boretska (University of Vienna)

Discussant: Mette Buchardt (Aalborg University)

**Introduction**

Different realms or islands of scholarship - be it comparative education, transnational history, or culture studies - have come to a certain agreement about the way to study the circulation of educational ideas. The new generation of thinking in comparative education theorizes comparison in education to reach beyond the juxtaposition of comparable variables and considers the circulation of ideas as co-construction of practices (Larsen, 2010). Gita Steiner-Khamsi (2000) warns against looking at the transferred as the self-contained and urges to include the "domestic issues". Robert Cowen (2009) employs that there should be no understanding of transfer without transformation and translation. In the conversation arranged by Tom Popkewitz (2013) into a volume of Rethinking the history of education, Daniel Tröhler calls for international and comparative perspective to be able to "relativize cultural patterns and understand them as both enabling and constraining" (p. 89). In a mostly French-German scholarship on transfer, coming from cultural and literary studies, Michel Espagne (1994) introduces the notions of cultural transfer and *resémantisation* through a constructive reconsideration of comparatism. Later, Alexandre Fontaine (2015) talks about a "silent standardization" of our school systems and sheds light on their foreign roots and references.

In line with this international, comparative, historical, and cultural thinking, this panel is, too, a dialogue, a dialectic between the two ways that the travel of educational ideas can be conceived - which is shown in the respective case studies - namely, as epistemological colonization and as local appropriation. These two ways reflect diverse modalities of power relations: "Epistemological colonization" implies that a certain national(ized) style of educational thinking comes to dominate the physical and mental "space" of other nation-states, while appropriation suggests that only the "host" should ultimately matter - the "space" that internalizes and humanizes the aliens, foreign to itself educational ideas. The panel, however, on the basis of four case-studies, aims to illustrate that such clear agendas are not and cannot entirely be such, for the circulation of educational ideas is an intricate process of meaning-making that calls for both perspectives. In our international panel, Daniel Tröhler historically approaches the global dissemination of the US education policy model, Stephanie Fox contests the "colonization" of Austria by German national(ized) style of educational thinking, Alexandre Fontaine considers the import of knowledge as a "collective customized process" with the case of the Swiss pedagogue Johann Heinrich Pestalozzi, and Viktoria Boretska explores the morphing of the American and Soviet vision of education during the Cold War.

**18846 *Travelling of ideas or epistemological colonization? Germany's national style of thought in Austria***

**Stephanie Fox** (University of Vienna)

**Abstract**

As it has become a common good in academic research to use and work with foreign sources, regardless if it concerns theoretical or methodological issues, it also became more and more obsolete to contextualize them within their roots of origin. Accordingly, we are facing for example an American way of interpreting French postmodern philosophy covering the context of its emergence under an invisibility cloak, as for instance in the work of Tom Popkewitz or many others (e.g. Popkewitz 2013). One could call this the travelling of ideas by uprooting them from the styles of thought (Fleck 1999, p. 54) they emerged from and making them indigenous in a new, national (American) context, which I call epistemological appropriation.

However, there is another phenomenon of travelling of ideas, namely the exportation of national epistemologies to a place of destination that is distinct from the place of its emergence, which I call epistemological colonization. The reflection on the correlation of nation-building and national epistemologies could, or in fact should, be questioned once we realize that there are not as many national styles of thought as we have nation states. What about those nations who have hardly developed epistemologies and thought styles of their own? If we can identify academic research without being based upon an own particular national way of reasoning, then one must be able to find a nationally foreign epistemology bringing to light the inter-national tension of the imperial and the colonized nation.

This paper is concerned with the theoretical difference between genres of travelling of ideas and its two varieties, epistemological appropriation and epistemological colonization (1) and against this background questioning the case of Austria as an independent nation-state, or, to be more precisely, Vienna as the intellectual heart of Austria with regard to these varieties (2). Finally, and based on this analysis, a few thoughts challenging the raising claim for internationality will be made in order to detect the bigotry of the so-called “international” research (3).

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**Keywords:** epistemology, traveling ideas, thought style, colonization, appropriation

## **25888 *Finding oneself in the other. Cultural transfer, travelling ideas and the appropriation of school knowledge***

**Alexandre Fontaine** (University of Vienna)

### **Abstract**

Over the past three decades, policy borrowing and lending has become a relevant and stimulating theme in Comparative Education. Following the works of researchers such as Michel Espagne, David Philipps, Jürgen Schriewer and Robert Cowen, who all postulate in a symbolic sense that “when knowledge moves, it morphs” (Espagne, 1999; Cowen, 2009), specialists in the field have then produced important studies on educational import and deterritorialization processes. If we have known since Zymek’s thesis (1975) that “internationalism” has had a decisive impact on the legitimization of diverse national reform agendas in education, some aspects of transfer would still need to be investigated, in particular, the modalities and various contexts that legitimize the importing of ideas.

For this purpose and with regard to the investigations of a habilitation project, I would like to consider transfer and reception processes of Johann Heinrich Pestalozzi’s ideas on a transcontinental scale. The dissemination of the Swiss pedagogue’s ideas is considered as a pretext since what is much more interesting is to analyze for which (ideological, political, economic or cultural) reasons and how pedagogical spaces have been connecting to educational trends.

Whether in London within the Home and Colonial School Society, in the United States through the Oswego movement or as part of the famous process of modernizing Japanese society in the Meiji period, each transfer process responds to local and very particular contingencies. In other words, the thesis I would like to defend in this talk is that knowledge import is most usually a “collective customized experience”. “Collective” because every actor decides to import Pestalozzi’s method as a trend and in that way imitates the neighbors, and “customized” because each transfer results from a customized or individualized (re)appropriation. Ultimately, actors who decide to import foreign knowledge are mesmerized by a single quest: finding oneself in the other.

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**Keywords:** travelling ideas, cultural transfer, educational transfer, Oswego, Pestalozzi, Japan

## **63211 *The educationalization of the Cold War and the epistemological colonialization of the OECD***

**Daniel Tröhler** (University of Vienna)

### **Abstract**

The US reaction towards the launch of Sputnik was, among others, a school reform heading towards enhanced skills in foreign languages, math and sciences. Lacking the constitutional rights to intervene in school curricula

the Eisenhower administration gave incentives to the schools willing to cooperate in school reform in the light of national defense. The schools took the money and spent it for school house renovations and the building of sport facilities. The reaction of the Kennedy administration was to continue direct payment of school only if the schools were making progress in the three curricular areas. In order to monitor the actual progresses in schools the administration founded in 1964 the NEAP, the National Assessment of Educational Progress, that developed the fundamentals of comparative learning assessment that today is still in use in the PISA program.

This educationalization of the Cold War in the late 1950s and the 1960s was at the same time a centralization of education policy to an authority that had and has no direct agency and that therefore is in need to work with incentives and output control, a test apparatus based on cognitive psychology and statistics. During the heated Cold War under the Reagan administration it was exactly this policy model that was imposed to the OECD by the US delegate in 1983, threatening the OECD to withdraw the annual money provided by the Ford-Foundation. More or less reluctantly the OECD members agreed to produce country reports by the new cast of “experts” that related inputs, quantifiable contextual factors, and outputs. One of the first products was the launch of an annual publication of Education at a glance from 1991 and PISA from 2000. Ever since that time a particular style of empirical school became ever more popular for its claim to be of practical value in both, the realm of policy (evidence-based) and the realm of classroom (intervention studies), and it proved to be, in the field of academic studies in education, a real cuckoo's egg colonizing education research by promoting the US model of policy, research and epistemology and at the same time by pushing traditional European approaches in education research to the fringes of prestige.

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**Keywords:** Cold War, educationalization, OECD, epistemology, epistemological colonialization

### 72538 Soviet psychologist turned American educational entrepreneur: Lev Landa and “the repatriation” of the theory of programmed learning

**Viktoria Boretska** (University of Vienna)

#### Abstract

The theory of programmed instruction (PI), developed by a Harvard psychologist B. F. Skinner and heavily invested into in the spur of the Sputnik shock, became the toast of educational world during the decade of 1960s (Spaulding, 1967). Surprisingly for this peak decade of the Cold War, it also reached the Soviet Union: More than that, PI's Soviet promoters did everything in order to secure place for research on programmed learning: PI was legitimated in front of thorough Communist Party ideologists who didn't allow for any “Western import”, it was protected by the former military-turned-educational scientists, and established in the Institute of Cybernetics (Berg, 1961). During this time, PI was translated through and connected to a body of work and the network of psychological concepts that the discipline in the Soviet Union operated (Leontiev, 1959). Specifically, among others, educational psychologist and a devoted promoter of PI in the Soviet Union, Lev Landa, has developed the theory of algo-heuristic instruction and generically connected it to the theory of programmed learning (Landa, 1962).

Soon in 1970s, Lev Landa expatriated to the United States and brought this Soviet version of programmed instruction back to its “homeland”. He established his company Landamatics in the heart of New York and started providing other companies' middle management with educational services. His training constituted of a set of algorithms, units of information in a logically assembled and coherent way, very much like Skinner's conception of programmed learning decades ago. But this time, the algorithm became a certain externalized idealized structure of thought - that should be learnt and practised. Technically, Landa's enterprise represented the

general and, to a large extent, shared belief of the time that is sometimes called the "Cold War rationality", the reinvention of the ideals of Enlightenment during the Cold War. The unique loop that programmed instruction travelled allows for a more profound understanding of the reinvention, the constant morphing of educational ideas in space and time.

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**Keywords:** circulation of ideas, programmed instruction, algo-heuristic theory, Lev Landa

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## **PRP-66406 PREFORMED PANEL. THE ALLOCATION OF CHILDREN TO SPECIAL EDUCATIONAL PLACES**

Convenor: Nelleke Bakker (University of Groningen)

Chair: Christina Antenhofer (University of Salzburg)

### **Introduction**

Around 1900 across the developed world the selection of pupils for schools and welfare institutions became increasingly more important. This applies to special classes or schools for "feeble-minded" children, secondary or boarding schools for the elite, as well as to reformatories for "difficult" children from the lower classes. This increased relevance and the creation of instruments to underpin the allocation of pupils to particular educational places and spaces are related to a number of social and intellectual developments.

Firstly, the number and variety of schools and institutions grew rapidly at the time, partly as consequence of the introduction of age-group levels and compulsory education. New educational ambitions and legislation created separate schools and classes for those children who turned out to be intellectually or physically unfit for the regular school. Secondly, although privileges of class and gender were still fiercely defended, the early years of the 20th century saw the first attempts to enable upward social mobility for talented children from the working class. Bursaries and scholarships for grammar schools were, for example, created with the explicit goal to bring about educational ladders for poor pupils who had shown ability and determination. Thirdly, scientific psychology claimed to be able to develop instruments needed to adequately select pupils for the new schools and welfare institutions on the one hand and for the old boarding and grammar schools that opened up for new groups on the other hand.

Each of these institutions – special schools or classes for "feeble-minded" children, reformatories for "difficult" children and grammar schools – provided a relatively costly provision for a relatively small group of pupils. That is why they needed "objective" means of selection and criteria for inclusion. In developing these – by means of psychological tests, observation or typologies of the ideal pupils – the institutions created not only the "feeble-minded" or "difficult" child, but the talented "normal" child as well.

This panel aims to discuss the various ways of selecting and categorizing children as applied in the allocation of pupils to these institutions in four European countries. Hitherto, the historiographies of special schooling, secondary schooling, and re-education have developed along separate lines. In this panel we bring them together by examining their allocation procedures from the point of view of the understandings of the "specialness" of these educational places.

61033 *Who knows best? Professional competence and the selection of pupils for schools for “feeble-minded” children in the Netherlands (1900-1940)*

**Nelleke Bakker** (University of Groningen)

**Abstract**

Around 1900 across the developed world the selection of pupils for schools and welfare institutions became increasingly more important. This applies to special classes or schools for “feeble-minded” children, secondary or boarding schools for the elite, as well as to reformatories for “difficult” children from the lower classes. This increased relevance and the creation of instruments to underpin the allocation of pupils to particular educational places and spaces are related to a number of social and intellectual developments.

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**Keywords:** special education, selection of pupils, feeble-minded children

68788 *Who’s normal and who’s not? Allocating children to special classes in Switzerland around 1900*

**Michèle Hofmann** (University of Zurich)

**Abstract**

This paper is interested in the assessment of pupils who were transferred from regular school to special classes for “moronic” (schwachbegabte) children around 1900 in Switzerland.

Special classes for “moronic” pupils were established in Switzerland since the late 19th century—and with this, a new educational space was created. The first such classes were introduced in the city of Basel in 1888, other cities and villages followed from the 1890s onwards. At the beginning of the 20th century, several thousand Swiss children attended special classes. An important context for the establishment of these classes was the introduction of age-group levels that occurred in Swiss elementary schools from the 1870s onwards. In schools organized by age-group levels, the children were supposed to learn according to a specific timetable, a specific syllabus and specific textbooks—in other words, at a specific, age-adjusted pace. Children who struggled with the educational content had posed a problem even before the introduction of age-group levels. However, after the introduction of this new organizational form, these pupils’ handicaps became more evident because their “poor” performance was now more apparent when compared to the performances of their “normal” peers.

Children were allocated to special classes after attending elementary school for one year and being assessed as “moronic”. It was the teachers’ task to observe their pupils in everyday school life and to assess these children’s intellectual abilities and their behavior. The paper aims to reconstruct this allocating process, that is the practices of selecting children based on their performance and behavior in school. The thesis is that the one-year-long trial period during which thousands of children of the same age were observed in school shaped the notion of “normal” child development. This notion in turn provided the basis for assessing an individual child’s intellectual ability.

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**Keywords:** selection of pupils, special classes, Switzerland

# 78555 *Not the "difficult" ones. How Austrian and German Catholic boarding and grammar Schools tried to differentiate themselves from welfare institutions in the early 20th century*

**Ulrich Leitner** (University of Innsbruck)

## **Abstract**

In this paper I will investigate the relationship between catholic boarding and grammar schools (Internate) and welfare institutions like reformatories for abandoned children or orphans in Southern Germany and Western Austria. The analysis will be based on a series of articles in educational magazines from the early 20th century. My working thesis is that both kinds of institutions tried to define themselves as two opposing educational institutions by separating the pupils along the categories of "normality" and "specialness". Some current studies on catholic boarding schools deny any historical and intentional relationship between boarding schools and welfare institutions. They argue that boarding and grammar schools have their origins in educational structures created to enable young people, mostly from higher social classes, to pursue higher education and that they date back to early modern times. Welfare institutions on the other hand have their roots in social policies addressing the working class at the end of the nineteenth century. Other studies, by contrast, argue that the two institutions have many similarities. They even speak about boarding schools as "first class welfare institutions". Anyhow, it is a fact that both boarding schools and reformatories are part of a large-scale network of out of home care institutions for children that developed and differentiated around 1900. Both claimed to be the best solution for children, though the two groups came from very different social backgrounds. Regarding this fact they tried to distinguish themselves from each other. For boarding schools the relevant criterion of distinction from welfare institutions was the claim to serve children with abilities and the capability for admission to higher education. Welfare institutions on the other hand aimed to re-educate children from the lower classes whose "difficult" behavior was regarded as endangering themselves and society. Catholic educators developed typologies of different kinds of pupils to identify "normal" and "abnormal" behavior. The educators founded associations, organized conferences and established magazines with the aim to share and discuss their ideas.

In my paper I will first analyze magazine articles regarding the relation between catholic boarding and grammar schools and reformatories at the beginning of the 20th century. Next, I will delineate how the typologies of different kinds of pupils worked out in the admission practices of the boarding and grammar schools and how they tended to keep the pupillage as homogeneous as possible by excluding "difficult" pupils.

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**Keywords:** catholic boarding schools, reformatories, out of home care, Austria, Germany

## **PRP-45164 PREFORMED PANEL. TRANSNATIONAL ENTANGLEMENTS OF EDUCATIONAL SPACES:**

### **MATERIAL, AFFECTIVE AND IMAGINATIVE CONNECTIONS**

Convenor: Lisa Rosen Rasmussen (Aarhus University)

Discussant: Lynn Fendler

#### **Introduction**

The transnational entanglements of educational spaces are multilayered processes of constantly weaving geographically distant places together, involving the transfer, translation and remaking of educational ideas, practices and materialities, and take place through manifold events and actors. The present panel aims to explore the transnational entanglements of educational spaces, following the dynamic and unpredictable movement of how ideas and materials are translated, remade and even disturbed across national and local contexts, focusing on the specificity of re-contextualisation (Bagchi et al 2015; Iriye 2013; McLeod et al 2018). It seeks to discuss how these transnational flows shape and are in turn shaped through national and local processes of governance but also take form – and are given form – materially, discursively and affectively in specific educational spaces (Grosvenor & Rasmussen 2018). Zooming in on the microprocesses of selected spaces of education, the session also explores how transnational entanglements and the idea of the international might be constituted as regulated and concrete practices but also importantly as acts of imagination fueled by affective forces from across fields of practice and ‘from below’ (Thyssen 2018). Finally, the session will critically engage in the conceptual and methodological discussions related to the notion of transnational.

The session will include studies of the transnational entanglements of educational spaces in Australia, Europe and Latin America and work across questions of school architecture, playgrounds and cookery. Hoare will explore a 1970s documentary *The Balby Street Kids* filmed in and around a primary school in Yorkshire, as part of the Open University television programmes. The subsequent demolition of the school and construction of a playground on the site will be analysed as a resistance to transnational practices as post-National Curriculum schooling in England came to focus on more traditional uses of educational space. Thyssen investigates the edible landscape embedding and embedded within the Liverpool Training School of Cookery (ca. 1875-1965), from very small-scale in/formal sites of cookery education (e.g. students’ exercise books, annotated recipe books) to larger-scale women’s education movements, re/configuring transnational entangled “spaces” of domestic science education as inherently “place”-bound. McLeod and Rasmussen will explore the transnational dynamics of the open plan school movements in Denmark and Australia in the 1960s and 70s, looking at the material and affective aspects of the broader governing processes as well as teacher practices, pedagogies and working knowledge of what constituted being experimental on the international and local stage. Lynn Fendler will act as a critical discussant, drawing together the common themes across the papers and initiating a joint debate.

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*20659 Transnational openings and the dynamics of open plan imaginaries in schooling: counterpoints and convergences, Denmark and Australia in the 1960s and 70s*

**Julie McLeod** (University of Melbourne), **Lisa Rosen Rasmussen** (Aarhus University)

#### **Abstract**

This paper will explore the taking up of open plan design and imaginaries in schools in Denmark Australia (Victoria) during the 1960s and 70s, a time of extensive change in the administration of and hopes for education in both countries. The pedagogic investments and practices of teachers are considered in relation to how the variously created and found ‘openness’ of classrooms was occupied and cluttered by things, people and desires. The idea of being international and of connecting to international trends was an important part of the

constitution of that space, manifest in the promise of what openness and associated experimentation would bring. Networks of books and people were crucial to the movement and materialization of these ideas, which were, of course, re-contextualized and resonated differently in each country. Delineating specific as well as shared practices and affective dynamics, embedded in different administrative, cultural and geo-political histories, is crucial to building a transnational history of these entangled ideas, materialities and practices (Bagchi et al 2014; Iriye 2013).

The paper begins by first drawing out the diverse aspirations for open plan design, taking account in both countries of the role of the state and of teacher and grass roots activism. Second, developing case studies of school sites in each country, it offers a close reading of how the open plan was lived and inhabited differently – from the aesthetics of classroom objects and decoration to teachers’ pedagogical use of open plan space. Third, it analyses the points and counterpoints of exchange in how open plan spaces and pedagogies were put to work, in dialogue with international experts and radical proponents, and in reference to two national education settings that have historically been constructed as on the edge of the so-called international. Finally, it seeks to contribute to the historiography of school space by bringing a critical transnational lens, stepping back from generalized propositions about traveling and criss-crossing ideas (Seddon et al 2018; Thyssen 2018), and advocating a more mundane, material and localized conceptualization of the transnational in the forging of (open) school spaces.

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**Keywords:** transnational, school space, open plan

### **50053 *The redesign of school playgrounds: Travels and exchanges between Europe and Latin America, 1920-1940***

**Inés Dussel** (DIE-CINVESTAV), **Susanne Dussel** (Independent Researcher)

#### **Abstract**

School playgrounds have been an integral part of school buildings, even if they have received scarce attention from educational historians (exceptions being Armitage, 2005, Darian-Smith, 2012, and Larsson, 2013). Since at least 1660, there are records of school plans containing “paved courts” or cloistered spaces for children to play in rough weather (Armitage, 2005, p. 539). In the 19th century, school reformers conceived playgrounds as spaces for moral and religious regulation; in Europe as well as in the Americas, outdoor spaces surrounding schools were closed and defined as playgrounds, with links to the gardening movement and the playground movement in cities (Gardner Burt, 2016; Wassong, 2008). The school playground was increasingly considered as a “regulated and sheltered space” for children (Larsson, 2013, p. 129), devoted to recreation but also an appendix to the institutionalized education of schools. These spatialization of educational practices travelled across the globe through the education of architects and educators, the mobility of professional cadres, and through texts and journals that set models and examples to follow in the construction or renovation of school buildings.

In this paper, we will present a case study of several initiatives that, following the impulse of the New Education movement, critiqued the existing playgrounds as sterile, unfriendly places for children, and sought to redesign the spaces for play in schools. Between the 1920s and the 1940s, several architects projected schools with central or adjacent courts that varied in style and form, which tried to connect the modernist movement in architecture with progressive ideas in pedagogy (Goad, 2010; Kinchin, 2012). In particular, we will analyze the projects done by prominent architects and school reformers in Europe and Latin America, and discuss the international flows of knowledge -through travels, conferences, journals, and architectural education- in which these projects emerged. One such example is the work done by Hannes Meyer (1889-1954), second director of the Bauhaus school, for cooperative schools or academies in Switzerland and Germany in the 1920s, including the famous and never built Petersschule with its hanging courtyard – given full protagonism as it was to balance the structure of

the main building with classrooms-; Meyer emigrated to the Soviet Union and then to Mexico, where he spent WWII and collaborated with several architectural projects, including educational ones. Another privileged example are the Mexican schools designed by Juan O’Gorman in 1932 as part of a radical project of ‘socialist schools’ that followed a rationalist, modular construction pattern. In these schools, the patios or playgrounds were made of tepetate (volcanic rock) or asphalt, and were unroofed; they followed straight lines, and occupied as much as 9 times the surface of the built structure, being void spaces a major organizer of O’Gorman’s designs (Bosqued Navarro, 2015).

In our analysis, we will underscore the connections between the international modernist movement in architecture and that of Progressivism, as well as the transnational flow of ideas and people in which these projects were shaped, and the particular ways in which modern constructivist ideals were translated into different contexts.

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**Keywords:** school playgrounds, progressivism, modernism, school architecture reform

## 65913 *Troubling Warps and Wefts: Cookery Education and In/Formal Sites of Cross-Boundary Entanglement – from Food Recipes to Women’s Movements* Geert Thyssen (Liverpool John Moores University)

### Abstract

Taking its cue from Cowen (2018) and Seddon, McLeod & Noah (2018), my paper aims to complicate productively warps and wefts relating to cookery education and, more generally, domestic science education. Moving beyond *histoire croisée* and its focus on intercrossings of objects of study it fixates as such (Werner & Zimmermann, 2006), my paper sets out to investigate entanglements of place, time, material and people in in/formal sites of education in this context. In so doing, the paper builds on previous work in which I have unsettled the “national” as a reference frame for understanding knowledge and praxis in on-going, boundary-crossing movement and transformation, whether pertaining to educators’ “life geographies” (Thyssen, 2012), school “systems” and their legislative foundations (Thyssen, 2013), “social welfare” reforms “imagineered” (Van Gorp, 2018) by industrialists and associated networks (Thyssen, 2015), or “material performances” of health education (Thyssen, 2018a). Meshing “relational” theoretical and methodological approaches, the present paper, in its analysis of in/formal cookery education, attends to “differentiating entangling” of non-/humans in “iterative intra-action” (cf. Barad, 2007), to endless “wayfaring” and “gathering” of such “living beings” as “bundles of lines” in a “meshwork” (cf. Ingold, 2015), or put more simply: to on-going and ever different joint moving and morphing of places, times, materials, and people as perpetual un/doing and re-/weaving of dense fabrics of matter, meaning and affect. Concretely, the paper takes as a starting point the Liverpool Training School of Cookery, established in 1875 and as of 1921 renamed F.L. (Fanny Louisa) Calder College of Domestic Science after its founder, a protagonist of cookery, domestic science and women’s education whose renown far exceeded the Liverpool scene. Operating from a “transatlantic gateway” engaged in various flows of movement reaching towards and far beyond the Continent and bound up through non-/humans (such as: newspapers, networks, recipe books, and cookery training) with Continental Europe, North America and Canada, South Africa and Siam/Thailand, among other places, the cookery school was anything from very local to Empire (Thyssen, 2018b). Based on primary sources

from the LJMU Special Collections and Archives and the Liverpool Central Library Archives as well as secondary literature on health, cookery, domestic science and women's movements (e.g., Akiyama, 2008), my paper zooms in on the "edible landscape" (Burke, 2005) embedded in, and in turn embedding, this institute. My paper thereby explores entanglements from the smallest to the largest scale, from students' exercise books, hand-annotated recipe books and other ego-documents, to annual reports and student record books, to newspaper clippings and photographs, through to domestic science education movements and networks. The paper argues that transnational entangled spaces of cookery and domestic science education are best re/configured as inherently place-bound (Ingold, 2015). It further calls on historians of education to be responsive to effects of exclusion/inclusion of entanglements, or: to "differences that matter" as both "substance and significance" (Barad, 2007, 3, 33, 72).

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**Keywords:** cookery education, domestic science, women's education movements, life geographies

88455 *Vanishing Primary Schools & 1970s Yorkshire*

**Lottie Hoare** (University of Cambridge)

## Abstract

This paper will explore a 1970s television documentary 'The Balby Street Kids' filmed in and around a primary school in Conisbrough and Denaby Main, Yorkshire, United Kingdom, as part of the Open University television programmes, broadcast on the BBC in England. The ways in which this broadcast represents a transnational intercrossing of ideas and practices about education will be discussed. The subsequent demolition of the school and construction of a playground on the site will be analysed as a resistance to transnational practices, as post-National Curriculum schooling in England came to focus on more traditional uses of educational space.

'The Balby Street Kids' shows the creative projects of a group of primary school children and their teachers in a non-fee paying Local Education Authority primary school, who are responding to the new building development in their immediate environment. Victorian streets are being demolished and a new estate is being built. The children use dance, improvised music and creative writing which interacts with the tale of Beowulf, to record how demolition vehicles and a new vision for urban living are encroaching on their familiar local spaces just as



the monster Beowulf did in the medieval epic poem. In the years after this documentary was made, the Balby Street primary school itself was demolished, apart from a few turrets, which were re-worked as a potential play area for the local community. The new space fell into disrepair. The paper will explore the affective aspects of the pedagogies involved in the original school and the disruption and re-invention of the space as a prescribed space for play, which resulted instead in a landscape, which did not actually provide the safe shelter for inventiveness, which the original old school building had once provided.

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**Keywords:** documentary television, progressive pedagogy, transnational education, Beowulf

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## **PRP-26934 SYMPOSIUM. TERRITORIES OF SCHOOL DIFFICULTIES? EDUCATION IN RURAL AREAS, IMPOVERISHED REGIONS AND SPACES OF EDUCATIONAL UNDER-PERFORMANCE IN A TRANSNATIONAL PERSPECTIVE, XIXTH-XXTH CENTURY**

### **PANEL 1**

Convenor: Ismail Ferhat (Université de Picardie Jules Verne)

### **Introduction**

Education (defined here as the ensemble of schools) has traditionally experienced a dense interaction with territories (defined here as geographical spaces with social, physical and cultural specificities). Some territories, like rural areas, impoverished and working-class regions (Gest, 2016), areas inhabited by ethnic minorities, have been traditionally labelled as spaces of educational under-performance. Not only their school results were considered (rightly or not) to be under the national average, they were sometimes even considered as crystalizing difficulties in education, or as being themselves a problem when it came to education.

Such mental processes, which are defining some territories with specific educational difficulties, could be hardly described as being new. During the XIXth century, schools and educational standards in indigenous colonies held by Western powers were characterized as retarded and inefficient (Salaün, 2005). Some parts of European territories, especially those inhabited by ethnic minorities (Hechter, 1875; Weber, 1976), were themselves also subject to such perceptions. In both cases, it was a consequence of a crude cultural hierarchy, starting from intellectually advanced territories and ending with nearly savage lands. Rural schools, supposed to be closer to nature (in all senses of this expression) were also often considered as being backward, archaic and inefficient, especially when compared to their urban counterparts. With the intense process of territorialisation of education experienced in many developed countries since the 80s, through devolution, decentralization and local autonomy, such views have seemed to reappear? Nevertheless, those labels and stereotypes of territories of school difficulties have invested new areas. Cities or regions inhabited by white working class (Gest, 2016), educational priority areas experienced in France, UK and the United-States in deprived urban sectors (Robert, 2009; Smith, 2014) or post-industrial regions plagued with economic and social difficulties (Beaud, Mauger, 2017) have been for example regularly identified, for several decades now, with low standards, unsatisfactory results, problematic school climate and feeble aspirations in schools. From rural schools in the XIXth century to educational institutions located in social housing blocks today, the idea that some areas are marked by underperforming, difficult and even failed schools has been, paradoxically, a rather stable one, in spite of the profound changes in educational systems and of the changing targets of such a view.

This panel aims at studying, in several western countries (Austria, France, Italy, Sweden) the mechanisms underlying this interaction between some territories and educational underperformances in contemporary



history, and the perception of such interactions in pedagogic debates in a transnational perspective. How those areas are defined, in terms of borders, administrative rules, regulations, as well as mentalities and cultural conceptualization? What type of stereotypes are attached to those territories and how do they evolve? What type of educational policies are fabricated and led in those territories?

### 10133 *The limits of supply and demand: Schooling in 19th century rural Sweden*

**Johannes Westberg** (Örebro University), **Germund Larsson** (Örebro University)

#### **Abstract**

The grand narrative of schooling in the long nineteenth century is that of victory. From being a rather marginal phenomena among common people, schooling became a normal experience in a growing number of countries as school enrolments and school attendance rose. As existing research has shown, this was a development enabled by both the population, who send their children to school, and the governments, who issued school acts, employed state school inspectors and distributed state subsidies.

While existing research has focused on the factors or structures that enabled this striking development that surely deserves to be titled an educational revolution, this paper contributes to the studies that have shed light upon the limitations and shortfalls of nineteenth century schooling. That is, instead of asking why children started to go to school, this paper will address the question of why many nineteenth century children did not attend school.

Using the first state school inspectors reports of 1861–1863, the aim of this paper is to shed further light upon the factors that in various ways hampered the development of schooling in rural mid-nineteenth century Sweden.

The school inspectors were obliged to compile a report from the schools in each school district, consisting of a general section and one for the individual schools. The general section would, among other things, contain information about the regulation of the schools, the character of the teaching, homework and to what extent teachers made home visits. The reports concentrated on the individual school's should be oriented on aspects as curriculum, number of pupils, teaching methods, the teacher's professional skills, and discipline. In addition, the reports contained information about the condition of the premises, the availability of teaching materials, the interior and cleaning and tidiness. The inspectors' reports thereby constitute an important source material to the regional variations of schooling in rural Sweden, and the factors that influenced the development of schooling. By answering questions concerning the factors that state school inspectors identified as detrimental to school attendance and enrolment, this paper provides additional input into the debate in educational history regarding the role of the state and the local community in the rise of mass schooling, while simultaneously providing further qualitative evidence to a quantitatively oriented research field in economic history on the determinants of schooling.

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**Keywords:** rural education, schooling, regional inequality

### 39466 *Schools of success? Rural education in the region of Picardie, late 19th century*

**Bruno Poucet** (Université de Picardie Jules Verne)

#### **Abstract**

The French northern region of Picardie has been traditionally associated with low results in schools. In spite of those lasting stereotypes, it has not always been the case, as the first results generated by the collective research project "Preuve" show it.

During the 1870-1880s years, a real emulation has appeared between rural and urban schools in this region. Such a movement was encouraged through competitions and prizes which enabled the small schooling structures localised in the countryside to compare their results and achievements on a local, regional and even international basis. Indeed, some pedagogical exhibitions were routinely taking place in France, US, and other countries.

The communication will be based on a newly undisclosed archive: a collection of scholars' notebooks in rural schools of 1883, held by the County archives of the Somme. Those documents enable to measure the progress of the students in a period of three months. They will be compared to an urban school of the same area. Other archives used include documents from the county schools' competition and also from the regional exhibition. They will help to understand why, in a territory full of promise of educational success, this last one ultimately disappeared.

Sources: County archives (AD) of the Somme, 99t 403 064-66: Notebooks of Beauquesne; KZ 3313-3316: notebooks of the school of Saint-Pierre. City archives: prize list of schools competition.

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**Keywords:** Picardie, France, education, history

45065 *Which education for rural territories? Universalistic versus particularistic concepts in the debate on rural school education in Austria, 1918-1965*

**Wilfried Göttlicher** (TU Dresden)

**Abstract**

In Austria, without doubt, conditions for schooling in rural territories were worse and the quality of school education could not be compared to urban standards, in the period considered in my talk. Although initially rural schools rather were the norm than the exception, discourses about schooling always tended to be based on urban conditions. Rural schools consequently were considered as a kind of special case for schooling.

Suggestions on how to improve rural schooling therefore always were shaped by the idea that some kind of distinct education should be provided for rural areas. However, they differed in what should be the goal of such a special education. Although the political conditions were subject to several fundamental changes throughout the period considered, the concepts for rural schools that appeared in the debate can be reduced two to underlying educational goals. Either they wanted to preserve rural culture in its peculiarity and protect it from urban influences or they aimed at improving the integration of rural areas into the greater whole of the state or the nation. This had consequences for the suggested content of school education, but also for the preferred structure of the school system.

Both, particularistic and universalistic concepts can be contributed to different political orientations, whereby conservatives favoured the particularistic approach up to the late 1950ies. The great shift in rural school policy occurred, when they changed their mind and – following the general paradigm of modernization and technocracy of that decade – adopted universalistic ideas as well.

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**Keywords:** rural schools, rural school reform, Austria, 20th century, universalism, particularism

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**PSP 1.01. CONSTRUCTING SPACES FOR FEMALE EDUCATION AT HOME AND ABROAD**

84551 *Women's access to the Portuguese early higher education system (1880-1926)*

**Francisco Miguel Araújo** (University of Porto/CITCEM)

**Abstract**

Since approximately the mid-1980s, women have been leading the student community in Portuguese universities each year, a trend that runs counter to a powerful range of pervasive sociological and mentalities' resistances to their integration in academia during most of the 20th century. Remarkably, the principle of equality of education for both genders had been established after the triumph of Liberalism (1834), at least in political and legal

regulations; however, it was only in the late 19th century that the higher education system slowly started to welcome women as students.

This proposal aims to analyse the educational process of women's access to Portuguese academia, between the final period of the constitutional monarchy and the 1st Republic (1910-1926), i. e. from the date of enrolment of the first women in higher education institutions at Lisbon (1880), Porto (1884) and Coimbra (1891), up to their increased presence in the three national universities and emergence as scholars (1911). In addition to these historical roots, the paper will also look at the main enrolment trends, the courses most sought after by the female public, and instances of resistance within a space which has been hegemonically male across the centuries. Also, it will retrieve elements of pioneer life histories, illustrating the pathbreaking trajectory of the first Portuguese female physicians, professors and engineers.

Through the correlation between published and original historical sources, highlighting local university archives and school yearbooks, the paper will examine the space reserved for women in the national higher education system, seeking to evidence its evolution throughout both regimes and the development of educational policies. How did the female presence, in that double status of students and scholars, achieve an increasing importance in Portuguese universities? What were the most endorsed areas of knowledge for their training, and did they conform to academic imperatives? Was the 1st Republic and its social ideals a distinguished moment to promote female emancipation through public instruction? How have these personal experiences in academia determine the pursuit of recognition of women's civic and professional rights in the national context?

Finally, after the characterisation of national educational and sociological frameworks for women, highlighting main developments in the early Portuguese higher education system, the paper will provide a brief comparative perspective covering the international panorama at the time for gendering on histories of education.

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**Keywords:** Portugal, higher education, women, educational policies

### 72879 *Body and the Portrayed Spatial History of Female Education in China (1893-1966)*

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#### Abstract

Every form of education produces the corresponding educational space. Why does some kind of educational space be replaced? How does the new educational space come into being? What factors dominate the evolution of educational space? With these questions, this study tries to investigate the production and change of the educational space of female from 1893 to 1966 in modern China, based on the way how the body is configured in school.

Most of the primary sources which this work utilizes are found from the general and ladies' periodical and newspaper in Late Qing Dynasty, Republican China and the People's Republic of China. I will focus on a close textual analysis of these sources in order to explore the reasons underlying the body configuration in school space in modern times with Henry Lefebvre's theory of body. In combination with analysis, I will also use Foucault's critical theory of space to examine these sources to shed light on this fact that it is the the knowledge of body which portrayed the educational space and it is the change of the knowledge of body which dominate the evolution of the educational space.

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**Keywords:** female education, educational space, body discourse

14812 *Kora Tomi (1896–1993) and traveling in transnational space in the 1920s and 1930s*

**Yuri Uchiyama** (University of Electro-Communications)

## Abstract

After the Meiji Restoration in 1868, Japan rushed to promote modernization and imperialism. Some Japanese women got the chance to travel abroad for study and to attend female international organizations in public and private. Travelling led women to encounter Western and Eastern cultures, inhabit transnational spaces and develop Japanese feminist movements that moved the borderline of gender in Japan. Travelling through transnational spaces provided women with the possibility of forming new types of identities.

This paper explores how women in transnational spaces shaped their 'new' selves. I focus on the process by which women shaped their transnational identities and senses by travelling to different countries by considering the private writings of a Japanese woman, Kora Tomi (1896-1993), in 1920's and 1930's. Kora Tomi was a Japanese psychologist, feminist peace activist, and the first female politician in Japan. She was also a rare Japanese female traveller who travelled across the nation. After Kora graduated from the Japan Women's College (now University), she became one of the first Japanese women to earn a doctorate in psychology, studying under Edward Thorndike (1874–1949) at Columbia University in the United States in 1922. While she studied in the United States, she engaged in international Christian women's peace movements, such as the Christian Women's Organization and International Women's League for Freedom and Peace, and travelled around Europe and the United States to attend international conferences. After returning to Japan, Kora taught psychology as a professor in Japan Women's College between 1927 and 1942 and also travelled to China and India to meet Mohandas Gandhi (1869–1948) in 1935 as a part of her involvement in women's peace movements. These experiences abroad affected her activism in political activities. After Kora was elected as the first female Councillor in the Japanese House of Councillors in 1947, she became the first Japanese to visit Moscow in 1952 for the restoration of diplomatic relations between Japan and communist countries, although the Japanese Foreign Ministry had refused to allow Japanese to travel to the Soviet Union.

This paper analyses the process of shaping Kora's 'new' self in transnational space, using her private diaries and letters to her family and friends in her journey in the 1920 and 1930. By travelling to many countries while studying abroad and doing international female peace activities in her youth, she could reflect on herself with her experiences where she stayed abroad. In her journeys, Kora wrote her feelings and thoughts about Christian and Eastern cultures, colonialism and wars, and unequal conditions of women, children and refugees from colonies in the world. In particular, I focus on the process of her awareness of cosmopolitanism that went beyond nations, race and gender by her close relationships with the Indian poet Rabindranath Tagore (1861–1941), American female activist Jane Addams (1860–1935) and Chinese writer Lu Xun (1881–1936).

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**Keywords:** gender, traveling, transnational, cosmopolitanism

## 72133 "The teacher's salaries" – practices, claims and tactics (Brazil, 1927 – 1928)

**Carolina Cechella Philippi** (State University of Campinas)

### Abstract

This article analyses the functional movement of a Brazilian teacher, Catharina Demoro, between 1927 and 1928. For this purpose, a series of documents comprising about fourteen official letters issued and received by the Board of Instruction, Department and Superintendency of Education was organized. In addition, educational newspapers, periodicals and the minutes of the Primary Education State Conference (Santa Catarina, 1927) were consulted. The objective was to trace her practices inside de educational bureaucracy, circumscribing her politic and pedagogical actuation. Therefore, are of interest her pedagogical practices as a teacher and school director, and so her participation at the Primary Education State Conference.

Tracing the articulation between political subjects and the organization of education management practices was relevant. For such, concerns of Certeau (1985) were taken into consideration, such as regarding these articulations and practices as operations and looking into their uses. It's also Michael de Certeau (2002) who highlights the importance to organize a series of documents that emphasize the deviation inside the perceived practices. By doing this, Catharina Demoro's functional movement was considered as an object, understanding her practices as important tactics (CERTEAU, 2009) to enable her projects and claims. It's, therefore, a way to move herself according to the politic of the space.

The feminization of the primary teaching was studied by Zeila Demartini and Fátima Ferreira (1993, p. 5 – 14). According to then, the professionalizing teacher was accompanied by its feminization. The historical condition of this are the low salaries, the short working day and the concept of a mission to designate the teaching profession (Ibidem, p. 7 – 8). At the same time, the educational bureaucratic was occupied, predominantly, by men. The



same authors argue that the career is male – the majority of scholar inspectors, directors and technicians are men in that period (Ibidem, p. 9- 10).

Chatarina Demoro's trajectory is the object of this article on account of her uncommon functional movement. She was a teacher, school director and presented important theses at the Primary Education State Conference. Her tactics (CERTEAU, Op. Cit.) point to a specific way to get move inside a male carer. As final considerations, this article signs to the importance to study particular trajectories and the different way that women created to be heard inside the teaching profession. It aims too to the connections between this specific teacher and international feminist networks thought the lecture of newspapers and periodicals.

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**Keywords:** teaching profession, feminization of teaching profession, bureaucratic, educational administration

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## **PSP 3.01. NATIONS, EMPIRES AND THE GEOPOLITICS OF KNOWLEDGE AND EDUCATION**

*54012 How to finance development? The «Addis Ababa plan» and the expansion of education in postcolonial Africa*

**Damiano Matasci** (University of Lausanne)

### **Abstract**

In the early 1960s, in the wake of decolonisation, education became a crucial issue for the national building of newly independent African states. As recent scholarship has demonstrated, the raising of educational standards was considered to be a prerequisite for proceeding with the Africanization of the administration and for fostering economic and social development. Acting as clearing houses for information, international organizations played an important role in providing technical assistance and expertise to develop African educational systems (Jones, 1988). In May 1961, the United Nations Educational, Scientific and Cultural Organization (UNESCO) held a conference in Addis Ababa, which gathered the ministers of education of 32 African countries, most of which were independent for only a few months. The purpose of this conference was to design a massive plan for the development of education so that the entire continent would be educated by the year of 1980, and to considerably improve secondary and higher education rates. The financial implications of such a plan were one of the themes debated. On the one hand, a wide range of experts, mostly university professors working in Western academic institutions, were called to provide detailed assessments of the financial efforts to be made to achieve the Addis Ababa plan's objectives. On the other hand, African representatives made political commitments to raise educational expenses. Drawing on documents from international and national archives, this paper examines the lively discussions that took place regarding the problem of "how to finance educational development." Specifically, it will focus on the various solutions discussed in Addis Ababa to financially support the expansion of education, as well as on the social and intellectual profiles of the actors who were involved in making forecasts about the future needs of African states. The expected involvement of Western countries and international organizations, such as UNESCO and the World Bank, will specifically be investigated (Jones 2007). By highlighting the content, aims and limits of international cooperation in such a specific field, the paper offers original insights into a still-neglected aspect of the history of development programmes in Africa (Unger, 2018; Hodge, 2015).

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**Keywords:** education, finance, UNESCO, development, planification, Africa

57457 *Revisiting the OECD's Mediterranean Regional Project in the perspective of public investment in education*

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**Abstract**

This paper intends to discuss the recurrent methodological debates on comparative education in the mid-1960s by revisiting the results of the OECD's first large transnational project focused on economic development and education: the Mediterranean Regional Project (1960-1965).

The OECD is at its origin a regional organization created in December 1961, which gives continuity in a qualitatively different historical context to the mission of the Organisation for European Economic Cooperation (OEEC). According to its original statutes, each OECD member state, among other economic goals, should "ensure the scientific and technological development of their capabilities as well as encourage research and provide professional training", maintaining the tradition of economic cooperation undertaken by the OEEC (Woodward, 2009).

In the OECD's words, the Mediterranean Regional Project (MRP) was an experiment developed in real planning and policy-making conditions in order to relate education to economic growth and social advancement in six countries (Portugal, Spain, France, Italy, Yugoslavia, Greece and Turkey). The MRP project originated, paradoxically, from concerns expressed in 1960 by the Portuguese dictatorial authorities (and a request made to the OEEC) about educational processes aimed at producing the highly-qualified workforce required to achieve long-term objectives for sustainable economic development.

This paper proposes to intersect two concomitant views and it is therefore structured into two key dimensions. On the one hand, it intends to outline the very beginning of the process of the OECD's consolidation as a strong player in the international education arena, capable of influencing the policy agendas of its member countries (see OECD, 1965, 1968), that, with the MRP study, will be analysed in the light of the recommendations on public investment addressed to the six education national systems: in order to surpass the "present deficiencies" (assessed in 1961-1965) by planning the "futures requirements" (estimate to 1974-1975). On the other hand, briefly, it aims to map the theoretical trends that shaped the field of comparative education in the 1960s (see UNESCO, 1955-1972; Kerr, 1960; Schultz, 1961; CESE, 1963; Bereday, 1964; Husén, 1967; Postlethwaite, 1967; Schultze, 1968; Nóvoa, 1995; Teodoro, 2001; Nunes, 2003) in order to confront the OECD's model of analysis (as a mode of governance), developed in the MRP reports (see OECD 1966, 1967), with other cognitive models (also transnationally-oriented) related to comparative studies in education.

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**Keywords:** OECD, Mediterranean Regional Project, economic growth, comparison

## 69990 *"Annexing the World": Education as Nationalist and Imperial Policy in a Competitive Global Economy, 1876-1907*

**Nancy Beadie** (University of Washington)

### Abstract

In the decades following the US. Civil War (1860-1865) and Reconstruction (1867-1876), many political leaders in the U.S. promoted a national policy of mass education as a strategy of economic development for the impoverished and defeated agricultural South and as a means of economic and political integration and consolidation for the nation as a whole. At the same time, national leaders increasingly came to see education in global terms, as a system that could be exported to overseas territories, with potential consequences for matters of economic and political power and influence internationally. By 1907, some of the same federal officials who promoted a national system of education in the U.S. in the 1870s and 80s were busy "spreading the empire of free education" in Puerto Rico and the Philippines. How did leaders frame the relationship between these two projects? What was the practical economic and political significance of education in the historical rise of the US as a global economic and imperial power in the last quarter of the 19th century?

One way in which the significance of education in the rise of US economic and imperial power can be understood is in terms of the politics of capitalism. In a 2016 historiographical essay, historian Paul Kramer suggested such a frame for "connecting more localized and nationalized histories of American capitalism outward." Seeking to bring together two different, but currently vibrant and potentially complementary, historiographies on the history of capitalism and the history imperialism, Kramer argued for reframing the effort as a project of "political-economic history." Such an approach, he suggested, would allow historians to "denaturalize" economic relations, recapture the "politics of capitalism," and trace "imperial trajectories" both "within and across national boundaries." Kramer himself identified education as operating within that transnational political space, but a focused analysis of the significance of education in relation to the politics of US capitalism remains a largely unmet challenge.

This paper outlines the dual significance of education as a means of national consolidation at home and as a tool of imperial intervention abroad. Scholars of US political economy and government have largely ignored education as a domain of national policy-making in the late 19th century. Arguably, however, education played a more central role in how leaders imagined the nation's future during this period than it has before or since. Drawing on texts of national reports and Congressional debates, as well as on analysis of the politics and structure of schooling in U.S. states and territories, this paper builds upon existing literature on U.S. political economy and politics to illuminate the significance of education as national and imperial policy in a competitive global economy from 1876 to 1907. In the process it highlights some little-recognized continuities between domestic and imperial projects, namely the long historical tie between education funding and commodification in the development of the US West and the ongoing political significance of education in mediating between the interests of major finance capital and those of ordinary citizens.

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Paul Kramer, *EMBEDDING CAPITAL: POLITICAL-ECONOMIC HISTORY, THE UNITED STATES, AND THE WORLD*, *The Journal of the Gilded Age and Progressive Era* 15:3 (2016), 331-362.

**Keywords:** empire, education, economy, capitalism

## PSP 7.01. MIGRANTS, GENDER AND EDUCATION

80615 *Two women in search of an "artistic homeland": the autobiographies of pianists abroad in the twentieth century, the Brazilian Magdalena Tagliaferro and the Portuguese Helena Sá e Costa*  
**Susana Cecília Igayara-Souza** (University of São Paulo), **Ana Luísa Fernandes Paz** (University of Lisbon)

### Abstract

This study is part of a project of crossed-history analysis (Igayara-Souza & Paz, 2012, 2015), in which we seek to understand the music education in Portugal and Brazil during the twentieth century, from a perspective of externalization of knowledge (Schriwer, 2001). We have previously studied the relation between biography and the education of the artist (Igayara-Souza, 2011) and the international trajectories of music students (Paz, 2018a, 2018b). Now we intend to deepen the study about two Portuguese-speaking artists, the Brazilian Magdalena Tagliaferro (1894-1986) and the Portuguese Helena Sá e Costa (1913-2006), trying to understand how they built an international image through their autobiographical documents in order to capitalize and convert social and cultural capital previously acquired abroad, when they return to their country of origin (Bourdieu, 1996). The variation and polysemy of what can be an autobiographical document (letters, recordings, etc ...) leads us to carry out this analysis using as main source their written memories, *Quase tudo... (memórias)* (Tagliaferro, 1979) e *Uma vida em concerto* (Costa, 2001), both works published in the life of the pianists.

In the first place, considering that the artistic field is deeply international, we intend to understand the idea of an "artistic homeland" – which depends, in part, on aesthetic currents, but also on cross-border artistic trajectories. We therefore aim to understand the representation these women make of the host countries, identifying the ways in which they felt as foreigners, women and pianists in that society, and how they described the experience years later. Among the themes present in the autobiographical texts we underline: the insertion in the conservatory (as students) and professional (as international concertists); the construction of the identity of piano teacher, having artistic success as capital; and networks of sociability formed by interpreters, composers, teachers and entrepreneurs, where life and work constantly intersect.

Secondly, a critical analysis of content – comparing with other biographic and autograph sources and critical literature – will attempt to map and contextualize the destinations and forms of emigration of these women, knowing from the outset that both obtained national and international recognition, in which biographical writing played a relevant role (Dosse, 2009). Knowing also that although Tagliaferro is connoted with her prolonged stay in France and Sá and Costa in the United States, both were disciples of Alfred Cortot - Brazilian c.1907 and Portuguese in 1932 (Igayara-Souza & Paz, 2012).

All these circumstances that involve hope and trauma in search of an "artistic homeland" are intertwined. For the example, Magdalena Tagliaferro, the daughter of French parents, returned to Brazil as a result of the German occupation, which may be considered a new "emigration". Her autobiography, published in Brazil in 1979, was originally written in French. In an interview the pianist stated that "the general life ... may be, for an artist, more productive in Europe". (Programa Canal Livre, 1981, apud Leite, 2001). At the same time Sá and Costa, bred in a Portuguese musicians dynasty, also had to avoid the destinies of Paris and Berlin.

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**Keywords:** autobiography, women artists of the 20th century, arts education, cultural emigration

## 55871 *Imperial and Urban: the Everyday Spaces of Girl Guides in Hong Kong 1921-1941*

**Meng Wang** (University of Sydney)

### Abstract

This paper explores the rise and growth of Girl Guide movement in interwar Hong Kong as an imperial and urban phenomenon where the experience of girlhood was intimately connected with imperial and international networks that permeated into local colonial context and were further textured by the urban transition that shifted the interactions between the female body and the city.

Examining the history of Girl Guiding in the British Empire, Kristine Alexander (2017) suggests that in the early twentieth century, Girl Guiding encompasses a contradictory mix of gender conservatism in its emphasis on domesticity, citizenship, engagement with nature, physical culture, and imperial and international friendship. The feminine brand of training for citizenship and social service advocated by Guiding produced gendered spatial practice in girl guides' everyday life.

In colonial Hong Kong, Girl Guiding started in 1920, aiming to "make efficient women citizens, good home-keepers and mothers", by "training the girls through activities which appeal to them, to develop character, handicraft, service for others, health and hygiene." (Education Report, 1923) The movement was attached to government and grant girls' schools, and religious bodies. The interaction of Girl Guiding with gender, race, and class produced an intricate dynamic that interweaved Chinese girls' everyday school life into the broader narrative of imperial idea and practice transfer. This paper focuses on, in particular, the place of gender in Guiding movement, and argues that Girl Guiding was a gendered phenomenon where ideals of femininity were constructed, regulated, and contested.

The agency of Girl Guiding in shaping femininities in interwar Hong Kong is explored through the lens of space, in that this paper examines the gendered body as a spatial body (Lefebvre, 1991), and argues that it is in and through the spatial practices of girl guides that the gendered body emerges. By exploring the spatial history of Guiding in interwar Hong Kong, this paper aims to show how ideas about girlhood travelled across borders and how these ideals textured the interaction of the female body with spaces in the city. To trace the lived spaces of Guiding, this paper draws on oral histories, newspaper clippings, school publications, and government reports.

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**Keywords:** girl guiding, gendered everyday spatial practice, interwar Hong Kong

## 70255 *'Homing': Mother Cabrini, her Missionary Sisters, their Educational Enterprise and Italian Migrants' search for home in New Orleans 1892-1917*

**Maria Patricia Williams** (UCL Institute of Education)

### Abstract

This paper will explore the education of Italian migrants in 'Little Palermo', New Orleans 1892-1917, drawing on Paolo Boccagni's theoretical analysis of 'homing' (2017). It will also address Leo Lucassen and Aniek X. Smit's concept of missionaries as 'organisational migrants' (2015), considering the term in a diasporic rather than colonial setting. The location will be the school of the Institute of Missionary Sisters of the Sacred Heart of Jesus



(MSC) in Philip Street. Saint Frances Xavier Cabrini opened it in 1892 in response to the lynching of 11 Italians in the city in 1891. As well as housing the school, sisters and orphans it was also a gathering place for Italian adult migrants.

Cabrini, an Italian school teacher, founded the MSC in Codogno, Italy in 1880. By her death in 1917 she had also established educational provision in the United States, Nicaragua, Panama, Brazil, France, Spain and England. This included 50 schools, 16 orphanages and eight nurseries. A thousand women from these countries joined the MSC. The priority was to work with some of the estimated thirteen million Italians who emigrated between 1880 and 1915 (Choate 2008). Considered an expert on migration, Cabrini was invited to speak on women and migration at the first Italian Women's Congress in 1908. In 1950 Pope Pius XII named her Patron of Emigrants. In 1952 the American Committee on Italian Migration declared her 'Italian Immigrant of the Century' (Sullivan 1992).

Fear and trauma, following the 1891 lynchings, contributed significantly to the challenges facing the migrants in making a home in New Orleans. The central question is 'how did the educational work of the sisters contribute?' 'Home' is considered in the material, intellectual and emotional senses. The sisters purchased Philip Street shortly after their arrival. How did they renovate it as a school, orphanage and convent with features which made it a home for migrants? How did the sisters understand cultural mediation? Did the school curriculum and pedagogy engender Italianità or pride in the pupils' heritage and prepare good United States citizens whilst also addressing their emotional needs (Barausse and Luchese 2018). Was it an alternative to the prevailing 'melting pot' approach (Ramsay 2018)?

Finally how were these women allowed to establish their chapel in Philip Street as the parish church for the Italian community? The courtyard became a place of bi-lingual celebrations for the community, a place of joy. Italian traditions were established (Hobsbawm 1983). Sisters got to know the adults and accompanied them to deal with the authorities. They provided health education during the yellow fever epidemic.

I will use findings from my doctoral research (Williams 2018) and refer to sources from archives in Italy and the United States. These include house annals, photographs, newspaper articles, testimonies of sisters and alumni and correspondence with the Italian Commissioner for Emigration.

The paper will throw new light on the on the concept of 'organisational migrants' and demonstrate the contribution which history of education can make to the contemporary inter-disciplinary research on 'homing'.

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**Keywords:** migration, cabrini, MSC, missionary, homing, organisational migrants, New Orleans

## 52900 *Missionaries as migrants*

**Susanne Spieker** (University of Koblenz-Landau)

### Abstract

My paper explores missionaries as migrants. Their mobility had an enormous impact on the regions where they arrived as well as on their regions of decent. They were part of an history of empire and "often crossed imperial lines and could not control the religious networks that sprang up among converts" (Cooper 2005, 198). By using their sources, research focusses on a shared history about the (re-)foundation of educational institutions and the reflections these documents offer on education in transcultural contexts.

This paper is based on a case study. Monks of the Franciscan order came to the region of Mexico in early 16th century. Together with the regional society whom they cooperated with and tried to govern, new social structures evolved in this contact zone (Pratt). Pratts *Imperial Eyes* (1992/2008) offered insides into literature from the contact zones, which proved influential for "key values of western modernity" (Wirz et al. 2003). Her approach turned out to be procreative for further reseach (Spieker 2015). The Franciscans of early colonial Mexico are considered a close nit social network of male religious, carefully recruited. In the same timeframe there is some evidence of lay and pious women who engaged in education for girls.

Next to this case study the contribution sheds light into conceptual and methodological questions concerning early modern time research at the crossroad between history of education and history of migration. Sources are

often limited and fragmented, e.g. only foundational documents remain. As other sources they are biased related to the personalities and institutions of their composers. In what way were missionaries educators and migrants? Are they travelling experts in the field of education? How can they and other actors, e.g. religious communities, who engaged in schooling in their regions of arrival, be integrated into a “mobile history of education” (Myers/Ramsey/Proctor 2018)?

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**Keywords:** migration, mission, 16th century, early modern time

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**1.04. NATIONS, EMPIRES AND THE GEOPOLITICS OF KNOWLEDGE AND EDUCATION***89865 Representations of Europe in Hungarian History textbooks between 1867 and 1918***Zsófia Molnár-Kovács** (University of Pécs)**Abstract**

The 'representations of Europe' is a symbolic expression with double meaning. In a wider sense, it means a historical, geographical, political, cultural entity or construction. In a narrow sense, however, it means the depiction of Europe in pictures and maps, as well as means the different views about Europe which, in the current presentation, is approached apropos of history textbooks within the framework of textbook research. In Hungarian literature professional studies which focused on Europeanism and representations of Europe in respect of textbooks first published in the early years of 1990s. Since the early 1990s the topic of Europeanism is often addressed in international forums and in related textbooks researches too (see DÁRDAI, 2002: 73).

The aims of this research are to chart and systematize the connection points and the research possibilities of the conceptions of 'representations of Europe' and 'textbook research' in the mirror of the topic's literature. Besides this, with the help of creating and systematizing main categories, subcategories, and titlewords we make a content analysis on textbooks' (sub)chapters. Our aims are to show the stable and changing tendencies of representations of Europe in history textbooks for Hungarian secondary schools at the time of the Austro-Hungarian Empire. Our central research question is: How Europe and Europeanism were represented in textbooks, so what sort of representations of Europe were found in universal history textbooks for Hungarian secondary schools at the time of the Austro-Hungarian Empire? The research methods are literature analysis, source analysis, documentary analysis, and content analysis. As regards research sources, the main primary sources are universal history textbooks for Hungarian secondary schools in the analysed period (1867-1918). Considering secondary sources, the research have a diverse bibliographical background. The secondary sources provide opportunities for constructing a multiple list (see for example Dárdai, 2002; Domokos, 2002; M. Császár, 2004; Szabolcs, 2006; Molnár-Kovács, 2014).

The representations of Europe in the examined textbooks have been approached in several aspects in our research. Attention has been paid to the proportions in textbooks, the conceptual frames, and the changes of emphasis in textbooks. As the results of the research show, the Europe-focused content in textbooks is dominant clearly. The conception of Europe/Europeanism is undefined. Besides this, the latent 'Europeanism of textbooks' can be identified with the help of content analysis. In the examined universal history textbooks Europe first of all has been represented as the sum of (nation) states and has been emphasized the role of forming its power relations. Europe, on the one hand, as the sum of (nation) states above all may be interpreted as the sum of '(major) powers', 'states', and 'nations/peoples'. On the other hand, Europe as the construction of forming power relations is based on two pillars: 'whole' and 'peace'. The representations of Europe were more dominant in the years around the turn of the 19th into the 20th century. In the years 1891 to 1903 it has also been a slightly increased focus on the globality of Europe.

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**Keywords:** representations of Europe, textbook research, textbook history, the time of the austro-hungarian empire

### **Abstract**

When we think about the ideological potential of school textbooks we are not only talking about the textbook's content itself, but also about the influences contained in this teaching material which come in different forms. To debate the production's intrinsic intentions certainly involves a vast web of explicit and implicit actors, constituting a valuable material for the study of the official memory, the memory of the nation.

Our main goal is to understand how Brazil's history is inserted in the Portuguese textbooks, focusing on the transitional periods of the political regime. In Brazil this temporal cut occurs in the year of 1889 and in Portugal in the year of 1910. The aim is to analyze the school textbooks within the period of the transition from the monarchical to the republican regime, seeking to understand which representations of Brazil were found in the Portuguese textbooks; to discuss the conceptual and structural aspects of history as a school discipline; to identify the pedagogical proposals and ideological aspects in school textbooks and how these events were connected with the construction of the republican regime.

The purpose to investigate the representations of Brazil and its History in Portuguese textbooks led us to define as sources of information the History textbooks of secondary education. The selection criteria of the school textbook laid on their: approval by the government to be used in education; de facto use in the teaching and learning process; and content which would provide a significant analysis and comparison outcome.

The documental corpus of this investigation consists of History textbooks used in the Portuguese secondary education of the late nineteenth and early twentieth centuries. This research was carried out in the Municipal Library of Porto and in the National Library of Portugal, in Lisbon and twenty-five titles were selected, some of them with more than one edition of the same work.

The achieved outcomes allows to know the technical and pedagogical criteria of the Portuguese textbooks, to identify and discuss the pedagogical purposes and ideological concepts contained in the teaching of History, which were analysed on the content organization and, in particular, the themes related to the History of Brazil. From this point of view, it is possible to infer widely about the teaching of history, the writing of textbooks and the advent of the republic in Portugal and Brazil.

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**Keywords:** history, textbooks, Portugal-Brazil, comparison

**84530** *The building of national identity and nationhood through elementary education: Post-Independence curricular provision for the Irish language in primary schools in Ireland*  
**Thomas Walsh** (Maynooth University, Ireland)

**Abstract**

From the inception of the national system of education in 1831, the Irish language remained at the margins of curriculum provision in schools in Ireland. This policy was aligned to the philosophy and purpose of the national system established by the Westminster government which aimed to assimilate the Irish populace to Empire views and values (Harford, 2009; O'Brien, 2013).

The momentum for curriculum change was evident from the early 1900s as the campaign for political independence intensified. The importance of the national language for sovereignty, political identity and nationhood was propounded for Ireland post-Independence. The education system was viewed as central in the political campaign to restore the Irish language as the vernacular (Kelly, 2002). Within months of the achievement of political independence, curriculum policy was revised to include provision for the teaching of the Irish language to all pupils in primary schools as well as to use Irish as the medium of instruction in infant classes (the first 2 years of primary school).

This paper critically examines from a range of historical educational documents the origins and trajectories regarding the curriculum decisions taken pertaining to the Irish language following political independence. It investigates the impact of space and place on the curriculum decisions negotiated and introduced in the geopolitical context of the 1920s. The various contextual influences that impacted on the curricular decision, most particularly political and cultural factors, are explored. It traces the process of curriculum development and the various debates and compromises inherent in the curriculum documents (National Programme Conference 1922; 1926). A specific focus is placed on the role of Rev. Timothy Corcoran SJ, Professor of Education in University College Dublin in the 1920s and a highly influential actor in the process of curriculum revision. Based on a comprehensive analysis of available data, the practical implications and challenges of implementing this curriculum change are explored and the successes and shortcomings of the policy intention in the first decade are critiqued.

The data upon which this presentation are based were generated through critical document analysis undertaken on educational documents and sources emanating from the period (Bowen, 2009). A particular focus is placed on curriculum documentation and the process of curriculum development in the 1920s. Complementing document analysis, narrative policy analysis (Roe, 1994) is employed to construct a metanarrative of the key features that effected a change of status for the Irish language in the primary school curriculum in the 1920s.

This paper is the first comprehensive analysis of the radical change in Irish language curriculum provision in the 1920s. A deep exploration of the historical origins, the process of curriculum development and the framework of social relations amid the various stakeholders is insightful for contemporary curriculum developers. The research highlights the importance of space and place in the framing of curriculum policy and the enduring legacy that a policy trajectory can have upon an education system in subsequent decades.

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**Keywords:** irish language, Ireland, nationhood, curriculum

#### 64945 *Nación y educación: sujetos, espacios y practicas educativas en Brasil Imperial*

**Edgleide de Oliveira Clemente da Silva** (State University of Rio de Janeiro)

##### **Abstract**

La base de la civilización de la nación brasileña en el Imperio se concentraba en la escolarización y por eso cumplía a los gobiernos “trabajar por la felicidad de los pueblos”, haciendo que la instrucción penetrar hasta donde fuera posible llegar. Por tanto, el presente trabajo tiene como objetivo analizar la relación entre la construcción de la nación y la educación brasileña a partir de la interacción de tres pilares fundamentales: los sujetos, los espacios y sus prácticas. En las facultades de Derecho y Medicina de Brasil, los alumnos eran entrenados a ser los “salvadores y constructores de la nación”, como resultado de ese discurso el médico Thomaz Espindola (1832-1889) y los abogados Ruy Barbosa (1849-1923) y Ulysses Vianna (1848-1911), ambos diputados del Partido Liberal y considerados los “ilustrados representantes de la nación”, se empeñaron en un proyecto de modernización de educación para el país a través de una amplia organización en la enseñanza, que consistía en la reforma de la enseñanza primaria y secundaria de la corte Imperial brasileña. Para que esos discursos, en la condición de proyectos, fueran inculcados en los niños y en los jóvenes, cabría el espacio escolar a través de sus prácticas educativas el papel de ordenar comportamientos y saberes y promover intensas inversiones en la formación docente, que involucra el aprendizaje de nuevos métodos de enseñanza la enseñanza, la reestructuración del currículo escolar y la apropiación de nuevos contenidos presentes en los manuales didácticos. La producción de libros didácticos de Geografía, por ejemplo, era esencial la difusión de la acepción geográfica/territorial, etnográfica y política de la palabra “nación”. Con el fin de legitimar las formas de conquistas de poder, dentro y fuera del país, este saber se tornó estratégico para una nación aún en formación. Así, la relación entre “nación y educación” sugiere que la escuela moldearía el carácter, coordinaría las relaciones, civilizaría al pueblo y construyera una nueva forma de ser ciudadano, configurándose como instrumento necesario para el desdoblamiento de proyectos políticos y sociales más amplio que involucra aspectos religiosos, materiales y morales de determinados sujetos. De este modo, para este análisis analizamos los documentos: el periódico “O Academico: periódico científico y litterario” de Bahía (1853), los dictámenes de la “Reforma de la Enseñanza Secundaria y Superior” (1882) y de la “Reforma de la enseñanza primaria y varias instituciones complementarias de la instrucción pública” (1883), el libro “Elementos de Geografía y Cosmografía ofrecidas a la juventud alagoana” de Thomaz Espindola. Siendo así, este trabajo posibilita una amplia comprensión acerca del emprendimiento de sujetos que buscaban construir una nación, en espacios como la escuela, a partir de prácticas educativas fomentadas por discursos de civilización, perfeccionamiento moral, progreso material e intelectual para la sociedad brasileña Imperial.

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**Keywords:** nación, educación, Brasil, imperio

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## 2.05. CIRCULATIONS AND CONNECTIONS: LOCAL, (TRANS)NATIONAL AND GLOBAL CARTOGRAPHIES

41916 *The architect as translator and the social infrastructure of ideas*

**Adam Wood** (Monash University)

### Abstract

This paper uses the educational and design activities of the urban planner and architect Giancarlo De Carlo to explore how ideas of space and design can travel. De Carlo designed many schools and university buildings and wrote extensively about participation and the changing roles of educational space(s) in society (1947; 1969). Although these provide important context for the paper, its main focus is the mechanisms De Carlo used to share ideas about architecture. The De Carlo I draw on is therefore asked to play the role of illustrative case study in a broader project of understanding what and who is involved in translating and sharing ideas about space and education.

Many writers have noted the tendency for architecturally-generated ideas of educational spaces to travel faster and cross cultural and national borders more easily than those developed within education itself (e.g. Saint, 1987:211; Tyack and Cuban, 1997:137). In part, this is probably because of the greater immediacy of the visual compared to other forms of representation (Grosvenor and Van Gorp, 2018:558; Hardcastle, 2013). It also raises the question, however, of whether ideas and visuals generated within architecture travel more easily because of how that field is structured vis-à-vis the rather close national controls in education. Here I use De Carlo's work to emphasise the social work implicated in the social history of the visual (Dussel and Priem, 2017:645) and indeed, non-visual, and to explore the issues of borders and "translation". A subsequent question is whether De Carlo's atypical interest in why we build schools (rather than simply "how" – see his 1969 paper especially), allows for more travel: whether the "why" of education is more fundamentally "translatable" than the spatial means of achieving it.

As mentioned, this paper focuses on the mechanisms and activities involved with translating, contextualizing and helping to make sense of images and ideas. It is here that De Carlo is particularly useful as he illustrates such a broad range of these mechanisms including for example: being a member of architectural organizations formal (CIAM – Congrès internationaux d'architecture moderne) and less so (Team 10); writing books on Le Corbusier and William Morris; translating and commenting e.g. on Lewis Mumford's writing on schools (De Carlo, 1947); forming a summer school (ILAUD) together with 10 universities and an journal on architecture and urbanism (Società e Spazio); editing other architecture magazines with international reach (Casabella); teaching in a range of contexts including vocational evening classes, while fighting in the resistance (De Carlo and Bunčuga, 2014), as professor at IUAV in Venice and Genova and working as a visiting academic at many institutions in the United States (see Lyndon, 2004) and so forth. Across all of these examples, the paper explores the role of social relationships in establishing paths through which the visual and ideas of architecture and education might move and be exchanged, and reflects on the difference in movement between those ideas generated within the field of education and those elsewhere.

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**Keywords:** architecture, visual, ideas, national/transnational

### 59409 *How to build a school? Swiss «Musterpläne» (model plans) and the nationwide spreading of prototypes of school building as a 19th-century transfer-story*

**Karin Manz** (School of Education of North-Western Switzerland)

#### **Abstract**

School buildings are materialised demonstrations of power and objects of representation. By building a new school in the 19th century, a local community signalled that education also in spatial terms was acknowledged. At the same time, a community presented itself as progressive and wealthy enough to afford its own school. History of school is also a history of school architecture. In the 18th century, school took place in more or less useful places. These were not standardised, and therefore the school situation presented itself quite heterogeneous: private lodgings of school masters, rented flats, and buildings in communal property. By the implementation of a compulsory, stately elementary school since the 1830ies the situation changed. Cantonal constitutions obliged each community to provide adequate schools.

The canton of Zurich, as first canton, launched a contest of proposals for new school buildings. Second, the «Erziehungsrat» (advisory council) developed a «Anleitung über die Erbauung von Schulhäusern» (guidance to the building of schools) and so called «Musterpläne» (model plans) (1836). It originated a collection of building plans – literally, prototypes of school buildings. These documents included outline, floor and front plans, but also information about spatial preconditions and technical information for construction. Furthermore, the interior fitting of school rooms, furniture, heating and water supply, but also the teacher's habitation were determined. The canton of Zurich developed a kind of incentive system in which the community only had to define the grounds and provide building material as well as labour forces. Like this, the cantonal level could govern the lower level (communities) which was obliged to pay all infrastructure costs itself. Only from 1903, with the subvention-of-primary-school-act, the federal state subsidised the costs of cantonal infrastructure.

The printed «Musterpläne» were distributed and found quickly their way into other cantons such as Bern, St. Gallen or Appenzell. Findings show that school buildings in rural areas and the building process itself orientated always on geographical and local conditions, such as predominant building styles, types of houses or available materials.

This paper aims to analyse the intercantonal spreading of prototypes of school building as a transfer-story. Beside the practical transfer over cantonal borders, connections between school and community development, school organisation and powerplay between state and community, but also between new (political) player such as school councils, architects or hygienists will be discussed. The model of the canton Zurich experienced a broad and successful reception. The history of Swiss school architecture shows only few empirical analyses of the process of knowledge transfer. The underlying thesis of this paper is that there is always an economic reason of knowledge transfer, particularly in domains such as costly communal infrastructure.

School building in cities however, started later and developed more freely. There is a remarkable centre/periphery difference noticeable: In cities, there were stricter hygienic rules and a more elaborate building technic to respect; and, cities could afford more financial means for building new schools. The city, in this paper, aims therefore as a contrast foil to the presented study of «Musterpläne».

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**Keywords:** school buildings, school architecture, knowledge transfer, educational governance

## 54838 *Space for teacher training and constitution of pedagogical culture: libraries in Brazil, Argentina and Uruguay at the end of the 19<sup>th</sup> century*

**Ana Clara Bortoleto Nery** (State University of São Paulo), **Leila Maria Inoue** (State University of São Paulo)

### Abstract

At the end of the nineteenth century, the library had constituted itself as a space for the training of teachers and also of the organization of pedagogical culture. The library provided the necessary readings for a professional performance, both for current lay teachers and for teachers to be, which were students of the Normal Schools. The library can be analyzed from two different perspectives, as the space (Vinao-Frago, 1994) that it occupies within the school building, and as the place of constitution of specific professional knowledge. In this approach we are specifically concerned about the libraries dedicated to teacher education created outside the school space. The establishment of libraries aimed at teacher education in Argentina, Uruguay, and Brazil at the end of the 19th century had similarities and dissemblences. Created from the national educational systems, such libraries composed the necessary apparatus for the proper functioning of primary education by training teachers for these schools. The convergence between these 3 countries is the settlement of institutions that have become reference in each of these countries: the Pedagogical Museum and Library of Montevideo (Uruguay); the National Library of Teachers (Argentina) and the Pedagogium (Brazil). All of them have formed and maintained library collections with the purpose of supporting the formation and instruction of teachers. It is in a comparative perspective that this communication is consolidated. Based on the educational legislation of the three localities, especially the renovations, the proposal of these 3 institutions and its collections will be analyzed to highlight and to understand the common points and differences among them, but above all, the main subject of the analysis is the library space. From the outcome of the essay it was understood that in all three cases the library space was elaborated from a set of very similar printed matter, with many titles in common, which mostly met the dictates of Modern Pedagogy. In the case of the Biblioteca Nacional de los Maestros, the library was the institutional space itself. In the Pedagogium and in the Pedagogical Museum and Library of Montevideo, the library space composed part of the institution. The Pedagogium had an ephemeral life cycle while the rest survived through the twentieth century and remains to this day.

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**Keywords:** pedagogical library, library space, teacher training, comparative studies

#### 67198 *'Broken schooling': Aboriginal mobility and school attendance in 1960s Australia*

**Beth Marsden** (Latrobe University)

##### **Abstract**

The patterns of attendance, transfers and mobility of Aboriginal children at the small schools in the south-eastern region of Australia in the 1950s and 1960s has been captured by the records of the small schools where they were enrolled. Aboriginal children attended schools in small, isolated towns that their families visited and moved through as they travelled in order to access seasonal work, visit family, and avoid the inferences of the government agents. Drawing on the conceptual framework developed by scholars working in the field of Indigenous mobilities, in this paper I examine how the mobility of Aboriginal families intersected with a range of additional factors that together, resulted in a unique educational space occupied by Aboriginal students during the 1950s and 1960s. Some Aboriginal families used the colonial borders between Australian states Victoria and New South Wales to negotiate and frustrate the compulsory system of education and the surveillance of the government enacted upon their families. This meant that some Aboriginal children moved through multiple school systems: in the New South Wales, the school system allowed segregation and modified curriculum, while in Victoria, the system made no distinction for children who were Aboriginal. The experiences of Aboriginal children were further influenced by the government agents who enforced the legislation governing compulsory school attendance, and the role of the government in monitoring and intervening in Aboriginal families, and the absence of policy or communication between the Education Department and the Aborigines Welfare Board. Drawing on the minutiae of school pupil registers and the Aborigines Welfare Board papers detailing the surveillance of Aboriginal families and the monitoring of school attendance, this paper examines how the engagement of Aboriginal children with the compulsory system of schooling was influenced by variables such as seasonal work, housing and family. Through the traces captured by school records and archives, this paper aims to demonstrate the complexity of Indigenous mobility, by questioning how Aboriginal parents and families negotiated the expectations and restrictions of the compulsory school system. This paper argues that an understanding of Indigenous mobility can contribute to knowledge about the school and education system during Australia's era of explicit assimilation policy and practices. It examines how the connection between policies of assimilation that target First Nations and minority groups can be enacted through education legislation, bureaucratic networks and the daily operations of schools and teachers.

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**Keywords:** mobility, attendance, assimilation, archives

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## 2.06. CIRCULATIONS AND CONNECTIONS: LOCAL, (TRANS)NATIONAL AND GLOBAL CARTOGRAPHIES

29053 *Des expériences connectées entre des instituteurs brésiliens et un inspecteur français: des débats autour d'un programme d'enseigne pour la Capitale de l'Empire du Brésil*

**Angélica Borges** (State University of Rio de Janeiro)

### Abstract

Le but de ce travail est d'analyser l'interlocution entre les instituteurs de la capitale de l'Empire du Brésil et les savoirs, les sujets et les expériences du monde étranger, surtout en France. L'approche s'inscrit dans les débats suscités dans les années 1870 autour de l'élaboration d'un programme d'enseignement pour être adopté dans les écoles publiques de la municipalité de la Cour, comme on l'appelait la ville du Rio de Janeiro, la capitale de l'Empire Brésilien. Les discussions ont été portées sur la présentation d'un programme élaboré par l'instituteur public Candido Pardal, en se basant sur le "système" de l'inspecteur français Jean-Jacques Rapet, pour être utilisé dans les écoles municipales nouvellement créées dont il était directeur. Cette exposition s'est déroulée principalement en deux espaces: dans la presse pédagogique en 1872 et dans les Conférences Pédagogiques de la Cour en 1873, des lieux qui se sont démarqués dans la circulation et dans les débats d'idées, de modèles et de matériaux pédagogiques à l'époque. La discussion émerge dans un moment où les rapports officiels affirmaient que la plupart des écoles publiques primaires de Rio de Janeiro n'avaient pas de programme, de table de distribution du temps ou ne suivent pas de programme officiel supposé existant. Il convient également de noter que, dans les Conférences, un enseignant primaire affirme que l'élaboration d'un "programme-horaire" constituerait une "nouveau pédagogique" pour les instituteurs. Considérant tels éléments, quels étaient-ils les conditions d'apparition des idées de Rapet et du programme de enseignement de Candido Pardal dans le cercle des instituteurs? Qu'est-ce qu'ils pensaient des idées de cet inspecteur français? Comment le nommé "système Rapet" a été approprié par les instituteurs? Pour réfléchir à ces questions, l'étude utilise les contributions de Detienne (2004) sur la procédure de "construire comparables"; le concept d'histoires connectées de Gruzinski (2001); ainsi que le concept de traduction culturelle que, comme le souligne Vidal (2005), ne croit pas à la simple transposition d'une pratique pédagogique d'un pays à l'autre et conçoit les écoles et leurs cultures comme des espaces singuliers où se développent une appropriation créative (CERTEAU, 1994) faite par les sujets de la scolarité. Pour produire la recherche ont été utilisés différents types de sources: des Rapports de l'Inspection Générale de l'Instruction Primaire et Secondaire de la Cour; des documents manuscrits de l'Archive Général de la Ville de Rio de Janeiro; des livres situés dans la Bibliothèque du Livre Didactique de l'Université de São Paulo, dans la Bibliothèque Nationale de France, dans la Bibliothèque Historique de la Ville de Paris et dans la Bibliothèque de l'École Normale de Lyon; et des journaux de l'époque situés dans la Bibliothèque Nationale du Brésil. L'étude est organisée en trois parties. Dans la première partie, je donne un bref aperçu de la circulation des idées françaises parmi les instituteurs de la Cour. Dans la deuxième partie, j'analyse les conditions d'émergence du programme élaboré par Candido Pardal et sa relation avec la création des écoles municipales et enfin, j'analyse comment les idées de Rapet ont été appropriées par les instituteurs.

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**Keywords:** Brésil, instituteurs, circulation des idées

### 39418 *Circulación editorial de ideas pedagógicas. Transferencias entre España y Argentina en las primeras décadas del siglo XX*

**Ignacio Frechtel** (Universidad de Buenos Aires)

#### **Abstract**

Esta ponencia aborda el proceso de recepción y circulación de ideas pedagógicas entre España y Argentina a través del análisis de la industria editorial, lo cual implica también una forma de acercamiento entre dos lugares con más distancias geográficas que culturales.

Si bien los estudios sobre la historia de la industria editorial tienen cada vez más presencia, en especial a partir de los desarrollos en el campo de la nueva historia cultural, la ausencia de una vinculación entre el mercado editorial y la divulgación de ideas pedagógicas amerita un estudio en detalle.

En particular, esta ponencia se sostiene en la vacancia sobre estudios que vinculen a la historia de la industria editorial con la historia pedagógica en Argentina. Qué se leía, en qué formato, qué cantidad de ejemplares constituía una edición, o cuáles eran las traducciones que circulaban, son sólo algunas posibles preguntas a la hora de pensar los vínculos entre la historia de la industria editorial y la historia de la educación.

En España, la crisis por la pérdida definitiva (1898) de los territorios coloniales, llevó a pensar nuevos vínculos con hispanoamérica. Una forma de estas nuevas relaciones fueron los viajes de reconocidos intelectuales (Abellán, 2004), mostrando el carácter cultural que adquirían esos nuevos vínculos.

El mercado editorial cumplió un rol en este giro en las relaciones: a partir de una modernización y expansión de la industria editorial española, el aumento de la producción derivó en la búsqueda de nuevos mercados. América Latina constituía naturalmente un espacio para esa expansión, por la presencia mayoritaria de un público hispanohablante. Por este motivo es necesario hacer una especial consideración del concepto de traducción, ya que una gran parte de las obras de pedagogía en otros idiomas hicieron su ingreso por esta vía.

En un contexto de discusiones renovadoras en la pedagogía occidental que se imponía desde finales del siglo XIX (escuela nueva, activa, del trabajo), las editoriales españolas fueron una vía de ingreso de esas lecturas en América Latina, y en Argentina en particular, con casas editoriales como Francisco Beltrán, Daniel Jorro o Espasa Calpe.

Las preguntas por demanda social de la lectura o los procesos de socialización de la lectura se hacen eco de la historia de la edición, del libro y de la lectura con diálogos a partir de los que se ha procurado especialmente comprender las relaciones entre la historia de la edición y la historia de la lectura y los lectores, en particular entendiendo estos últimos como constructores del significado de los textos (Chartier, 1993).

En síntesis, a partir del análisis del caso de la industria española y sus vínculos con la Argentina como parte de su expansión hacia el mercado latinoamericano a principios del siglo XX, este trabajo se propone generar aportes en torno a la historia de la circulación de las ideas pedagógicas y al campo de la pedagogía como constructores de los significados de esas ideas.

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**Keywords:** industria editorial, circulación de ideas, transferencias, traducciones

**35507** *Espacios de producción y escenarios para la circulación del saber: los institutos de investigación en la primera mitad del siglo XX*

**Carlos Jilmar Díaz-Soler** (Universidad Distrital Francisco José de Caldas, Bogotá-Colombia)

**Abstract**

Dos institutos de investigación se constituyen en protagonistas de los asuntos relacionados con la educación y la pedagogía en la primera mitad del siglo XX: el Teachers College de la Universidad de Columbia (Nueva York), que en 1904 contaba con John Dewey, y el Instituto Jean-Jacques Rousseau (Ginebra, Suiza) fundado en 1912 por Claparède y Bovet. Institutos insertos en la lógica de producción simbólica en asuntos atinentes a la discusión sobre la infancia y preocupados con las nuevas reflexiones sobre la educación, la pedagogía y el currículo.

Estos institutos, además, mediante poderosos aparatos políticos, contribuyeron, mediante diferentes estrategias de circulación y difusión, a generar, también, una dinámica mediante la cual les fue posible comunicar ampliamente su perspectiva; aspecto determinante, por lo tanto, en la instalación de un nuevo ideario político para la educación y la pedagogía y, en este marco, en la configuración de la estructura naciente que aportó, a su vez, a la organización, tanto de un aparato destinado a la formación de profesores, como al proceso de curricularización de la escolarización. En el marco de sus diversas estrategias de difusión algunos formatos fueron privilegiados —edición de libros, organización de revistas especializadas, publicación de artículos, preparación de conferencias, articulación con representantes gubernamentales y asesoría a gobiernos, así como a la instalación de procesos de formación de profesores mediante pasantías, entre otras—.

En esta comunicación se propone una presentación de los mencionados institutos, buscando un análisis de los elementos que pasaron a constituirse en relevantes de su puntual perspectiva. Se hará particular énfasis en la dinámica que cumplió el Instituto Jean-Jacques Rousseau, en Ginebra- Suiza pues, gracias a su funcionamiento es posible entrever, tanto asuntos que atañen a una de las esferas de la praxis humana, relacionada con el campo de producción simbólica (la ciencia), como con el de la política que busca la configuración / reconfiguración de lazos (vínculos) sociales. En consecuencia, serán presentados aspectos constitutivos del Instituto Jean-Jacques Rousseau, su particular funcionamiento, ya que encontramos en él un elemento común con el funcionamiento de otros institutos: su incesante búsqueda de influencia en el movimiento político pedagógico por una nueva o activa educación y asumir, en consecuencia, la discusión sobre la educación: su reclamo de mayor efectividad pedagógica a nombre de referentes provenientes del discurso de la ciencia. Apelar al discurso de la ciencia y en él al de las Ciencias Humanas —psicología y sociología, por ejemplo— fue una manera de presentar sus discusiones y, desde allí, asumir, también, procesos de formación de profesores. Heterogénea confluencia que encontramos desde entonces.

Las fuentes utilizadas están relacionadas con las Revistas Educación, tanto la editada en Bogotá, como aquella que circuló en São Paulo-Brasil. Esta comunicación se inscribe en el proyecto investigativo “Pedagogía y Currículo: pensar la formación de profesores como problema analítico y político”, que busca comprender las particulares dinámicas de campos como el de la ciencia y el de lo político (Bourdieu, 2000), constituyentes de procesos relacionados con la formación y que en su comprensión requiere del abordaje histórico.

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**Keywords:** producción y circulación del saber, institutos de investigación, formación de profesores, historia de la educación

**85262** *Tourism and education, two connected spaces in early 20th-century Barcelona*

**Francisca Comas Rubí** (University of the Balearic Islands, Spain), **Sara González Gómez** (University of the Balearic Islands), **Gabriel Barceló-Bauzá** (University of the Balearic Islands)

**Abstract**

At the onset of the 20th century, pro-Catalan politics, headed by the Lliga Regionalista (Regionalist League), took on a dominant role in Catalonia. The industrial Catalan bourgeoisie, disappointed with Spanish Restoration politics, supported a far-reaching program that would modernize the economic, cultural, and socio-educational

fabric of Catalonia. The promotion of cultural tourism was one of the main components that was to be used to achieve such modernization.

To this end, the Sociedad de Atracción de Forasteros (SAF; Society for Attracting Foreigners) was created in 1908 in Barcelona. Its goal was to promote tourism in Barcelona and Catalonia in general. The semi-private organization was supported by and received subsidies from the government as it worked hard to both bring Spanish and international tourism to Barcelona and to educate its citizens about the importance of developing tourism. Among the media they used to project an image of a safe, modern, attractive city, the production of films and the publishing of a number of booklets, annuals, and monographs stand out, as do the creation of Barcelona (an SAF newsletter) and Barcelona Atracción (the SAF's most emblematic magazine). In order to spread its message, the SAF employed 500 delegates around the world: these were Catalan ex-pats who agreed to patriotically represent and publicize Barcelona and Catalonia in their countries of residence. In attempting to promote tourism in Barcelona, education became an element that was used to attract visitors—i.e., as educational tourists—and thus connect and interrelate two seemingly unassociated fields.

The objective of our work is to offer a first-ever analysis of how the SAF used education and educational spaces to attract tourism via a consideration of the activities that the SAF carried out in Catalonia at the beginning of the 20th century. In order to do this, we use one of their first publications as our primary source: Barcelona Docente: la enseñanza superior oficial y semioficial en Barcelona (1912; Academic Barcelona: official and semi-official higher education in Barcelona), which is a booklet that was published by the SAF in order to attract foreign students to Barcelona and thus compete with other European capitals. The explicit purpose of the SAF was to turn Barcelona into a leading destination for students from Latin America, and it used language, the quality of the education system, and the lower cost of living in Barcelona compared to other European capitals as its main attractors to achieve this goal. The booklet includes 40 photographs over 80 pages that provide information on higher education in Barcelona (study programs, subjects, educational spaces, etc.), housing options, urban transport, entertainment, culture, etc. The booklet even includes information on maritime routes between Latin America and the Port of Barcelona. [EDU2017-82485-P. Ministry of Economy, Industry and Competitiveness (AEI/ERDF, EU)]

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**Keywords:** higher education, tourism, Barcelona, photography

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## 3.05. CONTRASTING SPACES: URBAN/RURAL; CENTER/PERIPHERY; METROPOLE/EMPIRE

84716 *The urban-rural divide at the school boards 1870-1902, with a focus on religious education*  
Joseph Hayes (University of Worcester)

### Abstract

The urban-rural distinction in the school boards covered a multitude of factors. The first of these was the difference in terms of clergy control. As the historiography has conveyed unlike in the urban environment, the clergy had a powerful presence in the rural school boards (Smith, 2009, p.165).

However, these divisions need to be probed further. Was the situation completely about urban vs rural or did a multitude of factors impact the school boards? This comes at a time when the school boards are beginning to be considered with a more critical approach. As Jackson notes considering education with an emphasis on

“inclusiveness” (Jackson, 2015, p.14) has become increasingly important. This means when assessing the urban and rural contrast, considering the pupil’s perspectives which the traditional sources have not granted historians is essential. These factors include in particular, class- whether this was between teachers and pupils, clergymen and pupils or clergymen and teachers.

Class was linked to locality and there were assumptions about “the decline in the influence of organised religion” (Wright, 2012, p.155) that were linked explicitly to urban areas. Between the clergy and the teachers within these areas there was a class dynamic. Despite sometimes economic instability “the role of the clergyman was regarded as one of gentleman status” (Smith, 2009, p.71). This was in marked contrast with the position of teachers who as Smith comments tended to have an income that was “kept low” and were from mostly working class backgrounds (Smith, 2009, p.71). Accordingly, these divisions are important especially given the focus on class and area.

There is an increased need to ensure that when approaching rural and urban contrasts that a methodology is rigorous. For instance, Green has challenged views of the rural areas as being educationally deficient (Green, 1984, p.335). Accordingly, by using a sampling system the educational differences in these areas might be investigated further. There is also a need to acknowledge that even a coherent methodology can only make limited statements about areas, as such there might be as much difference within rural areas throughout the country and within urban areas throughout the country as there is between them. The school board system was thus very idiosyncratic.

This research will aim to reconsider the urban and rural contrast while employing recent methodological approaches in the history of education such as historical photographic analysis. By using these methods and allying them with a social theory focused on considering the position of the marginalised, a greater sense of the wider context in these areas can be gained.

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**Keywords:** history of education

## **86149 *The change of urban educational space in Modern China - An investigation on the Confucian Temple in Jiangyin city***

**Yu Shujuan** (Jiangnan University)

### **Abstract**

In the process of modernization, how did the educational space of a city change? Why and how was the traditional education center marginalized? What were the driving forces behind this marginalization? What does the change of educational space mean?

This paper would like to select the Confucian Temple in Jiangyin City as a case. It will use Henri Lefebvre's space theory to investigate the change of Confucian Temple's educational status and function in Jiangyin City in the early modern china. It aims to reveal the change of educational space in a city brought about by the social and educational changes in modern China, and then to analyze the historical significance of this change in educational space.

The Confucian Temple in Jiangyin City was established firstly in the Northern Song Dynasty. It was located in the center of downtown in Jiangyin city. During Ming and Qing Dynasty, the educational commissioner of Jiangsu province located his office in jiangyin city, so The Confucian Temple become an important center for civil examination in Jiangsu province. The main sources of Confucian Temple in Jiangyin City will come from the Jiangyin County Chronicle, while Huang Jinxing's classical study on Confucian Temple will provide some useful insights for this paper.

The main points of this study are as follows: since the educational reform begun in late Qing Dynasty, especially the abolishment of the imperial civil examination system in 1905, the status of the Confucian Temple in Jiangyin

educational system has been changed from the center to the edge. The unity of space in Confucian Temple both as the social education and school education was destroyed. The LiYan Chinese academy attached to the Confucian Temple was transformed into a new modern school. Which meant that the dual functions of Confucian Temple both as the social education and school education also was destroyed. Since the Chinese traditional Confucian education gave place to the modern western schooling, the new school became the new educational center of Jiangyin City. So even the Confucian Temple still carry on some educational activities, it is only the supplement of modern education by using as a place of social education.

From the perspective of modern democracy, the decline of the status of Confucian temple might be a good thing. In the ancient China, the Confucian temple was a sacred place, which only opened to the Confucian scholars, and its administration was very strict. Other people, especially the women were forbidden to enter. And even the Confucian scholars can only enter the sacred place on special days and have to follow strict regulations. After the educational reformation, people began to discuss how to use the Confucian temple in order to meet the new demands of the society. They may keep their worshipping for the Confucian, while they also emphasis on its multiple functions, such as use is as a center for public cultural and leisure life, social education, etc. Interestingly enough, their reason for this argument also come from the doctrine of Confucian: provide education for all people without discrimination.

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**Keywords:** confucian templ, confucian education, modern education, educational reform

### *37599 Educational quality of Pesantren and its influence on social function in rural community*

**Naufal Ahmad Rijalul Alam** (University of Groningen, Netherlands)

### **Abstract**

The main theme of the study is the educational quality of Pesantren compared to the social function and status of the Pesantren in the rural communities. Kyai as a principal and leader seems weak in organizing education due to his lacking educational leadership skills. On the other hand, the contribution of Pesantren to the community is very high. Kyai and teachers are more focused on community activities than on internal activities related to education. Therefore, I expect that (1) the Pesantren can be improved as an educational institution through improvement of the organization, management, and (2) this can be done by improvement of the educational leadership skills of the Kyai.

The study aims firstly to explore and assess the management and educational leadership skills of the Kyai, secondly to describe the social activities of Pesantren, thirdly to compare the social function and local status of the Pesantren with the educational quality and lastly to explore the possibilities of improving the educational quality by improving the educational leadership skills of the Kyai. The study will use existing historical and empirical knowledge about Pesantren and theories about educational leadership and will be based on empirical research. The empirical part will consist of two case studies: interview, observation, and document analysis. The subject and location of the case studies are Kyai, teacher, student, and communities living around Bina Insani Pesantren which is situated in Yogyakarta, Indonesia.

The conclusion of the research shows: firstly, the type of leadership shown by Kyai is servant leadership, where the Kyai prioritizes the needs, aspirations, and interests of others more than his own institution. Secondly, Pesantren has contributed to rural communities in aspects of religion, economy and mental strengthening. Thirdly, the social functions of Pesantren are more dominant compared to improving the quality of education. Kyai's non-academic strengthening policy has resulted in declining of internal education organization and this causes the process of education quality improvement is not optimal. Fourthly, as an effort to improve the quality of education, the Kyai must be able to change his leadership style into other forms that are appropriate to the needs of the organization in the Pesantren.

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**Keywords:** Pesantren, education, rural community

*24413 The Grand Tour of social engagement. Scout workcamps against Mafia as a handbook of "civil society"*

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### Abstract

One of the main topics of collective action aimed at promoting marginal areas is renegotiating meanings attributed to the places. This contribution offers an essay from a broader interdisciplinary research, with contributions ranging from Sociology of Environment and Territory and Sociology of Conflict to History of Education. The authors explore different phenomena in which mobilization leads to a stratification of symbols and meanings: suggestions coming from the outside and meanings perceived as "native".

Such cultural strategies reveal common matrices between different experiences: the research has so far investigated the reinvention in civic and social function of periurban spaces in Milan and the reception of refugees and asylum seekers in the abandoned villages of southern Italy.

This paper will present a new case study: the youth workcamps against the mafia proposed by the scout associations in the Southern Italy.

The keyword "legalità" characterized them above all since the Nineties: the years in which, in Italy, the concept of «civil society» as a reserve of competence and morality in the face of the crisis of political representation becomes a widely used concept. The workcamps are residential weeks in significant places for a social issue. That scout one is a more characterized variant of a widely used model, especially in the Post-war, from political and religious associations to international volunteering.

In a kind of Grand Tour with nuances of civil commitment, young people from the whole Italy choose to spend a week in the places of fight against mafia. They meet victims and witnesses, with the guide of local leaders and mediators. They act or undergo a narrative plot that precedes them: the local conflicts about the representations of the South demonstrate how such cultural dynamics are controversial. Conceptual tools from Sociology of Conflict will enlighten the dissonance of values between narratives, stereotypes and reciprocal representations, roles and interactions, ways to decline the purposes inspiring them as social actors.

A repertoire of themes, activities, times of manual work, civil rituals, intertwined in the programs, has crystallized over time through the filters of a composite but characterized pedagogical culture. This repertoire is also a summary of facts and figures, a manual of youth political socialization, useful to read:



- the personal paths from associations to pre-political and political commitment, especially in the most intense season of anti-mafia mobilization, direct election of mayors, co-optation of elements coming from civil society in center-left coalitions;
- the arising phenomenon of reuse for social purposes of assets confiscated to organized crime;
- the effects of the reformulation of the Southern question in a legalistic key and the articulation of new rhetoric of an “other” development of the South;
- the re-elaboration of the Southern question within the associations in terms of contrasting intellectual emigration from the South and investment on a youthful elite willing to embody the slogan “stay to build”.

Scout workcamps are a manual and also a family album of the southern civil society: for this reason they are an enlightening catalyst to understand further local mobilization paths that have been mirrored or started from them.

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**Keywords:** youth workcamps, anti-mafia education, southern question, scout movement

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## 4.08. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION

33965 *The brazilian spiritist press in the 19th century as an space of moral education*

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### Abstract

The current research aims to present a study of three periodicals of the Brazilian spiritist press in the 19th century. The methodology used was the documental research and counted on the analysis of a newspaper and two magazines, all of them published between the years of 1869 to 1882. The newspapers analyzed were: *The Écho d'Além Túmulo*, *Revista Espírita* and *Revista da Sociedade Acadêmica Deus, Cristo e Caridade*. The periodicals were chosen because they were considered the main vehicles of communication written by the Brazilian intellectuals. A controversial fact is that many spiritists of the time were committed to Catholicism, but they were also adept to the innovation that Kardecist Spiritism presented (Silva, 2012). It is emphasized that Spiritism is a Doctrine created by the Frenchman Alan Kardec (1804-1869) and it was entitled as science, philosophy and religion that would lead society to progress through moral evolution. Such ideological assumptions were important for Brazil, which experienced intense debates on the political, economic and social fields. The discussions were emphasized in different means of communication, like informal conversations, parks, reception halls, coffee houses and other public spaces. Besides these physical places, the press was a significant vehicle for the dissemination of ideas (Morel, 2005). It was in the periodic press that Kardecist Spiritism found its best form of disclosure. The subjects discussed by the spiritist press also contained issues addressed by other newspapers that required the development of Brazilian society and the modernization of the nation. What differs the spiritist periodicals from the others, was the emphasis given to the moral perspective (Isaia, 2007). In this way, the spiritist press sought to expose the doctrine left by Alan Kardec, while adapting a moralizing profile to its followers. It is important to mention that the press, whether spiritist or not, had the purpose of informing and

also training its readers to act as an informal educational mediator to spread the current civilizational standards. Combining to the pedagogical role of the press, the periodicals of the Brazilian spiritist press were part of the progressive debate, but with moral and sometimes conservative characteristics, as evidenced in the three periodicals analyzed. However, the spiritist press alleged that it was associated with the ideological perspectives, seen as progressive, that emerged in countries seen as more advanced, as in France and England, like in the case of Positivism and Darwinism (Dawson, 2010). Finally, the press of the period was one of the privileged places for ideological discussion, occupying an educational space, especially when it published the conflicts that called for changes in the Brazilian political system, requiring a nation based on modern ideas, however, the pages were loaded with conservative aspects. Accordingly, it was common to observe in the spiritist press the same political controversies that were on the pages of other periodicals - thematic or not.

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**Keywords:** brazilian spiritist, history of education, 19th century, spiritist press

**60582** *The Natural Sciences spaces in the São Paulo Normal School: a cartography of the economic dimension of school and its artifacts (1880-1901)*

**Wiara Rosa Rios Alcantara** (Federal University of São Paulo)

## Abstract

A map is a way of summarizing, through symbols, in a limited field, a set of information which expresses a real space. The bidimensional representation (the map) requires the study of four basic parameters: the localization, the projection, the proportion, and the symbology. In this paper, the artifacts of the São Paulo Normal School are seen as signals which comprehend, through a historical perspective, this space. The principles are a metaphor of the theoretic-methodological challenges of the historical study about school and its artifacts. Like the map, the text is a limited space, that is the reason why it is necessary to select the signs, the elements. So, the analysis relies on the constitution of the Science's spaces of this specific School - the Chemistry Lab, the Physics cabinet, and the Natural History Museum. They represent the effort of drawing the Normal School with the face of the educative modernity of the 19th. century. Taking into account the economic and cultural school dimension, crafts, correspondences, budget, receipts, school inventory of goods, and newspapers which deal with the acquisition and commercialization of artifacts for the Natural Science teaching in that primary teacher formation institution are used as sources. The methodological procedure consists on confronting the different kinds of sources, highlighting the economic and sociocultural relations involved in the constitution of the Science spaces, in the São Paulo Normal School, between 1880 and 1901. In the development of this research some theoretic-methodological dilemmas appeared. The first one is the localization. Locating, here, is when the places have a meaning. It is the difficulty of finding the sources and the objects, according to Vidal e Gaspar (2011), to identify their position in relation to the knowledge field, in a discursive space. The second one is the projection, that consists on the association of the "real" with the representation. Although it is not possible to redeem the real or establish a direct relation of the objects with the school practices, it is important to demonstrate how they allow to build the daily school ways (Julia, 2001). The third challenge is the proportion, the scale games, such it is defined by Revel (1996). It requires the simultaneous treatment of multiple spaces, in an interdisciplinary perspective. The last one is the symbology. The objects are semiophors. Although the objects are not mere symbols of the school practices, because they constitute the practices themselves, they carry meanings whose intelligibility supposes the domain of the "cartographic language" of school and its technologies. Then, dealing with these challenges demands of the researcher the development of an oblique and vertical vision, tridimensional and bidimensional about multiple spaces (interdisciplinary), the construction of scale games, in a real "cartographic alphabetization" of the school historic study and its materiality.

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**Keywords:** normal school, natural science, school industry, material culture

## 58224 *The symbol of knowledge: tactile reading in nineteenth century*

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### Abstract

At the end of the eighteenth century, the textbook assumes a central role in the history of institutionalized education of the blind, with the invention of the Frenchman Valentin Haüy. Until then, the informal education of the blind was based on oral teaching. Inspired by the French philosophers Rousseau (1762) and Diderot (1749), mainly by the “letter on the blind”, Haüy (1786) advocated the reading as the only method of memorizing and storing learning, and the textbook as the channel of transmission of all human knowledge.

The development of printing books with embossed letters led to the emergence of the paradigm of education of the blind: literacy through tactile reading. Knowing how to read becomes a fundamental requirement for the insertion of the blind in ordinary school, which could be the end of segregated education (Report, 1876).

Tactile reading has become a symbol of education advancement of the blind, stimulating competition between countries. No wonder, at The Great Exhibition of 1851, the reports of the juries presented a history of the writing and reading apparatus and books for the blind, exalting the creations of the United States and the United Kingdom, which would become the leaders in the race among nations. The symbolism of reading in the education of the blind of this period transcended the walls of the special schools. In the photographs of the blind of the nineteenth century, the textbook plays a central role. It represents not only the materiality of knowledge, but it conveys the status of human dignity of those portrayed subjects. These images shape a set of visual discourses (Dussel, 2009), that contributed to the consolidation of the image of the literate blind. The textbook symbolizes the institutionalization of education and the passport of the blind to enter the society that rejects them. The textbook assumes the space and place that aggregates and synthesizes the possibility of the blind being respected and recognized as a subject, removing the stigma of incapable, crippled and abnormal (Goffman, 2015).

With regard the materiality of the book, the relation between form and content is notable in the production of these textbooks. The first books printed with embossed letters were biblical texts, such as excerpts from the Scriptures, hymns, prayers, and proverbs. The typography of the institutes of the blind was an important instrument for the dissemination of Protestant ideology, as was the case of the massive printing of the Bible in the early eighteenth century (Vinão Frago, 1999). An instrument of spiritual healing, the biblical texts contributed to the acceptance of the condition of blindness and as a conformation to the possible punishment imposed by God.

Therefore, it can be concluded that the textbook assumed three functions in the history of the education of the blind: 1) as a place of knowledge and literacy instrument; 2) as a symbol of distinction and representation of the progress; 3) and as a space for evangelization and spiritual reconciliation.

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**Keywords:** textbook, education of the blind, literacy

#### 46535 *The Typography of Jose Rodrigues da Costa: printed materials and school artifacts in the City of Parahyba (1848-1866)*

**Thayna Cavalcanti Peixoto** (Federal University of Minas Gerais)

##### **Abstract**

This work aims to show the protagonist of the typographer José Rodrigues da Costa and his typography as an important producer and disseminator of written school culture in the capital of the Province of Parahyba of the North, between 1848 and 1866. From the presses machines of his typography were printed Provincial documents from the years 1848 to 1862, successively, an average of 12 newspapers, in addition to seven writings works by authors from the province of Paraíba, among them as an example: *Rethorica Lessons* from the author Manoel Caetano Vellozo, graduated in France, professor of the Chair of French of the Lyceu Provincial, between 1830 and 1840. For that, I'm considering José Rodrigues da Costa as an intermediary of written culture by what Robert Darnton (2010) categorized as the middlemen of the literature: those who carried out activities of editors, typographers, printers, booksellers, etc., who were responsables for both production and propagation of the printed ones in their respective times. Linked to this, it is necessary to add the notions of political cultures and sociability networks in consequence of the social relations established by the typographer which had influenced yours permanence in the market in the capital. In this way, the research is based on a large amount of documents, most of them are newspapers printed in his workshop, the work of Eduardo Martins: *The Typography of the Beco da Misericórdia* (1978), which is a reference on the trajectory of the workshop. Finally, it was possible to identify that the typographer was responsible for the production of several types of printed materials, being one of them directed to the school world, besides the diffusion of other books like: *Definitions of Arithmetica* of Father Silveira, *Compendium of Carma's Philosophie* and *The New Practical Methode to learn how to read, translate and miss Francez*. Therefore, this work aims to understand the importance of Jose Rodrigues da Costa's typography as a space of production and diffusion of various materials and artifacts aimed at reading and writing between 1848 and 1866.

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**Keywords:** typographie, printed materials, school artifacts, city of Parahyba

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## 4.09. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION

#### 11777 *Science K-16 education in the 21st century: from computer-based to immersive learning environments*

**Cristina Sousa** (University of Porto)

##### **Abstract**

Students enrolled in K-16 education are digital native, according to Prensky (2001), living all their lives using cellphones, computers, videogames, Internet and all the tools of the digital age.

We reinforce the need to rethink present educational practices in order to promote students' motivation in learning, since this generation seems to spend more time playing videogames, watching videos at YouTube, sending/receiving instant messages and constantly updating their status at social networks than reading any book, writing a text or making a conversation.

K-16 science education, and particularly Biology and Geology learning, requires the use of visual elements to teach about natural phenomena, since some of these are not visible, others occur in a long period of time and others occur at a microscopic scale. Learning through digital images and computer-based learning environments is possible due to the development of electronic computer technology based on the invention of the integrated circuit in the 1960s and the microprocessor in the 1970s, that was awarded the Nobel Prize in Physics of year 2000 (Royal Swedish Academy of Sciences, 2000). During the 1980s, further developments in hardware and software, followed by price reduction, have made computers a common tool in the classroom and at home (Benjamin, 1988).

Learning through digital images, animations and computer simulations are very fruitful in Biology and Geology as complements to laboratory and experimental activities.

Three dimensional virtual globes constitute a useful resource to teach geological themes such as tectonic plates, ocean floor age and present-day geomorphology. Using on-line virtual globes students can freely move around in the virtual environment, changing the viewing angle and position, in real-time. One example is the software Google Earth, released in 2005, which superimposes satellite images, aerial photography and GIS data onto a 3D globe. This software allows the visualization of a multi-scale and multi-angle representation of the surface of the Earth, as different "layers" that include different forms of media. These are created using the Keyhole Markup Language (KML) that is downloadable for free and available for PC, smartphone, tablet, iPhone, iPad and Mac.

Novel learning environments such as augmented reality (AR) and virtual reality (VR) expand the learning space from the classroom to anywhere in the world, in seconds.

While virtual reality provides a digital, computer generated and driven, recreation of a real-life phenomenon (van Krevelen & Poelman, 2010), the augmented reality adds virtual elements, such as digital images or sensations, as an overlay to the real world (Wu et al., 2013). Best VR and AR applications (e. g. Google Earth VR) and practices that have been used in the classroom will be discussed.

Learning environments using some last century pedagogies (e. g. Problem-Based Learning) and the adaptations made, over time, necessary for a digital and an immersive age will be discussed.

Teaching-learning has been described as a complex social interaction that requires human skills, not replaceable by any computer system, not even artificial intelligence-enabled (Stanford University, 2016), but these technologies may help teachers to provide an enhanced learning environment to students.

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**Keywords:** science education, computer-based learning environments, immersive learning environment, problem-based learning

## *22806 La representación de las mujeres en los museos pedagógicos universitarios españoles: buenas prácticas y retos pendientes*

**Pablo Alvarez Dominguez** (Universidad de Sevilla), **María José Rebollo Espinosa** (Universidad de Sevilla)

## **Abstract**

Todo museo es espacio de representación y educación. Y en los museos pedagógicos la segunda de estas funciones es prioritaria e ineludible. El patrimonio histórico-educativo como recurso pedagógico contribuye a la construcción de las identidades personales y sociales y, por tanto, debemos preocuparnos por valorarlo,



conservarlo, transmitirlo y comprenderlo atendiendo a la diferencia sexual y convirtiéndolo en un poderoso y atractivo lugar para desarrollar una moderna educación patrimonial coeducativa. Todo ello con el afán de afinar una mirada crítica al pasado y reinterpretarlo sin olvidos ni silencios, huyendo de visiones hegemónicas y androcéntricas y elaborando nuevos imaginarios de autoridad femenina y de libertades genéricas.

En las dos últimas décadas se han creado en España un conjunto de Museos Pedagógicos Universitarios, y nos preguntamos hasta qué punto están desarrollando un trabajo activo por la igualdad y la no discriminación, tal como marca la normativa vigente. Reconociendo que la visibilización de las mujeres es solo un primer paso para entender su papel y su consideración en la historia y que reconstruir las trayectorias seguidas para la educación de las niñas y mujeres en el pasado es una manera eficaz de sentar las bases de un futuro menos discriminatorio, en esta sede nos planteamos, pues, una pregunta de investigación concreta: ¿Están representadas las mujeres en los Museos Pedagógicos Universitarios españoles? ¿Cómo lo están? A fin de averiguarlo hemos diseñado un instrumento de diagnóstico a través del cual identificar buenas prácticas en este ámbito, para que sean intercambiadas, así como apuntar los retos pendientes y afrontarlos juntos. Se trata de un cuestionario, que se ha pasado a los ocho Museos Pedagógicos Universitarios existentes en España, y que recaba información sobre el nivel de sensibilización y formación del personal del Museo en cuanto a perspectiva de género; sobre la presencia de fondos relacionados con la educación de las niñas y mujeres; sobre su inclusión en el discurso museístico y museográfico; sobre el diseño y montaje de exposiciones monográficas, la realización de actividades y talleres didácticos y de divulgación o la elaboración de materiales específicos; o sobre el desarrollo y fomento de investigaciones al respecto.

En definitiva, sostenemos que el género, empleado como eje epistemológico y formativo en los museos pedagógicos es una forma de hacer que saca a la luz la presencia, las acciones y las voces de las mujeres en la historia de la educación, enriqueciendo las vigentes interpretaciones del pasado. Pero además ayuda a educar la mirada social del alumnado, a sensibilizarlo y dotarlo de herramientas críticas para detectar el origen de las jerarquizaciones y asimetrías relacionales entre mujeres y hombres, base en gran medida de las discriminaciones aún existentes. El conocimiento de estas claves histórico-educativas será el motor de los cambios imprescindibles para avanzar hacia una sociedad más equitativa y respetuosa con la diferencia sexual, por lo que debe ser necesariamente implementado por los Museos Pedagógicos Universitarios con mayor insistencia y responsabilidad.

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**Keywords:** museos pedagógicos, educación de las mujeres, estudios de género

### 31245 *The conceptualization of enuresis nocturna in three developing intellectual spaces, the Netherlands 1950-1990*

**Milou Smit** (University of Groningen), **Nelleke Bakker** (University of Groningen)

#### **Abstract**

In the Netherlands, as elsewhere in the Western world, nightly bedwetting of school-aged children (enuresis nocturna) was a frequently discussed problem among various professions throughout the 20th century. It was one of the problems that was most frequently presented by parents to the child guidance clinics, where it was treated primarily on the basis of psychoanalysis. Particularly during post World War II years, bedwetting was, like other behavioral problems, seen as caused primarily by child-rearing faults. Bedwetting also was one of the problems school doctors were most frequently confronted with; they likewise assumed a neurotic background. In the scientific discourse of the 1950s up to the 1990s, three new academic fields of expertise were involved: child-psychiatry, child-psychology, and special education studies. They became established academic fields of study in the Netherlands from the 1950s.

It is generally assumed that psychoanalysis was the most important theory in postwar Western child-psychiatry such as in the Netherlands and in the United States. Experts regarded the environment and the family as prime causes of childhood behavioral problems (nurture). Therefore, treatment with psychotherapy focused on a search for underlying and 'unconscious' feelings and unresolved problems. However, this did not imply that biomedical factors were ignored and biomedical treatment was avoided by child-psychiatrists.

From the 1980s, child-psychiatry in Western societies is said to have experienced important changes due to the rise of a new biopsychiatry. Gradually, the 'brain' became more important in the explanation of childhood behavioral problems (nature). This meant that treatment shifted toward the use of medication instead of psychotherapy. In special education studies in the Netherlands, however, an inverse development is said to have occurred. Special-needs educationalists used biomedical labels (nature) to explain childhood behavioral problems already in the 1950s-1960s, but they seem to have moved toward using psychosocial explanations (nurture) more often from the 1970s. Likewise in the United States, professionals in special education focused on the biological basis of 'intellectual disabilities' in the early 1950s and moved toward using 'sociocultural theories' from the 1960s. During these years, the social model 'discarded' the medical model and 'contextual conditions' became important in the explanation of disabilities. Provided that these child sciences moved in different directions, one may expect a mixed nature-nurture landscape in the three intellectual spaces where childhood behavioral problems were studied.

This paper discusses the changes in the conceptualization of bedwetting in the period 1950-1990 in the Netherlands. We will focus on changes in the discourse as regard the assumed causes of the problem and the proposed treatment. Did nurture explanations continue to prevail or were nature-bound causes also present in the expert discourse and if so, when, how and to what extent? We will discuss how the three academic professions related to each other as regard the development of the conceptualization of this problem. Sources include professional journals, textbooks, manuals, and other expert publications.

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**Keywords:** child-psychiatry, enuresis nocturna

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## 5.08. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

58624 *Anti-Semitism at the University of Szeged in the 1930s on the Grounds of the Recollections of Nicolas Muller*

**Natasa Fizel** (University of Szeged)

### Abstract

In Hungary, the so-called *numerus clausus* act was in force from 1920-21, according to which all minorities could be present in universities according to the minority's proportion to the population. This was seven percent for the Israelites, although the proportion of Israeli students in higher education was well above that figure at the time. Although the majority of Hungarian universities in the 20s and 30s resisted the use of *numerus clausus*, anti-Semitism became a part of university life in many ways.

The aim of my lecture is to give a comprehensive picture of the years Müller spent as a student in Szeged. I present the unique milieu of the university life of the 1930s, how anti-Semitism infiltrated into the life of his university, which laid the foundation for Müller's final decision to leave Hungary.

During my research, I compared Miklós Müller's recollection called „Életem” (My Life), and the artist's memories from life interviews with the historical and legal background, contemporary primary sources, articles, statistics, official reports of the university, examining the events of the 1930s from an objective and subjective point of view.

In my presentation I will answer the following questions: Why is the life story of Miklós Müller relevant/symbolic? How did *numerus clausus* realize in the student composition at the University of Szeged in the 1930s? When and in what form did anti-Semitic atrocities occur at the University of Szeged?

Miklós Müller (1913-2000), who later became one of the most well-known socio-photographers of the 20th century in Spain as Nicolas Muller, was a law student at the University of Szeged between 1931 and 1936.

Because of his Jewish origins, he met countless atrocities at the university, where even the student organizations were organized on worldview basis. Members of *Turul* were Reformed students, and Catholics not practicing their religion, and almost all of them had extreme right-wing views; *Emericana* was a companion of practicing Catholics, and *MIEFHOE* which stands for the *Magyar Izraelita Egyetemi és Főiskolai Hallgatók Országos Egyesülete* (National Association of Hungarian Jewish University and College Students).

During this period, the *Szegedi Fialatok Művészeti Kollégiuma* (Szeged Youth College of Art), which was an artistic and scientific group, was also operating in Szeged, and it was composed of Jewish, Catholic and Reformed students. It was an example of the successful co-existence and common creation. With its publishing activities, cultural and scientific performances and events, it was the antipode to the narrow-minded and cruel era in which they lived. The group also dealt with regional research, this was when Müller became a real socio-photographer. In 1938, after the Anschluss, he left the country and first lived in Paris, then moved to Tanger via Lisbon. Later he settled in Spain and became one of the best-known photographers in the country. He received several state assignments to make Spanish albums, his photos have been exhibited in many major cities around the world. In his hometown, a museum was named after him.

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**Keywords:** anti-semitism, memories, history of universities

## 61716 *The Memory of the Holocaust as an Educational Practice for Increasing Jewish-National Awareness: The First Youth Delegation to Poland and Czechoslovakia*

**Orit Oved** (Tel Aviv University; Ben-Gurion University of the Negev)

### Abstract

The memory of the Holocaust is a fundamental element in the history of the Jewish nation, which deeply influences the worldviews of Israeli and non-Israeli Jews and the development of Jewish and Israeli identity. The education system plays a crucial role in teaching about the Holocaust for deepening Jewish awareness and identity. The current research focuses on the first national youth delegation to visit the extermination camps in Poland and Czechoslovakia, an educational practice used in the 1960s for broadening the knowledge of the Holocaust and deepening Jewish awareness among high-school students.

The research is based on a categorical content analysis of a variety of archival documents, including protocols, correspondences and reports, as well as training and instruction textbooks for teachers and students, produced by policymakers at the Israeli Ministry of Education. The current study bears upon the notion of experiential learning: the knowledge created by experimentation and the active participation of the students, through which they acquire skills and values derived from direct experience combining the senses, emotions, and physical state, inducing meaningful learning.

Teaching about the Holocaust in post-primary education and understanding it through an emotional and sensual experience is a unique way of learning, which incorporates the overall elements of experiential learning with all of its cognitive and emotional aspects: learning occurs in a different place- outside the school's walls, and the learners are at the place where the events occurred- the extermination camps in Poland and Jewish and Polish sites. Thus, the place of events influences the level of acquired knowledge, emotional reference, coping mechanisms, and stances relating to the Holocaust.

Furthermore, the visit of the youth delegation to Poland on the summer of 1966 is unique in its educational objectives and application, since the experiential learning is multi-layered ('layered experiential learning') and operated on at least two levels: first, gathering knowledge and insight about the Holocaust among the delegation's participants during the visit to the extermination camps in Poland and Czechoslovakia; second, with their return from the visit to Poland, the members of the delegation transferred the knowledge, insights, and emotions to other post-primary students, to broaden the knowledge of the Holocaust and establish a Jewish identity among the students through a wide variety of formal and informal educational activities (lectures, memory book, radio broadcasts, newspaper articles, and so forth).

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**Keywords:** experiential learning, youth delegation, Israel national awareness, holocaust

### 63433 *"Electroshock" and "moved to tears"? Japanese Students' Military Reviews as Educational Space for Sensory and Emotional Experiences (1931-1945)*

**Ami Kobayashi** (University Koblenz-Landau)

#### Abstract

After the emergence of modern nation-states, rituals remained as one of the indispensable political tools that can display and even construct political order as a natural matter of course (Bell 1997: 128-135). In my paper I regard political ceremonies, in which a large number of schools were involved, as a form of political ritual which visualizes the abstract concept of the nation-state through symbols, languages and collective moving bodies. Using the school club magazines of Japanese male secondary schools (Chūgakkkō) as main primary sources, I will explore the students' military reviews held in Tokyo in the 1930s. Military reviews were regarded as a solemn spiritual ritual that cultivated the "beautiful" spirit of obedience, self-sacrifice and service (Rikugunshōhēmuka 1935). While march-pasts were choreographed performances which represented the connection between students' bodies, the nation-state and the respective social order, they can also be regarded as a form of ceremonial examination in which the marching performances of students were examined by the political leader. Such ceremonial spaces, then, can be regarded as a public space of collective education where students learned and experienced educational ideals and the social order both sensorily and emotionally. Students' essays about the marching review show not only that they felt positive feelings of togetherness while marching but also experienced very emotional and patriotic feelings. Especially the march-past supervised by the political leader seems to have evoked intense feelings amongst students. They described their impressions of "being directly seen by the sovereign" in various ways: "electroshock", "a pure and bright feeling", "burning blood", "cold water on the back", "moved to tears", "indescribable". Interestingly, some students also associated these feeling with patriotism: "feeling of being Japanese", "Japanese spirit" or "the glory and gratitude of being Japanese". Following the argument of Ute Frevert and Christoph Wulf that feeling can be developed, sensed and differentiated with the help of languages and imaginations, I would argue that the intense feelings evoked through collective bodily experiences, which probably related to anxiety regarding large scale public performances, were named and related to the nation-state (Frevert & Wulf 2012). For students this sense of belonging was probably first and foremost a feeling of belonging to their classroom or school. Upon such a sense of belonging, however, a more abstract idea can be constructed, such as a feeling of belonging to the nation-state (Alkemeyer 2010).

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**Keywords:** emotion, body, ritual, military review

89564 *Resistencias y subjetividades docentes en la lucha por la defensa de la educación pública, la memoria y la justicia en la historia reciente argentina*

**Patricia Redondo** (Universidad Nacional de La Plata, Argentina)

**Abstract**

La historia por la defensa de los derechos laborales y la educación pública durante las últimas cuatro décadas se unifica junto con el reclamo por más democracia, justicia y construcción de políticas de memoria en nuestro país. Dos formas de resistencia docente frente al Congreso de la Nación: la instalación de la Carpa Blanca en 1997 durante más de mil días, hasta la Escuela Pública Itinerante en 2017 demarcan renovados territorios de lucha política que con una presencia sostenida en el espacio público construyen nuevas subjetividades en los educadores en particular y en la sociedad en su conjunto.

En una Argentina signada por la muerte y la represión, nos interesa abordar desde el análisis del discurso de sus protagonistas, los modos de resistencia de diferentes actores sociales, especialmente de los y las profesoras que, en las aulas y las calles, configuran otros sentidos y toma de conciencia en torno a la educación que se trasladan a las escuelas como un mandato de memoria y una exigencia política. Así, frente al neoliberalismo actual, la lucha por el salario se entrama con la defensa de los derechos de las infancias, los sin techo, los sin trabajo, los sin tierra.

“¿Cómo acercarse a la experiencia de los sujetos en tiempos de la última dictadura? ¿Qué es lo que se recupera en la indagación de las biografías?” (Mariño:2006, 181). El propósito es indagar, a partir de entrevistas en profundidad a docentes que, hoy ocupan espacios en las organizaciones gremiales docentes, y que fueron protagonistas de la resistencia a la última dictadura militar (1976-1983), ¿de qué modos urdieron en la experiencia cotidiana de las escuelas los primeros gestos de desobediencia y organización en la década de los setenta en los distritos de La Matanza y Morón en la provincia de Buenos Aires?

Para ello, en la localidad de San Justo, en el distrito de La Matanza se pone a funcionar una guardería para docentes, “Lirolay”, durante esos años esta institución permite establecer una estructura invisible donde -entre otras cuestiones- se coordina el primer paro docente a la dictadura militar.

Esta acción llevada a cabo en el oeste de la provincia de Buenos Aires, representa un punto de inflexión, la primera ocasión que, a pesar del miedo y los casi seiscientos maestros y maestras desaparecidos/as, más de cien se concentran en repudio al poder dictatorial. Se enfrentan a un poder desaparecedor (Pilar Calveiro:2014) que había instituido el terror de Estado en la Argentina, “el orden debió establecerse desde afuera, para adentrarse en el sistema educacional” (Southwell: 2000).

La recuperación de las historias de vida de estos educadores militantes mediante la historia oral, la consulta de documentos del periodo y las entrevistas a maestros y profesores permitirá alargar la mirada (Puiggrós, 1990) para comprender la historia reciente y reconocer las herencias recibidas.

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**Keywords:** resistência, historia reciente. Educación. memoria

## 5.09. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

10581 *Las sociedades recreativas y culturales: espacio de formación de hijos de inmigrantes alemanes en Curitiba en la segunda mitad del siglo XIX*

Ariclê Vechia (University of Tuiuti do Paraná)

### Abstract

De acuerdo con la política de inmigración brasileña, desde la segunda mitad del siglo XIX, la Provincia de Paraná comenzó a alentar la entrada de inmigrantes, principalmente alemanes. La ciudad de Curitiba, elegida como capital de la provincia en 1853, comenzó a atraer a un gran número de estos inmigrantes debido a las oportunidades económicas que ofrecía. Como grupo minoritario, que poseía actitudes, creencias, hábitos, valores y lenguaje religiosos que lo diferenciaban de la sociedad Curitiba, estos inmigrantes comenzaron a buscar el mantenimiento de su estilo de vida de acuerdo con las referencias básicas de su cultura. La comunidad inmigrante alemana, una vez establecida económicamente, comenzó a reconstruir sus instituciones sociales que les proporcionarían el apoyo para mantener su identidad étnica en un entorno diverso. Poco después de fundar la comunidad de la Iglesia Evangélica Alemana que les brindaría el apoyo espiritual, se preocuparon por fundar un espacio social destinado a la escolarización de sus hijos para preservar los rasgos culturales básicos de la tierra de origen, especialmente el idioma alemán. Así, en 1867, se fundó la Escuela de la Comunidad Alemana. Sin embargo, la concepción de la educación que guió la educación de los niños y jóvenes de la comunidad, dentro del "espíritu alemán", extrapola los límites de la escuela. Para estos inmigrantes y sus descendientes, otros espacios educativos deben mejorar la educación de sus hijos en los aspectos emocionales, corporales y de sociabilidad. Se puede decir que pusieron en práctica un "proyecto educativo amplio" dirigido a la formación integral de los niños. Así, la comunidad comenzó a fundar asociaciones y sociedades con fines sociales y culturales orientados a mejorar la educación de sus hijos. De esta manera, se fundaron sociedades que, además de desarrollar la sociabilidad entre sus asociados a través de bailes, sarahs, conciertos y otras actividades, promovieron el estudio de la música, la danza, el canto, el teatro y la educación física. Para los alemanes, estas artes eran parte de su cultura y deberían ser parte del desarrollo integral de los niños y jóvenes. La educación física a través de la gimnasia para niños y niñas estaba muy extendida entre los alemanes y debería ser parte de la educación de los jóvenes. Las sociedades, como espacios educativos, desempeñaron un papel muy importante en la vida de los inmigrantes alemanes. Además de mantenerlos juntos desde el punto de vista social, constituían mecanismos para la preservación de la identidad cultural. Pero lo que es más importante, les dio a los jóvenes la oportunidad de ejercitarse social y políticamente, la participación en la discusión de asuntos sociales y el ejercicio de votar complementaron la educación de los jóvenes. Eran, por así decirlo, la "escuela para el mejoramiento de los jóvenes". El objetivo de este estudio fue analizar el desempeño de las numerosas sociedades de la comunidad alemana de Curitiba en la formación de jóvenes de esta comunidad desde 1866 hasta 1889.

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Imprensa periódica de Curitiba, 1853-1889.

**Keywords:** espacio de formación, sociedades recreativas, sociedades culturales



11208 *La niñez y la escuela: las practicas corporales en los tiempos y espacios en una escuela de educación infantil en el Distrito Federal, Brasil*

**Tayanne da Costa Freitas** (University of Brasília/SEEDF), **Ingrid Dittrich Wiggers** (University of Brasília)

**Abstract**

Las practicas corporales son constituídas por diferentes construcciones colectivas y potencialidades individuales. Entendemos que están presentes en todos los tiempos y espacios de la vida humana, sin embargo también son integrantes de la cultura escolar y reflejan marcas del proceso historico, político y cultural. De esa manera, la materialidad de los tiempos y espacios en la escuela y lo que ocurre en ellos indican las concepciones de niñez, practicas culturales y corporales. El objetivo entender y refletir a respeito de las practicas corporales en los tiempos y espacios de una escuela de educación infantil situado en una ciudad de lo Distrito Federal, Brasil, este texto presenta apuntamientos descriptivos y reflexiones sobre las interacciones entre los chicos/chicas y el ambiente pedagógico organizado por adultos. Concluimos que los niños/niñas entendían las practicas corporales como los chistes, los juegos, las danzas, los deportes y toda manifestación de expresividad, sin embargo, solamente el parque y el campo de deportes fueron considerados espacios de referencia para un jugar libre y autorizado. Sin embargo, observamos que en la niñez jugaban a todo momento, revelando una serie de acciones que ocurran en paralelo y eran invisibles e inaudibles para la cultura escolar. Los cuerpos se revelaron menos dóciles de lo que imaginábamos y los chicos/chicas habían adoptado un conjunto de prácticas en las cuales iniciaban conflictos de varios ordens entre la cultura escolar y cultura infantil. Consideramos que la rigidez en la oraganización del tiempo y del espacio escolar, de manera genérico y relativamente centrada en los adultos, no atendiendo a las particularidades de la niñez validaron dispositivos de control y poder que enseñam valores, gestos y padrones aceptables en nuestra sociedad.

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**Keywords:** praticas corporals, tiempo, espacio, niños/niñas

## 85448 *The design of the Hebrew childhood spaces during the Mandate period*

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### Abstract

"We must nationalize the children's bedroom. The pictures on the walls should have a Jewish theme. The elements of the wall decorations, the furniture, the toys, and everything that children use should be national elements." So wrote the teacher Avraham Avigail in 1937. His prescription reflects the prevalent view of the agents of Hebrew education in those days, who aspired to mold Jewish childhood and create a new national culture. They believed that the design of the spaces in which the child grew up has an impact on the construction of the Hebrew childhood.

In my lecture, I would like to examine the way in which educational agents sought to design the spaces in which the Hebrew childhood were shaped. The lecture will examine, through visual analysis of photographs, and qualitative analysis of documents, testimonies and children's essays published in the school papers, several aspects related to the design of the national space:

- \* The concept of space in national education. For example: the tension between the village and the city in the Zionist ideology.
- \* The design of classrooms and other spaces in National schools.
- \* The design of the school yards.
- \* The design of commemorative corners and other spaces where national ceremonies or national celebrations were held.
- \* Parents' education to design children's rooms in a national spirit.

In my lecture I would like to argue that there is a large gap between vision and reality in shaping the national environment. For example, the proposals of the educational agents regarding the design of the children's rooms combined national ideas that reflected the aspiration to create a new Jew, revolutionary, productive, and independent, on the one hand, with a Western European outlook that aimed at an obedient, disciplined, and conformist child, on the other. In fact, these proposals also stemmed from the desire to supervise leisure time activities and insulate the children of the Yishuv from exposure to the alternative culture of street children. But the educational agents' vision was largely irrelevant to the children's actual situation. Most children lived in cramped apartments, where the very idea of a child's bedroom was impracticable. Nor did it correspond to the reality of the children's leisure time, which was spent largely outside the homes, playing improvised games. Some reasons for this discrepancy will be proposed.

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**Keywords:** design, education, spaces, national

29680 *The "environment" and the development of the child: an analysis of the discourse of educational psychology*

Ana Laura Lima (University of São Paulo)

**Abstract**

The relative weight of influences of heredity and the environment on student development is a constant theme in the discourse of psychology transmitted to teachers in training, which has often been synthesized in the expression nature x nurture. For this congress, dedicated to the theme of spaces and places in education, this paper seeks to examine specifically the statements of educational psychology related to the influence of the environment on child development, based on the analysis of textbooks published in Brazil and intended for teacher training in the course of the 20th century. The analysis refers to the Foucaultian perspective of discourse analysis.

Traditionally, in the discourse of psychology and education, the "environment" in which the child develops is initially restricted to the home and progressively expands upon entry into school (FERREIRA, 2010). In this discourse, the environment is not formed only by the material conditions of space, but includes the relationships that the responsible adults and other close people establish with the child and therefore also concerns the conditions lived by these people. Therefore, when assessing the environment, physical conditions and comfort of the home are considered alongside factors such as age, marital status, number of children and the formation of the mother; the space of the school is evaluated together with the time of experience of the teachers, the amount of students in the classroom, etc. (SAMEROFF, 2010). Besides, since the late 1970s, with the formulation of the Bronfenbrenner ecological model, the environment is considered multidimensional and refers not only to the microsystems of the house and school where the child is located, but also includes broader spaces such as the neighborhood, the parents' workplace, and even the social and political conditions in the country, which interfere with the environment in which the child develops.

From the analysis of the discourse of 10 textbooks of educational psychology published in Brazil between 1930 and 1970, we identify the concepts and themes mobilized in the characterization of good and bad environment for the development of the child in the family, the school and the society. It is described how they associated in this discourse different spaces to the psychological characteristics of its population. The analysis is guided by questions such as: What references are to the psychological differences between groups that lived in different environments, such as rural and urban areas; poor and rich, central and peripheral regions? What relationships were established between the behavior of children and the characteristics of the environment in which they lived? What comparisons were made between the development of Brazilian children and those that lived in other countries? From the answers formulated for these questions we characterize the recurrences and the transformations in the way in which the discourse of the educational psychology referred to the influence of the environment in the child development in the considered period.

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**Keywords:** child development, educational psychology, teachers training, discourse analysis

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## 6.05. SPACES OF CRITIQUE: ALTERNATIVE EDUCATIONS AND PEDAGOGIES

14138 *El lugar de América en la historia: construcción de las secuencias narrativas en la escritura de los textos escolares recientes de Ecuador y Francia*

**Diego de la Torre Puente** (Université de Lyon), **Javier González Díez** (Universidad Nacional de Educación/UNAE)

### Abstract

En esta ponencia, exploramos como en los procesos de enseñanza de la historia en dos diferentes países, Ecuador y Francia, se ha dado consideración o no al continente americano. A partir de una perspectiva narrativa que prioriza el elemento de construcción del relato histórico sea en el ámbito de la investigación (De Certeau, 1976), sea en el curso del proceso de enseñanza-aprendizaje (Salazar, 2006; Carretero, 2007), analizamos la distribución de temas en el currículo en y los textos de ciencias sociales e historia de Educación Básica y Bachillerato en Ecuador, así como de College y Lycée en Francia, desde 2006 hasta nuestros días. El propósito de nuestro estudio es examinar como los contenidos se reparten en unidades, y estas unidades se conectan a una temporalidad que se ordena según la lógica que está tras la construcción o escritura de la narración específica. Esta secuencia de unidades se pone en relación a la cronología así como el “plot” se relaciona a la “story”, y determina el proceso de conocimiento que se va creando, sea este de tipo investigativo o escolar (Doussot, 2011).

En este contexto, vemos como las narraciones sobre América Latina varían en los dos países según el lugar de enunciado del relato histórico. El contraste entre los dos casos - uno latinoamericano, el otro europeo - nos ayuda no solo a pluralizar las narrativas que se elaboran en el contexto escolar, sino también a entender cual es el locus de enunciación social y político del relato que se construye y se socializa a través de la educación (Spivak, 2010; Quijano, 2014). Los relatos que se producen en ambos países evidencian como la transformación didáctica de los últimos años se ha visto limitada por un mantenimiento de contenidos tradicionales que se ordenan según una secuencia evolucionista y euro-céntrica (De Cock, 2018), que se remonta a la construcción de la historia colonial hispánica de inspiración cristiana (Cañizares, 2007; Gruzinski, 2017). Estos relatos sobre América Latina son altamente excluyentes (Rodríguez Ledesma, 2012; Cibotti, 2016) hacia las minorías - los pueblos indígenas en Ecuador, los migrantes latinos en Francia - y nos llevan a la necesidad de continuar a repensar alternativas en la enseñanza, que logren alcanzar la meta de una educación realmente emancipadora, democrática e inclusiva a través de la historia (Gruzinski, 2016; De Cock, 2017).

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**Keywords:** América Latina, programas escolares, euro-centrismo, colonialidad

69151 *Power and status in the teaching of Modern Languages: late 19th-century perspectives and the development of the reform movement*

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**Abstract**

The purpose of this paper will be to describe, interpret, and analyse historical tensions in the teaching of so-called modern foreign languages (MFL) in predominantly anglophone environments. We focus on debates in the teaching and learning of French as a modern foreign language in the United Kingdom and in North America in the late 19th century as frame of analysis, with a view to highlighting the many ways in the status of French language and teaching were governed by power relationships between teachers who were native speakers, teachers who British- or Canadians- educated non-native speakers, academics, and the shifting demands of the education system and public more generally. We focus in particular on the ways in which these relationships were codified, transmitted, questioned, and discussed in the pages of scholarly association journals in the late 1800s.

In the mid-19th century, modern languages such as French were seen as having quite low status compared with classical languages such as Ancient Greek and Latin – to the point of being thought of as “unacademic” by many teachers, government officials, and parents (Bayley, 1998). Historically, modern languages were taught by native speakers who tended to be rather entrepreneurial – either setting up their own schools or travelling from house to house (or court). As McLelland (2018) notes, the status of modern languages changed in 1858 when both Cambridge and Oxford introduced public examinations for pupils aged 16 and 18. The demand for, usually male, native speaker foreign language teachers increased but their status was quickly called to question by those ascending to power within newly-developed modern languages departments in universities across the country as part of the creation of a vast number of university disciplines at the end of the 19th-century. Unsurprisingly, one of the principal assertions of members of these new departments was that status as a native speaker in a modern foreign language was not a sufficient qualification to teach: students of foreign languages required knowledge of the cultures that gave rise to the languages they studied.

Such attention to, and the professionalisation of, modern languages learning and teaching was an attempt to elevate its status to one worthy of university study. Concurrent with these debates was the establishment of Modern Languages Associations in Europe and in North America (e.g., in 1883 in North America and in 1892 in the United Kingdom). Pages of the journals of such organisations were soon devoted to what came to be called the Reform Movement in modern foreign languages education. Put briefly, the Reform Movement argued that living languages, such as French and German, required a different approach to teaching and learning and that oral fluency should be a primary goal. These goals contrasted sharply to the teaching of Ancient Greek and Latin, which focussed on developing mastery of written text. Our paper will trace these arguments through the journals of MLAs in the U.K. and in North America, with particular focus on the changes to ideas about the teaching and learning of French and the function of these journals of spaces of critique.

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**Keywords:** language, teaching, French, linguistics

### Abstract

This paper is part of my research in the doctoral program of Arts Education in University of Lisbon and University of Porto (Portugal). My topic focuses national cultural identity and its discourses on visual culture, both in the artistic context and in the economic circuit of portugality stores and tourist souvenir shops.

I start precisely with this outdated concept of national identity, which causes an immediate response in people's minds: what's the point, once the nation-state is nearly dead? The signs are growing as the time is passing (Arendt, 1951; Readings, 1996) and the more "spasms of resurgent nationalism" the more certain we are of facing "the demise of the nation state" (Dasgupta, 2018). On the other hand, Stuart Hall has come to question Who needs identity?, a concept surrounded by various criticisms, that should be used instead "under erasure", which he translated to "good to think with" (2000, 104), recognizing nevertheless both "the necessity and the 'impossibility' of identities", as well the "suturing of the psychic and the discursive in their constitution" (2000, 130).

Portugal is a country that builds its identity exactly where the land ends, more precisely on the sea. The theme of the universal exhibition Expo 98 at Lisbon was the oceans, and twenty years later the Eurovision Song Contest, that took place in the same city, had All aboard as its motto, as if we were still sailing through history. In 2019, Portugal is celebrating 500 years of the circumnavigation trip of Fernão de Magalhães, who was recalled by the Foreign Affairs minister Augusto Santos Silva when stating that the Portuguese should constitute themselves as bridges connecting to the world. He also emphasised that the Portuguese should be "fearless" in the pursuit of knowledge, and don't be afraid to "defy borders by creating new borders" (Governo da República Portuguesa, 2019). That is what happened in the past, and it is still happening, this time under the sea, with the actual extension of the continental shelves by the coastal states. Once reclaiming lands in Africa, now reclaiming territory under the ocean, "for the purpose of exploring it and exploiting its natural resources" (United Nations, 1982, Article 77).

Portugal's identity remains in deep waters, of a past that is systematically present. For much national identity can be troubling and obsolete, it still is doing its damages but also being quite an effective discourse, and therefore, a profitable one.

The arts and the economic circuit can put in circulation images that appeal to this lost identity, as much as education did in the 20th century. Additionally, they have learned with experiences from the past in branding the country, like António Ferro's Politics of the Spirit (1932) or the major operation of branding the country at that time by an U.S.A. agency of public relations (Ribeiro, 2018).

The concepts that I bring here may be old-fashioned, and need to be looked under erasure, yet they're still necessary and 'good to think with'.

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**Keywords:** national identity, consumerism, discourse, sea



### Abstract

This article presents the activities of Anna Lesznai (1885-1966) - a graphic artist, writer and craftswoman - and illustrates her ties to contemporary educational and life reform efforts in Hungary and abroad.

The activity of Anna Lesznai can be judged on three levels: art, reform pedagogy and life reform. As an active participant in Hungarian art, she had an intense relationship with the secession. She had a conception about how she could fill the room with his decorative art (through ornaments). Lesznai said that her decorative motifs could seize the perfect unity of material and form and through them one could "penetrate into the essence of being" (Török, 2010).

Lesznai with her versatile talent also played an important role in Hungarian spiritual life. She belonged to the Sunday Circle, which was a sectarian group of Hungarian advanced philosophical thinkers. Their discussions focused on the ethical and aesthetic positions of Nietzsche and Dostojewski, which they used to justify their artistic message. Lesznai represented the so-called Third Way utopia, otherwise she was not active in politics. Her philosophical thoughts were reflected both in her works and in her way of life (Karády and Vezér, 1980).

The child represented the creative and the good in Lesznai's artistic activity. In the fairytale world of Lesznai, as in his famous fairytale books (*The Journey of the Little Butterfly through Leszna and to the Neighbouring Fairy Kingdoms*. 1912; *Journey of the blue butterfly*. 1913; *The fairy tale of the furniture and the little boys*. 1918;) The child is represented to the nature close and as the unspoiled elemental force in its originality. Lesznai also gave art education an outstanding role, which was regarded as the salvation of mankind through the sensual and ethical transformation of the individual. In 1919 she worked on a reform of art education that was child-centred and had many similarities with earlier art educational reforms (Lesznai, 1919).

In accordance with the thematic focal points, the article analyses the motives and contents common to reform pedagogy and the life reform movement. The following basic motifs are examined: Garden motifs (the village as a living space for idyllic life), the child (the unspoiled power, the genius and the creative talent), fraternity (the emotionally cohesive power of friends, family and community). The fairy-tale world (not only for children, but also for adults) is used as a counterpoint to cool irrationalism. Creative activity is considered by Lesznai as the possible form of representation of existence (Skiera, 2006, Vincze, 2013).

The fragments of the motifs of the art pedagogue offer possibilities to study the reception of reform pedagogy and life reform in Hungary in a broader context, to underline their topicality in museum pedagogy (Scheibe, 1969, Krabbe, 1974, 1991; Németh 2002, 2004). The research of "the quasi-educator" Lesznai is based on primary sources: her diary, her child aesthetic notes, her fairy tales, educational studies, her autobiographical novel. With the help of the secondary sources, her credo, which is still valid today, is conveyed (Török, 2010).

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**Keywords:** life reform, reform pedagogy

## 7.05. THE POLITICS OF PLACE: AUTHORITY, CITIZENSHIP, DEMOCRACY, GENDER AND EMPOWERMENT

15778 *Analyse de la place des femmes en tant qu'enseignantes dans l'école à travers des portraits d'école en France et au Brésil*

Rachel Duarte Abdala (University of Taubaté)

### Abstract

Les recherches utilisant des sources photographiques peuvent révéler des aspects de la culture et des pratiques scolaires, ainsi que des relations sociales présentes dans l'environnement scolaire. En ce sens, l'objectif était d'analyser, par l'analyse de documents photographiques, la place que les femmes en tant qu'enseignantes occupaient dans les écoles de 1890 à 1940, aussi bien en France qu'au Brésil. Dans le domaine de l'histoire de l'éducation au Brésil, les photographies ont été utilisées comme sources documentaires dans la recherche. La consolidation de cet espace épistémologique et l'utilisation de la photographie comme source et objet de recherche dans le domaine de l'histoire de l'éducation sont à présent examinées, étant donné que la difficulté de discerner ces deux domaines a été plus grande en raison de leur inséparabilité. L'objectif était d'étudier les conditions sociales des possibilités de construction historique de la place des enseignantes dans les portraits d'école à partir de l'identification de modèles d'imagerie. L'objet principal de cette recherche est constitué par les portraits collectifs d'écoles, également appelés photos de classe, dans lesquels figure une composition du groupe d'élèves et d'enseignants. En étudiant l'image des enseignantes à partir de portraits photographiques, il s'agissait de réfléchir à la manière dont le genre construit la mémoire historique de la profession d'enseignant. Bien que la présence des femmes soit continue, intense et commune, il y a peu de visibilité et d'études sur le sens de cette image et ses représentations. L'école produit des images et des représentations qui se sont matérialisées dans des archives photographiques reflétant des aspects sociaux tels que l'image et la position des femmes dans la société. La question qui se pose est donc la suivante: quelle est l'image d'une enseignante composée d'aspects sociaux et de la culture de l'école, ainsi que sa place dans l'analyse de portraits collectifs et de formulations théoriques de l'histoire culturelle. Le corpus documentaire se composait de photographies présentes dans les archives de l'archive scolaire Caetano de Campos (AECC), associées au centre de référence pour l'éducation Mário Covas, situé à São Paulo, au Brésil, et aux archives de Paris, faisant référence à la période 1890-1940. En tant qu'enseignantes, les femmes figurent en bonne place dans les images de classe avec les élèves. Ils sont assis au centre du groupe ou sur l'un des sièges. Toutefois, lorsque les photographies concernent des groupes scolaires élargis, avec tout le personnel enseignant, l'administration ou la communauté scolaire, la place de l'enseignante, bien qu'elle conserve une certaine importance par la fonction d'enseignant, apparaît en arrière-plan. Cette analyse a suscité une réflexion sur les dynamiques de genre dans l'école dans une perspective comparative et de circulation, la France s'étant constituée à cette époque comme une référence en matière de normes culturelles au Brésil.

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**Keywords:** photos de classe, genre, les enseignants

### Abstract

The objective of this article is to discuss the difficulties faced by women in relation to access to school education and, consequently, to the formal labor market in Brazil from the mid-19th century onward. For this, it is understood that the analysis of the current scenario necessarily involves the study of the historical social process that engendered the contemporary picture. According to Amelia Valcárcel (2004), Western women achieved citizenship very recently, only after World War II. In Brazil, women only obtained the right to vote in 1932, after a lot of struggle by the feminist movement. That conquest took place progressively, especially in the first half of the twentieth century, when middle-class women gradually started to attend schools and teachers' colleges. At a time when several women saw the possibility of intellectual and professional emancipation, but were subjected to the same precepts that undervalued them in the private space, causing them to occupy subordinate positions, many realized that their possibilities of economic emancipation were undermined. Teaching was one of the first jobs that middle-class women had the opportunity to do outside the domestic sphere. Some of them had a remarkable performance in terms of expanding their field of professional activity. This process occurred mainly due to the work of teachers who dealt directly with the education of girls and women (ALMEIDA, 2007). We aim to analyze this process from the perspective of two educators who worked between the second half of the nineteenth century and the mid-twentieth century - Mary Parker Dascomb, North American, school manager, and her contemporary Arthuzina de Oliveira D'Incao, Brazilian, primary school teacher in the hinterland. By means of bibliographical, epistolary and journalistic articles, their teaching experiences will be analyzed, in the context of feminization of the teaching profession - a topic widely discussed by Jane Soares de Almeida, and that corroborates the perspective of women's undervaluation and access to the labor market, and qualification requirements, which is the focus of this work. There will also be a reflection about girls being useful for maintaining order in educational institutions and the consequent subordination and low self-esteem of women. We will seek to establish interfaces with education and participation in the labor market. As a result of this historical process, we have highly educated women currently accounting for 51.7% of all Brazilian workers. In 2016, they received the equivalent of 76.5% of men's earnings. Official statistics show that only 37.8% of management positions are occupied by women. In elementary and middle school education, female teachers are the vast majority - eight out of 11.7 million. However, male teachers are a majority in the federal school system which offers higher remuneration than state and local systems, according to Department of Education data. Given this scenario, we can perceive the results of the historical process of feminization of teaching in Brazil and the new challenges presented to women in the labor market.

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**Keywords:** female emancipation, job market, brazilian education, Mary Parker Dascomb, Arthuzina de Oliveira D'Incao

50598 *Female educators teaching how to teach: A study on Brazilian pedagogical manuals written by women (1925-1970)*

**Andressa Oliveira Liverio** (University of São Paulo), **Vivian Batista da Silva** (University of São Paulo)

**Abstract**

The proposed communication is part of a master's research and aims at investigating pedagogical manuals (Silva, 2001; 2005) written by women, in order to teach educators how to teach. Its intent is to present thirteen identified manuals, written since 1925, date of the oldest book found, until the beginning of the 1970's, when the Normal Schools were substituted by the Specific Teaching Habilitation (Tanuri, 2000). In methodological terms, the study consists of reading and systematizing both the research's content and their initiatives, situating which women, what they wrote and how they developed their teacher training proposals, regarding the Normal School curriculum. Therefore, regarding manuals written by female educators, the present paper gives continuation to previous research about pedagogical manuals (Silva, 2001; 2005), focusing on those written by women and examining their possible specifications.

In her doctorate thesis, in which the pedagogical manuals are her source and object of study, Silva (2005) calls attention to different contents and emphasis identified in these books throughout time. During a century of publication, almost 60 pedagogical manuals studied by the author privilege, in different moments, the teacher (1870 to 1890), the school (1891 to 1910), the knowledge in reference to the students (1911 to 1940) and the methodologies (1941 to 1970). Published in Brazil since the 1870's, most of the pedagogical manuals were signed by men, educators at the Normal School, at Philosophy Colleges or administrators in the public system of education. There is knowledge of two manuals written by women in the beginning of the 20th century: Lições de Pedagogia (MOURA, 1925); Escola Moderna (REIS, 1931). From 1950, there was an increase in female publications and until 1970 there were 13 titles published. As an example, the books by Romanda Pentagna (Didática Geral, 1964; Estudo dirigido (1967) Compêndio de pedagogia moderna (with co-authors BASTOS; RODRIGUES, published in 1968), Brisolva de Queirós (Prática do ensino primário, with co-authors COELHO; BORGES; ALBUQUERQUE; CASTRO, published in 1954), among others.

The matter of gender (VIANNA, 2011; LOURO, 1989, 2014; SCOOT 1989; BRUSCHINI; AMADO, 1988; ALMEIDA, 1996), surpasses the communication here proposed, articulating to the theme of "The politics of place: authority, citizenship, democracy, gender and empowerment". How did women taught how to teach, throughout the pages of their pedagogical manuals? What themes were proposed in these books? Did the books signed by women differed from the ones written by men? At last, would it be possible to point out specificities in the pedagogical manuals written by women? Questions as these permit the present paper to examine in what ways the matter of gender could be present in the production and circulation of knowledge among educators.

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**Keywords:** female educators, pedagogical manuals, gender

# 82351 *Interpretation of parental language in native language education in different kinds of Hungarian political and scientific dimensions* Ildikó Koós (Eötvös Loránd University)

## **Abstract**

Native language education has always been connected to the international scientific findings and the Hungarian political ideas of the time. The theses of linguistics are very important in this context. Language acquisition is part of socialization. The parental language/motherese plays an essential role in this process. We have to make a difference between the mothers' speech behaviour directed towards their children and towards adults. In my opinion the communication between the teacher-and the student should be similar to the communication between the mother and the child in all language registers. However, this thesis hasn't always been accepted in Hungarian schools. In my presentation, I'm going to investigate this issue in the Hungarian native language education between 1945-2018.

The communist ideas were reflected in the curriculum between 1945 and 1970. The way the teacher spoke was a sort of sample: the students had to repeat or imitate the correct sentence without any change. The teacher could eliminate social differences between children. The theses of behaviorism hadn't arrived in Hungary yet those times.

A period of a benigner socialist dictatorship followed from 1970 to 1989. We could read and know about international scientific findings.

The findings concerning language acquisition were mainly organized around two theories that were quite the opposite of each other. Mastering a language is attributed to education by the approach of 'learning theory' with laying stress on the role of the environment. However, the nativist approach defines language acquisition as a hereditary ability of human beings primarily. The new national curriculum was completed in 1978. What was the task of the teacher? The teacher made the children aware of the rules of the instinctively acquired language. Was the motherese ignored? Yes, it was, since stimulating the language instinct was necessary only on a limited number of points.

A democratic change took place in the Hungarian educational policy in 1985. The last 4 years of the socialist dictatorship didn't hinder the development of the science and the education. Approaches of cognitive-interactionalists and cultural-interactionalists have become more significant in the last decades besides the tendencies mentioned earlier. According to interactionalists language acquisition can be defined as a synthesis between environment and inheritance. They emphasize the correlation between linguistic and cognitive development and the fact that this is embedded in the scenario of culture. Teachers have recognized the importance of linguistic pluralism in teacher-student communication. There's a flexible linguistic adjustment of the motherese and teachers' speech to the children. It means the following attitude of mothers' and teacher's speech: they are willing to tune their linguistic and communication competence (of course, in accordance with cultural traditions) to the 'biological-cognitive-social-language acquisition maturity level competences' of children. The linguistic adjustments of the motherese and teachers' speech towards children are based on reciprocity.

In the last decades many linguistic researches have been studying the relationship between motherese and teachers'speech in Hungary. I'm going to review the different kinds of recent research findings in our presentation.



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**Keywords:** language acquisition, motherese, teachers' speech, linguistic pluralism

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## 7.06. THE POLITICS OF PLACE: AUTHORITY, CITIZENSHIP, DEMOCRACY, GENDER AND EMPOWERMENT

47547 *Teaching in Times of Tyranny: The School as Safe Haven in Wartime? The Case of the Dutch Primary School in the Second World War*

**John Exalto** (Vrije Universiteit Amsterdam), **Anja Swennen** (Vrije Universiteit Amsterdam)

### Abstract

With regard to space and place, education during wartime is an important topic to study (Gosden, 1976). We are interested in the way the context of terror and tyranny during wartime affects schools where teachers and children need silence, peace and freedom. We present the case of the Dutch primary school during World War II (for the Netherlands, the period 1940-1945). With few exceptions (see for example Neave, 1992 and Van Essen, 2006), little attention has been given to Dutch wartime schooling. With this research we want to rectify this omission. The research may help to understand the experiences of schools, teachers and students in times of tyranny and spaces of occupation (cf. Van Ruyskensvelde, 2016).

In this paper, we discuss two related questions. First: Was the school a safe haven for children, especially for the Jewish children, or a dangerous place for the victims and opponents of the National Socialist ideology? Second: To what extent and in what way did National Socialist educational policies influence daily school life? What space gave the school context teachers to persist as 'good citizens'?

For this paper, we analysed the yearly and voluminous reports of the Inspectorate of Education. For the years 1940-1944 were this reports written by Dutch officials supervised by German superiors and from the perspective of the foreign ruler. For the the years 1943-1946, after the war reports appeared, written by Dutch officials who did not collaborate with or accommodate to the Nazis. Thus the reports reflected both sides of the coin, that of the oppressor and that of the oppressed.

We describe how the primary schools, their teachers, head teachers and board members responded to the policies and pressures of World War II. We give special attention to the space available to resist the oppressor and its policy. Our hypothesis is that schools are multifaced places influenced by a range of factors and persons changing the space and place from being 'just our school' to a place and space in which being a 'good citizen' was no longer a matter of fact. The concept of being a 'good citizen' was politized and for some was shaped by 'taking sides', such as collaborating with the occupier or identifying with the resistance. However, for most teachers, head teachers, board members and students surviving the war and the fear for violence and oppression meant that their conception of a good citizen meant among others being responsible to carry out their



responsibilities as teachers and students as well as they could. Many of them continued teaching and studying as long as possible within these times of tyranny.

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**Keywords:** war, school, wartime schooling, citizenship, teacher

### 49891 *“Pedagogía autoritaria y resistencias en la formación de maestros en la dictadura cívico-militar en Uruguay (1973 – 1984)”*

**Eloisa Bordoli** (Universidad de la República)

### Abstract

El trabajo tiene por objetivo analizar y discutir el proceso de configuración de sentidos que la formación de maestros adquiere en el marco de la dictadura cívico-militar (1973 -1984) en el Uruguay así como las diversas resistencias que los estudiantes y docentes articulan en el período. La ruptura de las instituciones democráticas en Uruguay afectó, de forma sustantiva, al sistema educativo, a sus docentes y estudiantes (Caetano, 2005; Bentancur, 2007; Mancebo, 2007). De modo particular la formación de maestros se constituyó, en primera instancia, en un espacio de persecución y “limpieza ideológica” y, en un segundo momento, se procuró inscribir una pedagogía conservadora y autoritaria (Romano, 2010; Markarian, 2015). Los nuevos sentidos de la formación de docentes se materializaron en las reformas institucionales, en el cambio de la normativa, en el gobierno de la educación y en la modificación de los diseños curriculares. En forma paralela y de modo “latente” los estudiantes y maestros del período produjeron otros sentidos a su formación y a la enseñanza.

En este trabajo, en forma específica, se analizarán las nuevas formulaciones semánticas que se condensan en los diseños curriculares de la formación de maestros de 1977 así como los diversos sentidos - “latentes” - que los estudiantes y docentes del período articularon. Metodológicamente se trabajará con documentos del período así como con entrevistas en profundidad realizadas a los actores de la época.

Conceptualmente, la investigación se nutre de los aportes del Análisis Político del Discurso (Laclau, E. y Mouffe, Ch., 1987) y de los estudios curriculares (de Alba, 1998; Frigerio, 1994, etc.). Desde este particular abordaje y a través del estudio de los documentos curriculares del período así como de los relatos de los estudiantes y docentes se identificará la construcción de los sentidos diversos en torno a la formación de los maestros en el período.

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**Keywords:** formación docente, pedagogía autoritaria, dictadura

#### 42455 *Mapping the Political Space of Teacher Professionalization in Ontario, Canada*

**Theresa Shanahan** (York University), **Farra Yasin** (York University), **Ramjeet Harinarain** (York University)

##### **Abstract**

Between 1990 and 2017 the legal framework for governing the teaching profession in Ontario expanded to include the construction of the Education Act and the Ontario College of Teachers (Ontario College of Teachers Act, 1996; Education Act, 1990). This in turn led to the rapid expansion of education bureaucracy in ways that often leave those impacted by these policies with a sense of powerlessness (MacKay, Sutherland, & Pochini, 2013; Mackay & Sutherland, 2006). This presentation will draw on data from a Social Science and Humanity Research Council funded project on policy enactment in the teaching profession. The central objective of our presentation is to critically analyze the space and trajectory of policy expansion between 1990 and 2017 by using visual mapping and policy archeology to identify the historical transformation of the notion of professionalism in teaching.

Visual mapping is a form of social geography that allows for a deeper understanding of everyday experiences including the invisible ways policies are enacted by providing an alternative method for presenting information from policies that are traditionally represented in written legal discourse. Traditional discourses represent information as normal and unremarkable, and in doing so, allow for information on power networks to be normalized and made less visible (Wheeldon & Ahlberg, 2012; Spencer, 2010). Policy visualizations have traditionally been used as the handmaiden of policy, and research on policy visuals tends to focus on how visual materials are used to re-enforce dominant policy discourse (Ball, Maguire, Braun, 2012, p. 121). However, these visual resources can be overwritten and provide a space of resistance (Ball, Maguire, Braun, 2012, p. 125). A critical approach to visual mapping makes visible information necessary to understand how political systems work to reproduce unequal relations of power and trap doors for democratic engagement. So, when visual mapping is paired with a critical framework such as policy archeology, it can be developed into a tool for doing critical policy analysis.

Policy Archeology provides a framework to guide the construction of policy maps by placing the focus on describing the conditions, assumptions and other forces that emerge to construct the notion of a social problem (Scheurich, 1997, pp. 94-98). Policy archeology focuses on examining the range of policies that re-enforce the framing of a social problem and critique the positivist or functionalist understanding of policy (Scheurich, 1997, pp. 101-102). Our research employs policy archeology to uncover how professionalization works in tandem with governmentality as a means to increase government intervention in the management of citizens (Scheurich, 1997, pp. 103-106). Through the use of visual maps, our presentation will offer a critical analysis of how the social relations of the teaching profession are situated historically, how power is distributed within these spaces of policy enactment, and how the tentacles of political administration and policies are used to construct and regulate persons, ideas, conduct and practices.

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**Keywords:** visual mapping, policy archeology, critical analysis

## 76736 *Controlling Spaces and Places of Education in the Finnish Teacher Training at the Beginning of 20th Century*

**Anna-Kaisa Kristiina Ylikotila** (University of Jyväskylä)

### **Abstract**

At the late 19th century as well as at the beginning of the 20th century, urbanization, industrialization and the fear of degeneration of people were cause of extensive moral panic in Europe, including Finland. The common people needed guidance and cultivation in order to save themselves from the immorality, ailments and deteriorating of mankind. At that time, moral education was a major part of the Finnish education system: the teachers were not only educators, but examples of the ideal citizenship for the common people.

Because of this, who was allowed to become a teacher was highly controlled: the teachers were embodiments of the perfect citizens by their moral values, both physical and psychological health, appearance and behavior. Likewise, the teacher training colleges were just as highly controlled environments: the teacher candidates were observed both during their classes, but on their free-time as well. In the paper, I will present and analyze several different cases taken from my collected data, where the complexity of spaces and places of education are made apparent. For example, the question of health was highly discussed in the teacher training colleges, because offering a healthy environment to study was seen as a vital during that time.

Cases taken from the collected data are analyzed by using the method of case study: by using these exemplary cases, what can be deducted concerning the spaces of teacher training colleges? The teacher trainees were being controlled through observation, so in order to gain the admired position of a teacher, the teacher trainees had to submit to the discipline of the teacher training colleges. Another important theme of the paper is the question of sex: which spaces were allowed to male students and which were reserved for the females? The spaces of the teacher training colleges were always limited by one's gender: certain spaces were only allowed to women and others for the men.

The theoretical framework of the paper is tied to the theories conducted by Michel Foucault, Pierre Bourdieu and Erving Goffman. The theory of social control is seen as essential: it offers means to gain control over both individuals and larger groups of people and the spaces they inhabit. The norms to control one's behavior and social interaction are used in certain systems as an attempt to maintain the order within the system as well as in the wider scale society. The discipline and the norms how to behave were themselves often so deeply rooted, that the candidates followed the given norms at all times, even when nobody was observing them. But not all of the teacher candidates accepted these rules and norms so easily, which is an interesting contradiction emerging from these cases.

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**Keywords:** teachers, gender, socialization, morals

**PRP-12828 PREFORMED PANEL. BERLIN, ISTANBUL AND BEYOND – THE EMERGENCE AND TRANSFORMATION OF GERMAN-TURKISH EDUCATIONAL SPACES**

Convenor: Ingrid Lohmann (Universität Hamburg)

**Introduction**

The topic of our panel will be the educational ties between Berlin and Constantinople from the later Wilhelmine Empire, a time when Germany actively pursued imperial interests in the Ottoman Empire, to the founding of modern Turkey. We will analyse these relationships through contemporary discourses and individual actors in education, academia, politics and media. German economic and geopolitical interests in the post-Bismarck era took on a distinctly semicolonial stance that would receive a degree of cultural support in the public arena: this was the hour of education and the teaching profession. Proud of the role they had played in shaping the nation, Germany's teachers had fostered a sense of cultural superiority since at least the founding of the Reich in 1871. The intensifying German-Turkish relationship after 1900 offered them a promising field to prove their mettle.

On the part of the Ottoman government, the wish to acquire knowledge to reshape a 'New Turkey' in the mould of a Western nation state complemented Germany's hope for influence abroad. The Young Turks who came to power in 1908 sought for some time to use German expertise for their reform agenda. This constellation, which led to the alliance of the two nations in the First World War, allowed the rise of bilateral German-Turkish exchange networks fostering cooperation between the states in military, economic, cultural and educational matters. The victorious powers ended this cooperation after the First World War and the newly founded Turkish Republic turned to emerging international educational networks for its development needs after 1923. We will study these issues in three steps:

1) First, we will introduce the theoretical and methodological framework of our study through the concept of transnational educational spaces in a postcolonial perspective.

2) Further, we will focus on German protagonists of German-Turkish educational spaces and their visions: journalist Friedrich Schrader, deputy editor of the *Osmanischer Lloyd*; Carl Heinrich Becker, orientalist and politician; Franz Schmidt, adviser to the Turkish government in Constantinople; and Otto Eberhard, much read author of articles on education in Turkey. They all played a significant role in modelling a German-Turkish economical and cultural future by mutual agreement.

3) Finally, we will reconstruct the shift from bilateral German-Turkish educational relations towards a broader transnational context after the collapse of the Ottoman Empire and the foundation of the Republic of Turkey in 1923. In the process of the transformation of state and society in Turkey, the unification and secularisation of school and education was given a priority task. We focus on the role international pedagogical experts played in modernising the Turkish education system and in creating a transnational space by connecting Turkey to the international reform movement within the framework of the New Education Fellowship.

**46237 *The Concept of Transnational Educational Spaces***

**Sylvia Kesper-Biermann** (Universität Hamburg)

**Abstract**

The paper provides the theoretical and methodological framework of the proposed preformed panel. Border-transcending dimensions in education have recently been framed by the concept of transnational educational spaces. It integrates different approaches, horizons and subjects of a space-sensitive history of education. According to this approach, social spaces emerged and consolidated themselves through relations, interactions and perceptions across boundaries and nations. They were, therefore, not delimited by political borders or geographical features and comprised a wide range of communication, transfer and construction processes. Moreover, the concept emphasises the significance of actors, since their ideas, perceptions and interactions created and stabilised transnational educational spaces in the first place. The concept will be elaborated in consideration of postcolonial perspectives and the German-Turkish relations in education from the late 19th century to the beginning of the Second World War.

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Sylvia Kesper-Biermann (2018): Transnationalising the History of Education. The Concept of Educational Spaces, in: David Kabisch/Johannes Wischmeyer (Eds.): *Transnationale Dimensionen religiöser Bildung in der Moderne*, Göttingen, 61-73.

**Keywords:** transnational educational spaces

#### 64735 *The role of educational experts in shaping a transnational space in Turkey*

**Christine Mayer** (Universität Hamburg)

##### **Abstract**

The collapse of the Ottoman Empire and the rise of Mustafa Kemal Paşa (later known as Atatürk) to lead what would become the Turkish Republic in 1923 marked the beginning of intensive efforts to transform state and society through a series of radical modernising reforms. The unification and reform of schools and education towards secular, modern schooling was widely seen as central to this drive. The Turkish government hoped to gain access to the knowledge and experience of the Western world to build its national education system by inviting internationally recognised experts on education. They thus contributed to the creation of a transnational space within which they – in combination with the translations of their writings into Turkish – would play a key role in circulating educational knowledge in Turkey and in connecting the country to international education movements. John Dewey was the first to visit Turkey on an educational mission in 1924. He was followed by other luminaries of the American progressive education and the ‘new’ education movement such as Adolphe Ferrière in 1928, Pierre Bovet in 1930, Carleton W. Washburne in 1932 and Beryl Parker in 1934. While several studies on various aspects of Dewey’s visit to Turkey have been published in recent years, the Turkish connections of the Genevan educators and especially the role Ferrière played have rarely been studied to date. This aspect will be particularly highlighted in the paper.

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**Keywords:** educational experts, transnational space, Turkey, 1920s and 1930s

#### 85583 *Protagonists and visionaries of German-Turkish educational spaces in the early 20th century*

**Ingrid Lohmann** (Universität Hamburg), **Julika Böttcher** (Universität Hamburg)

##### **Abstract**

Our contribution will focus on a sample of influential protagonists in the constitution of German-Turkish educational spaces and their visions of a common economic and cultural future for both empires.

1) German journalist Friedrich Schrader (1865-1922): The example of how articles by Schrader, who was deputy editor of the *Osmanischer Lloyd* and lived in Istanbul from 1891 to 1918, were received and circulated in the German press will illuminate the media's function in transmitting information on Turkey to German educators.

2) German orientalist Carl Heinrich Becker (1876-1933), member of the *Deutsch-Türkische Vereinigung* (German-

Turkish Union, DTV): We will look at his ideas about cultural and educational intervention in the Ottoman Empire, his views on the German relationship with Islamic (semi-)colonial areas and the "Turkish educational problem". 3) School administration professional Franz Schmidt (1874-1963): As German expert requested by the Turkish government he served as an adviser in Constantinople from 1915 to 1918 to support the reorganisation of the school system on a German model. For this purpose he organised, for example, a tour around German selected educational institutions for the Young Turk minister of education. 4) Protestant theologian and elementary school teacher trainer Otto Eberhard (1875-1966): He contributed to constituting a German-Turkish educational space as the most popular author of articles on education in Turkey for German educational journals and reference works in his time.

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**Keywords:** Ottoman empire, bilateral relations, german images of turks and Turkey, postcolonial perspectives

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## **PRP-82277 PREFORMED PANEL. DIE PHÄNOMENOLOGIE DES RAUMS UND DIE PÄDAGOGIK**

Convenor: Péter Sárkány (Eszterházy Károly University)

### **Introduction**

Die phänomenologisch-hermeneutische Methode und die existenzphilosophischen Überlegungen haben die Erziehungswissenschaft im 20. Jahrhundert intensiv beeinflusst. Laut dieser Auffassung lässt sich die Räumlichkeit unter anderem durch die Begriffe des Erlebens und des Verstehens erklären. Die Auslegung von „erlebten“ oder „gestimmten“ Räumen in der Pädagogik hebt sowohl die theoretische Bedeutung, als auch die praktische Relevanz der existenz- und lebensweltorientierten Annäherung hervor.

Die Vortragenden der Forschungsgruppe für Erziehungsphilosophie an der Eszterházy-Károly-Universität Eger (Ungarn) untersuchen von drei verschiedenen Standpunkten die historische und systematische Rolle der phänomenologischen Raumvorstellungen im Kontext von Erziehung- und Bildungskonzepten.

Das erste Referat behandelt die phänomenologische Raumauffassung von Heidegger, Binswanger und Bollnow. Aufgrund dieser Einsichten soll es versucht werden, den Zusammenhang zwischen den anthropologischen Voraussetzungen und den Vorstellungen von dem zu schaffenden Lehrraum der verschiedenen pädagogischen Schulen aus phänomenologischer Perspektive zu untersuchen.

Im zweiten Referat des Symposiums wird die Position der existenzorientierten Erziehungsphilosophie in der Definitionstradition von Otto Friedrich Bollnow (1903-1991) thematisiert. Im Zentrum dieses Konzepts steht eine Typologie der Grundformen der Erziehung. Es wird besonders hervorgehoben, wie Bollnow diese Formen der Erziehung und ihre Zusammenhänge auslegte. Über Bollnow hinaus, werden die einzelnen Erziehungsformen auf die Frage untersucht, welche Raumvorstellungen ihnen implizit sind.

Zum Schluss soll die Hermeneutik von Hans Georg Gadamer aus erziehungsphilosophischer Perspektive analysiert werden. Vor allem wird die Bedeutung der humanistischen Tradition und des Begriffs „Horizontverschmelzung“ interpretiert, sowie werden auch die Zusammenhänge des Spiels, des Festes und der Kunst aus der Hinsicht des Raumes und der Zeit weitergedacht.



19649 *Die Hermeneutik von Gadamer von erziehungsphilosophischem Gesichtspunkt - mit besonderer Rücksicht auf Zusammenhängen des Raumes und der Zeit*  
**János Loboczky** (Eszterházy Károly University)

#### **Abstract**

In meinem Vortrag beschäftige ich mich mit den folgenden Fragen: 1.) Die Bedeutung der humanistischen Tradition bei Gadamer: Auslegung der Bildung und 'sensus communis'. Die Rolle dieser Begriffe in dem Raum der Kultur im Ganzen. 2.) Die Bedeutung des Horizonts und der Verschmelzung der Horizonte. Der Begriff des Horizontes verweist einerseits auf die Räumlichkeit, andererseits auf den Gesichtskreis eines Menschen, dadurch kann man die Bedeutung aller Dinge abschätzen. So kann man die Einzelheiten besser ermessen und gleichzeitig hat man auch ein Überblick auf das Ganze. Die Entwicklung dieser Fähigkeit ist eine grundlegende Aufgabe der Erziehung, weil diese das Verstehen der komplizierten Zusammenhänge bei der Auslegung eines Textes oder einer Lebenssituation helfen kann. Im Verlauf der Verständigung – die auch ein grundlegender Zweck des pädagogischen Verfahrens ist – „verschmelzen“ bis zu einem gewissen Grad die verschiedenen Horizonte (z.B. der „originale“ Horizont, der sich zu der Zeit und dem Raum der Entstehung verbinden; der Horizont des Lehrers als Ausleger und der Horizont des Studentes, für dem die Ausleger sich verständlich machen). Das Wesen dieser Verschmelzung ist im Fremden das Eigene zu erkennen, in ihm „heimisch“ zu werden. Versetzt man sich in die Lage eines anderen Menschen, dann wird man ihn besser verstehen, d. h. sich der Andersheit, ja der unauflöselichen Individualität des Anderen gerade dadurch bewußter werden, dass man sich in seine Lage versetzt hatte. 3.) Man kann auch die Interpretation der Seinsweise des Kunstwerkes von Gadamer fruchtbar weiterdenken. Ich möchte hier die Zusammenhänge des Spiels, des Festes und der Kunst untersuchen. Ich interpretiere auch aus einem erziehungsphilosophischen Gesichtspunkt solche relevante Ausdrücke, wie der Raum und die Zeit der Darstellung des Spiels und des Kunstwerks; die „erfüllte Zeit“ des Festes und des Kunstwerkes gegenüber der „leeren Zeit“ des alltäglichen Lebens.

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**Keywords:** hermeneutik, bildung, verschmelzung der horizonte, seinsweise des kunstwerks

25010 *Existenz und Räumlichkeit – pädagogische Perspektiven*  
**Tibor Schwendtnr** (Eszterházy Károly University)

#### **Abstract**

In der phänomenologischen Auffassung wird der Raum im korrelativen Verhältnis zwischen unserer Lebensweise, praktischen Lebensbezügen und dem erlebten, bewohnten Raum vorgestellt. Unsere praktischen Räume werden sowohl durch die menschliche Lebensweise, existenzielle Einstellung, als auch die „objektiv vorhandenen“ Raumverhältnisse, so etwa das Schulgebäude, einen Lehrsaal, eine Turnhalle gemeinsam unsere praktischen Räume mitkonstituiert. Dieser praktische Raum existiert, indem der Mensch im Raum existiert, der der Ferne, den Richtungen den Orten Maß und Sinn gewährt, so etwa die vorhandenen Katheder, Bänke oder Klassenräume mit Sinn versieht.

Die praktischen Dimensionen dieses korrelativen Verhältnisses wurden von Heidegger erörtert und dann von Binswanger, einem der Begründer der Daseinsanalyse der Versuch unternommen, die Raumproblematik aufs neue durchzudenken, wobei die grundsätzlichen Erfahrungen des menschlichen Mitseins, vor allem das Phänomen der Liebe mit einbezogen wurden. Binswanger schreibt es, wie folgt: „Liebe scheint also in einer ganz anderen Weise 'räumlich' zu sein, als das Dasein als umsichtig-besorgendes In-der-Welt-sein räumlich ist.“ (Binswanger 1942, 31.)

Nach Binswanger soll die zunächst pragmatisch geprägte Raumauffassung Heideggers dadurch ergänzt werden, das Verhältnis zu uns selbst als auch zu den anderen Menschen mindestens im gleichen Maße für die Bildung unserer erlebten Räume einzubeziehen.

Im Referat soll die Rolle der menschlichen Existenz in der Raumbildung zunächst anhand der Schriften von Heidegger, Bollnow und Binswanger entworfen werden.

Im Referat sollen auch die pädagogischen Implikationen der Raumauffassung der Daseinsanalyse erwogen werden. Ich möchte es versuchen, den Zusammenhang zwischen den anthropologischen Voraussetzungen und den Vorstellungen von dem zu schaffenden Lehrraum der verschiedenen pädagogischen Schulen aus phänomenologischer Perspektive zu untersuchen.

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**Keywords:** daseinsanalyse, phänomenologie, räumlichkeit, existenz

### **79381 Die Situationsgebundenheit der Existenz und die Grundformen der Erziehung**

**Péter Sárkány** (Eszterházy Károly University)

### **Abstract**

„Weil Dasein ein Sein in Situationen ist, so kann ich niemals aus der Situation heraus, ohne in eine andere einzutreten.“ (Karl Jaspers)

In meinem Vortrag beziehe mich auf die existenzorientierte Erziehungsphilosophie, die Otto Friedrich Bollnow (1903-1991) in verschiedenen Publikationen definierte. Im Zentrum seines Konzepts steht eine Typologie der Grundformen der Erziehung. Dementsprechend sei zwischen mindestens vier Formen der Erziehung zu unterscheiden: 1. Die technologische Auffassung; 2. Die organologische Auffassung; 3. Die kulturpädagogische Auffassung; 4. Die existenzorientierte Auffassung (die sogenannte „appellierende Pädagogik“). Ausserdem differenziert Bollnow zwischen „stetigen“ und „unstetigen“ Formen der Pädagogik.

Mein Vortrag rekonstruiert erstens, wie Bollnow diese Formen der Erziehung und ihre Zusammenhänge analysiert. Danach werden die wichtigsten Kategorien und ihre impliziten Raumvorstellungen der erwähnten Grundformen der Erziehung hervorgehoben. Schließlich geht mein Vortrag der Frage nach, wie Bollnow, Karl Jaspers folgend, die Situationsbezogenheit der Existenz interpretiert und wie all das eine Rolle in der Ausübung der appellierenden Pädagogik, nämlich in der konkreten Praxis der „Erweckung“ und der „Erziehung zum Gewissen“ spielt. Der Gedankengang des Vortrags stützt sich außer den Werken von Bollnow auch auf einige Textpassagen von Karl Jaspers, Martin Heidegger und Viktor E. Frankl. Wichtige Begriffe sind dabei: Existenz, Erziehung, Raum, erlebter Raum, gestimmter Raum, Lage, Stelle, Situation, Grenzsituation, Erweckung, existenzielle Bewegung, Gewissen.

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**Keywords:** existenz, erziehung, situation, erlebter raum

**PRP-88697 PREFORMED PANEL. FUNDING THE PLACES AND SPACES OF THE EDUCATION ECONOMY: HISTORICAL PERSPECTIVES FROM SWEDEN, FRANCE, AND THE U.S.**

Convenor: A. J. Angulo (University of Massachusetts Lowell)

**Introduction**

This preformed panel explores a history of the use of private and public funding to establish spaces and places within the education economy. Our papers draw from and expand on a wealth of historical scholarship on capitalism and economic relationships (Burgin, 2012; Jones, 2012; Phillips-Fein, 2009). This recent wave of research adds to decades of related studies by economists (e.g., Barber, 1993; Bowles & Gintis, 1976), geographers (e.g., Harvey, 2003), and political scientists (e.g., Skocpol, 1979). It also furthers lines of educational inquiry about distinctions between financing and administering schools, colleges, and universities (Gradstein, Justman, & Meier, 2004).

In keeping with the 2019 ISCHE Conference theme of "Spaces and Places," this panel session responds to vibrant interest in economic history by examining education finance and funding. Madeleine Michaëlsson, our first panelist, explores the role of private philanthropy and its relationship to secular educational places in Sweden. She draws on archival documents to offer new perspectives on how Swedish nobility launched departures from traditional pedagogy during the seventeenth and eighteenth centuries. Turning from private philanthropy to public funding, Clémence Cardon-Quint, our second panelist, investigates patterns of education finance across France starting in the mid-twentieth century. Her work focuses on the country's "deconcentration" process that produced varying outcomes in local politics and the French education economy. The third and final panelist, A.J. Angulo, continues the theme of public funding in the context of U.S. higher education. His paper outlines the spaces and places for-profit institutions carved out of federal student aid programs. Collectively, these papers respond to substantive gaps and methodological debates that stand at the intersection of history of education and economic history. The Swedish, French, and American contexts examined will also allow participants to consider comparative perspectives on how national identities influenced approaches to education finance and funding.

**40065 *The Forgotten Schools: Early Secular Schooling in Sweden, 1670–1740***

**Madeleine Michaelsson** (Dalarna University)

**Abstract**

This presentation aims to describe structures behind the establishment and development of early secular schools in Sweden during the period from 1670 to 1740. Building on earlier research about the role of Christian literacy teaching in Sweden, this study sees the establishment of and changes in the development of early secular schools as a part of both political and pedagogical ambitions of the founders.

During the 17th century a number of noblemen and wealthy people were involved in the establishments of secular and permanent schools for the children of the peasantry in several parts in Sweden. The initiators built schoolhouses in rural areas, employed teachers and formulated guidelines for the schools. In terms of both recruitment of pupils and content of teaching, these schools differed from the more traditional forms of education, which then consisted largely of urban and cathedral schools, apprenticeships and universities. They were also distinct to the dominant Christian literacy training, which was characterized by an oral and reading tradition in Sweden.

The study is based on information from selected noblemen's private archives, their economic accounts and selected parishes' archives. Data published by the Diocesan Chapter archives 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.

In this presentation I will show how a system of symbolic decisions was established through interactions between the school-founders and how it was followed by concrete social consequences for the peasantry. Among other things, I discuss the practice of categorization of pupils in time and space, according to their age or level of knowledge. Central in the process of establishing secular schools were access to a social network, control over economic assets and control over communication between influential pedagogues and politicians.

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**Keywords:** secular, philanthropy, peasantry, literacy

# 10395 *Channeling Public Funding for Education throughout the Territory: Principles, Politics and Practices in France (1959-Present)*

**Clémence Cardon Quint** (Université Bordeaux Montaigne)

## Abstract

Over the past sixty years, the way in which public funding has been channeled throughout France has undergone tremendous changes, especially in the educational field. On the one hand, changes have affected the distribution of responsibilities between the state and local authorities. The raising of the school leaving age first led to an increased centralization in the 1960s and the 1970s, which mainly took the form of the nationalization of secondary schools. The decentralization process started shortly after with the decentralization laws of 1982-1983, the “First Act of Decentralization”, followed by the second and the third in 2004 and 2015. This process decreased the proportion of educational expenditures directly funded by the state, even if state money still amounts today for the majority of public funding for education. On the other hand, there have been significant changes in the ways state educational expenditures have been distributed among schools and territories. The “deconcentration process” (the devolution of responsibilities to local representatives of the State) as well as the shift towards New Public Management techniques have affected the administrative routines and the “instruments of public action” (Lascoumes & Le Galès, 2012) used to that purpose.

Researchers—lawyers, sociologists as well as educationists—have scrutinized these phenomena, describing the scope and limits of a “territorialization” of increasingly decentralized educational policies, thus focusing on the effects of these transformations on the disparities between territories (Charlot, 1994; Groupement de recherches sur l’administration locale en Europe, 2014; Barthes, Champollion, & Alpe, 2017). This paper will examine their financial aspects. What were the financial stakes of these transformations (decentralization, “deconcentration”, the adoption of New Public Management tools), both for local authorities and for the central government? How did these financial stakes inform the decisions taken? This paper will address this question by combining three approaches:

- Principles: on which competing principles (the vision of a “general interest”) were the decisions discussed and prepared in the political and administrative arenas? Local autonomy, solidarity between territories (be it between rural and urban areas or ultra-marine territories and the metropole), and competition or complementarity (Estèbe, 2015)?
- Politics: how far did the institutional equilibrium of the Fifth Republic and the political game affect the process and its outcomes? This paper will especially scrutinize the role of the Senate and senators (who over-represent rural areas) on these topics (Grangé, 1997).
- Administrative practices: which tools have been used by the administration to distribute public money between schools and/or territories? Isolating specific examples (school transportation, closing and opening of classes, “priority education zones,” etc.), the paper will question the various implications of administrative routines on the territorial repartition of state money (Laforgue, 2003).

This ongoing research is based on a vast array of public archives, coming from the minister of Finances, the minister of National Education, the minister of the Interior, and parliamentary debates, among other sources.

The study starts in 1959, a turning point for two reasons:

- the beginning of a long cycle of school institutional reforms, with the Berthoin decret and ordinance of 1959
- the beginning of a new budgetary era with the 1959 budgetary ordinance, which strengthened the executive branch’s control over the budgetary process.

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**Keywords:** state budget, decentralization, deconcentration

## 21417 *Public Funding of For-Profit Colleges in the US, 1972-Present*

**A. J. Angulo** (University of Massachusetts Lowell)

### Abstract

This paper offers a historical examination of one of the most controversial topics in U.S. higher education: the for-profit sector. Specifically, it explores the use of public funds to finance for-profit colleges and universities since 1972. Although for-profits had received public funding earlier, through such federal legislation as the GI Bill of 1944, the major turning point for these institutions was the 1972 reauthorization of the Higher Education Act (HEA) of 1965. In this reauthorization, congressional leaders approved for-profit colleges and universities as institutions eligible to receive federal student aid. Prior to this modification, only non-profit (i.e., public and private) colleges could access student grant and loan programs. Permitting the same privileges to for-profit institutions touched off a longstanding debate over whether proprietary colleges should receive public subsidies. Debates over publicly funded for-profit institutions examined in this paper have evolved across three major periods. Beginning in 1972, the first period was one of experimentation that lasted until the mid-1980s. The questions guiding these debates over experimentation had to do with the use of public funds to expand postsecondary options available to non-traditional students. Following the period of experimentation, the next stage was one of oversight and accountability that lasted until the late 1990s. Mixed results with experimentation resulted in demands for greater scrutiny over the accreditation processes required of all institutions participating in federal student aid. The third and final period turned public attention toward institutional quality and student loan debt. Debates in Congress and among policy researchers have yielded competing conclusions over whether public subsidies to for-profit institutions advance public or private goods.

Each period explored in this paper outlines how the for-profit industry created a space and place within the U.S. higher education economy, highlighting overlapping themes as well as identifying understudied concerns and topics. The themes, concerns, and topics focused on public funding extend previous research on proprietary higher education. It does so by drawing close attention to US government studies, reports and documents.

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**Keywords:** funding and finance

**PRP-32687 PREFORMED PANEL. EDUCATIONAL INTERNATIONALISMS STRUGGLING WITH EXPANSIONIST LOGICS AND NATIONALIST RESISTANCE**

Convenor: Rita Hofstetter & Cécile Boss (University of Geneva)

**Introduction**

The inter-war period is particularly rich for examining the initiatives taken to place education on the agenda of international agencies, and the resistance, also nationalist, on which this "educational internationalism" comes up against. In this phase of internationalism described as "international turn" by Sluga (2013, pp. 11-44), we find also in the educational field the nationalist tendencies highlighted in her book *Internationalism in the Age of Nationalism*.

While the management of education systems continues to be perceived as the preserve of nation-states, many associations, leagues and agencies are committed to promoting intergovernmental consultations and developing international organizations. In particular, they seek to combat through science and education the nationalist spirit held responsible for the Great War (Laqua, 2011; Mazower, 2012). Carried by actors with diverse origins and affiliations, these internationalist, pacifist initiatives are certainly sometimes also "expansionist": they compete with each other to extend their ramifications and make their voices heard in as many networks and regions of the world as possible. They also face national rivalries from within. This panel proposes to examine these phenomena by focusing on the technical agencies created by the League of Nations or operating in its surroundings: the International Institute of Intellectual Cooperation (IIIC) (Paris) (Renoliet, 1999; Riondet, in press), the International Bureau of Education (IBE) (Geneva) (Erhise, 2016) and the International Educational Cinematographic Institute (Rome) (Taillibert, 1999).

The communications will focus on how the protagonists, at the heart of these agencies, position themselves at critical moments, to identify how, in the face of difficulties - competition, resistance, mistrust - they reflect, negotiate, compromise, retract and even contradict each other. We try to identify the logic at work in their positions - consensual, defensive, strategic - from their working table, behind the scenes of their institution up to the public speeches they give and to the operating methods of the agencies they promote. To do this, we rely on voluminous archives, including crossed correspondence, written in the turbulence of events, to capture first-hand how the protagonists and their contemporaries use these events to circumscribe their activities and the internationalist missions in which they are involved. The privileged point of view echoes Iriye's definition of internationalism, which emphasizes «people's awareness». «Such a view, such global consciousness, may be termed internationalism, the idea that nations and peoples should cooperate instead of preoccupying themselves with their respective national interest or pursuing uncoordinated approaches to promote them.» (2002, pp. 9-10).

**36031 *L'Institut International du cinéma éducatif de Rome: les enjeux contradictoires d'un organisme international en prises avec le fascisme mussolinien***

**Christel Taillibert** (Université Côte d'Azur)

**Abstract**

Lors de sa création en 1922, la Commission internationale de coopération intellectuelle s'est vue investie d'une mission de promotion des échanges culturels et intellectuels au niveau international, dans le but, conformément aux objectifs de la SDN dont elle émane, de travailler à une entente durable entre les peuples et à asseoir l'idéal pacifiste au niveau mondial. Le rôle que pouvait jouer le cinéma dans ce projet, et en particulier le cinéma dit « éducatif », entre très rapidement dans le champ d'investigation de la Commission. Lors du premier congrès international consacré au cinéma éducatif, en 1926, dans les salons de l'Institut International de Coopération intellectuelle, est votée la création d'une commission permanente destinée à travailler à la création d'une « organisation internationale du cinématographe », qu'Allemands, Français et Suisses ambitionnaient clairement de créer sur leur sol. C'est pourtant l'Italie, forte de l'implication de Luciano De Feo, directeur de l'Institut National LUCE, qui va s'imposer comme terre d'accueil pour cette future commission : lors de la Conférence européenne du film didactique de Bâle (1927), Rome est désignée comme siège de la prochaine conférence internationale dédiée à la cinématographie éducative, et De Feo est nommé président du « Comité permanent d'action » chargé de prendre des contacts avec la SDN afin de concrétiser ce projet ambitieux. Dès septembre 1927, une proposition est formulée par l'Italie, par la voix du sénateur Antonio Cippico, devant l'Assemblée de la SDN. Malgré les âpres discussions et négociations que cette offensive italienne engendre avec ses voisins



européens, l'Institut International du cinéma éducatif est inauguré, par Benito Mussolini lui-même, en novembre de l'année suivante.

L'histoire de cette institution, dirigée par Luciano De Feo, offre un exemple édifiant de la mise en œuvre dans la période de l'entre-deux-guerres de l'esprit internationaliste qui marque la première moitié du XXe siècle, ici appliqué aux besoins du développement de la cinématographie éducative envisagée comme un outil de rapprochement entre les peuples. Tout en satisfaisant les besoins de la propagande fasciste – qui se satisfaisait pleinement de voir l'Italie reconnue en tant qu'épicentre mondial de la réflexion autour du cinéma éducatif – Luciano De Feo engage un travail colossal pour échanger de l'information, communiquer sur les expériences, impulser des réflexions tout autour de la planète. Pendant ses neuf années d'existence, celui que l'on appelait « l'Institut de Rome » parvient à faire de l'éducation du peuple par l'image animée un objet de réflexion partagé au niveau mondial, dans un esprit de coopération et de sincère croyance en la capacité du cinéma à éduquer les peuples dans toutes leur diversité, au profit de la paix et de l'élévation de l'Humanité, tout en servant, parfois malgré lui, les projets de politique extérieure du gouvernement mussolinien. Cette intervention entend mettre en lumière la façon dont ces contradictions inhérentes au projet d'institut international sous la coupe d'un gouvernement fasciste ont été gérées par ses dirigeants, par les membres du gouvernement italien, par les représentants de la SDN comme par les interlocuteurs à travers le monde de l'Institut de Rome.

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**Keywords:** cinéma éducatif, fascism, Mussolini, société des nations

65461 *Expansionist internationalisms under tension. A story in three acts of the International Bureau of Education (1927-1934)*

**Rita Hofstetter** (University of Geneva), **Clarice Loureiro** (CAPES, Brasil), **Bernard Schneuwly** (University of Geneva)

### Abstract

Educational internationalism took new forms in the Interwar period. In 1925, when the Institut Rousseau (IJR) founded the International Bureau of Education (IBE), it became institutionalized (Hofstetter, 2017; ERHISE, 2016). This was possible thanks to the Genevan context of the League of Nations (Marbeau, 2017; Pedersen, 2015) and of militant, feminist, pacifist, social and other international associations that acted around it (Gorman, 2012; McCarthy, 2011), representing different internationalisms (Laqua, 2011; Sluga, 2013; Sluga&Clavin, 2017). The IBE collaborated with many educational associations around the world: its aim was to become THE platform for developing, through science, the idea of education as a means to construct peace on earth. Science and militancy together: an explosive mixture. About ten years later, a completely different BIE began to function: oriented toward governments, treating questions of school systems and contents, without direct militancy for peace (Hofstetter&Schneuwly, 2013). What happened? What were the driving forces that implied such a fundamental change? What were the reparable tensions and contradictions in the expansionist dynamics that revealed at the turn of the 1930s this conquering IBE internationalism?

Looking at the action of central protagonists of the IBE, on the basis of voluminous archives (letters, notes, journals, public writings, preserved in the archives of the IBE and IJR), we will analyze the internal contradictions and the changes of the international context that transformed their conception of educational internationalism. We present three acts where the protagonists reacted to problematic situations that led to these transformations

and to the change of the spaces they privileged. These acts allow shedding light on the process of transformation of the IBE. Our methodology relies on two assumptions. First, the definition of internationalism proposed by Iryie who insists on “peoples’ awareness” “they shared certain interests and objectives across national boundaries and they could best solve their many problems by pooling their resources and effecting transnational cooperation.” (2002, p.9). Second, the observation made by Rosenberg that the “analysis of global courants leads the attention on certain persons whose observation allow to understand, how local, national and transnational domains overlap” (2012, p.820).

Act 1: Since 1927, Pierre Bovet, director, and Marie Butt, secretary general of IBE want to conquer the USA as a new space for their action and at the same to limit the power of a possible “concurrent”, the World Federation of Education Associations, in collaborating with it: an experience that forced them to change their conception of the IBE.

Act 2: In 1929-31, Adolphe Ferrière, IBE’s vice-director and co-coordinator of the New Educational Fellowship, was charged to explore Latin America as potential space to gain new members for the IBE: a journey that shows the civilizing missions contained in this interwar internationalism.

Act 3: From 1932 on, Jean Piaget, director of the IBE, is confronted with a new challenger for the role of being an agency for educative internationalism. In a context of growing extreme nationalism, he has to gain new, influent members, mainly European – still another space to conquer –, be they fascists.

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**Keywords:** internationalisms, Piaget, International Bureau of Education

*73780 Comparer, compter, universaliser. Le Bureau international d’éducation (BIE), un centre mondial d’éducation comparée (1933-47): analyse du positionnement et du processus de construction*  
**Cécile Boss** (University of Geneva)

### Abstract

Dès ses premiers jours le BIE a pour objectif de devenir un centre mondial d’éducation comparée et contribue en cela à l’émergence de nouvelle façon de « penser » l’éducation selon une perspective universelle. Dès 1929, l’institution précise dans ses nouveaux statuts son intention de mener des enquêtes expérimentales ou statistiques dont les résultats sont portés à la connaissance des éducateurs en s’inspirant de l’esprit de la collaboration internationale. Progressivement, l’idée d’éducation comparée est mentionnée par les acteurs du bureau soit pour faire référence au BIE qui centralise la documentation sur l’éducation à l’échelle mondiale soit pour parler des méthodes d’enquêtes scientifiques menées. En 1933 est publié le premier Annuaire de l’éducation et de l’instruction publique qui catalogue des rapports émis par des gouvernements afin de

documenter l'état de l'éducation dans le monde et permet la création d'une base de données à la fois encyclopédique et statistique. Les méthodes employées sont considérées aujourd'hui comme aux prémices de l'éducation comparée en tant que discipline et technique scientifique.

Les revendications exprimées sont significatives d'une intention de travailler dans un esprit scientifique et d'adopter une perspective comparatiste (Hofstetter & Schneuwly, 2013; Nóvoa, 1998). La méthode d'enquête comparative et le fait de prendre le monde comme unité d'analyse attesteraient dès lors de nouveaux procédés, plus objectifs et culturellement transposables (Hameline, 2002), permettant de dégager un « dénominateur commun » qui se construit sur le respect des particularismes locaux et de l'universel, permettant ainsi d'améliorer les conditions d'accès à l'éducation et de dépasser les seules logiques nationales (Hofstetter, 2015). Pour aller plus en avant de cette question, cette communication se propose de rendre compte d'une analyse des archives du BIE afin de mieux appréhender comment les agents du BIE tente de positionner l'institution comme telle. Pour cela, les méthodologies employées tiendront compte des agents des sections techniques du bureau et de son secrétariat, ceci afin de mieux comprendre le rôle qu'ils jouent dans la production d'expertise comme préconisé pour l'étude des organisations internationales (Kott, 2014; Saunier, 2012).

Plusieurs analyses ont déjà montré l'importance de la composante éducation comparée dans l'historicisation du BIE. En discutant ces analyses, pour le cas du BIE, il s'agira de développer « des clarifications conceptuelles et analyses critiques » (Hofstetter & Droux, 2016) comme préconisées et engagées avec, au cœur, l'éducation comparée au sein du BIE et, dans les entours de l'analyse, une méta-réflexion sur l'historicisation du champ et ses lieux d'énonciation (Takayama 2018).

Si les protagonistes visent à développer l'éducation comparée, il est intéressant de se demander comment ils la définissent dans ce cas précis: s'agit-il d'une volonté d'ériger une science de l'éducation comparée ou plutôt une pratique réformatrice? Finalement, il a été montré que, à l'initiative d'organismes comme le BIE, les pratiques éducatives de l'entre-deux-guerres s'internationalisent tout en éprouvant aussi constamment l'influence de logiques nationales (Caruso, 2014). Dans ce cadre précisément dans quelle mesure le projet de centre mondial s'inscrit-il aussi dans des logiques d'agencement entre national et international?

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**Keywords:** Bureau international d'éducation, éducation comparée, internationalisme

**89395** *L'expansion de l'internationalisme de la Coopération Intellectuelle au risque des nationalismes*  
**Xavier Riondet** (Université de Lorraine)

## Abstract

L'idée d'une organisation internationale susceptible de promouvoir le rapprochement des peuples et donc la paix grâce à la coopération intellectuelle et par l'éducation se concrétise, en partie, durant l'Entre-deux-guerres, dans la création de la Commission Internationale de Coopération Intellectuelle (CICI) et de différents réseaux autour de la CICI : l'Institut International de Coopération Intellectuelle, des Commissions Nationales de Coopération Internationale, et d'innombrables associations et réseaux internationalistes et pacifistes gravitant à proximité de ce maillage institutionnel. Favoriser la circulation des intellectuels, le fait de les soutenir et de réfléchir aux actions à mener sur le terrain éducatif sont des stratégies en lien avec un diagnostic précis du

contexte de l'Entre-deux-guerres: la Grande Guerre est liée aux nationalismes et aux velléités impérialistes des Etats-Nations, et l'éducation au sens large, ainsi que la science, ont contribué à ce climat. Par conséquent, il convient d'œuvrer par les intellectuels, la science et l'éducation pour contribuer à l'entente mutuelle des peuples et éviter une nouvelle catastrophe.

Notre communication se propose de montrer comment ce pacifisme et l'internationalisme à l'œuvre, fortement liés aux enjeux de la Société Des Nations (SDN), n'ont cessé de se confronter à des enjeux nationalistes. L'enjeu de notre communication est de mettre en exergue que dès l'émergence de ces institutions, les acteurs principaux en jeu sont parfois en désaccord sur l'idée de promouvoir un internationalisme s'ingérant dans les affaires des Etats-nations. Dans un deuxième temps, nous montrerons que ces dispositifs et institutions internationales sont structurellement déterminés par des cadres mentaux largement marqués par les Etats-Nations et le nationalisme. Les institutions et dispositifs de la Coopération Intellectuelle ne peuvent être se constituer en une institution financièrement autonome, au-dessus des Etats avec un pouvoir coercitif. En effet, certains morceaux des dispositifs, comme les commissions nationales sont ainsi prises en charge par les Etats eux-mêmes, dans lesquels il est difficile d'éviter les enjeux diplomatiques et nationaux. Dans un troisième temps, nous mettrons en exergue que les espaces de négociation, de production et de réflexions collectives produits par la Coopération Intellectuelle sont régulièrement traversés par des synergies nationalistes, qu'il s'agisse de procédure pour réviser les manuels ou de réunir des historiens pour réfléchir à d'autres modalités historiographiques. La manière dont est utilisée la procédure Casarès démontre la récupération possible par les nations pour justifier leur impérialisme ou au contraire pour nourrir un nationalisme luttant pour préserver leur souveraineté. En abordant cette question depuis les archives de l'IICI et de la CICI, il est envisageable de montrer précisément ces processus complexes et de décrire la pluralité des stratégies nationalistes à l'œuvre au sein même de la Coopération Intellectuelle.

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**Keywords:** internationalisme, nationalisme, coopération intellectuelle

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## PRP-78193 MULTILINGUAL PANEL. EMOTIONS AND FEELINGS IN THE PUBLIC SPACE OF EDUCATION IN LATIN AMERICA (c.1870-c.1950)

Convenor: Heloísa Helena Pimenta Rocha (State University of Campinas)

### Introduction

The movement that, between the end of the 19th century and the first decades of the 20th century, resulted in the constitution of a public space for the education of children and young people (distinct from the domestic space and distant from the "dangers of the street"), was accompanied by significant investments of National States. Such investments led to the construction of school buildings and creation of other educational spaces, associated with measures intended to the training of education professionals, the definition of school curricula, the production and acquisition of textbooks and other teaching materials, among others policies.

In order to deepen the reflection on this movement, this panel deals with affections, emotions and feelings mobilized within that project and their ties with the configuration of educational space. Considering the historical context of different countries of Latin America, we seek to shed light on a few questions: how educational spaces were imagined, designed, perceived and interpreted? What the forms of organizing the spaces within which

children and young people should remain for a significant part of their daily time can inform about the emotional regimes to which they were bound? What affects, emotions and feelings were meant to be grown, transformed, contained, decelerated, pressed, by means of spatial arrangements and practices designed and/or conducted in certain spaces, internal or external to buildings constructed or adapted for educational purposes? What bonds can be seen between these spaces, the emotional regimes associated with them, and the emotional meanings attributed to other spaces such as the house and the street?

The proposed questions are inspired by some studies that have underlined the relationships between spatial and affective dimensions. In this direction, Pernau (2014) draws attention to the links between emotions and spaces, stating that “different societies, in different times and at different places, but also different groups within the same society, can have different emotions in similar spaces” (2014, p. 542). Reckwitz (2012) proposes a perspective of analysis that takes into account emotions and affections and, at the same time, the artefacts and space, considering all these elements as basic components of sociability. Criticizing the indifference of classical social and cultural theory to affections and space, Reckwitz argues that an understanding of the cultural change of affective structures in history requires an analysis on the emergence of new artefacts and spaces. In studying the spatial dimension of educational establishments, Viñao Frago warns of the importance of considering the educational role of space, stating that “the educational space has an educational dimension” (1998, 74). Thus, along with the connection of the spatial turn, proposed in this edition of ISCHE, with the “affective” or “emotional turn” (Clough and Halley, 2007), which is gaining relevance in recent years, the researchers in this panel are interested in discussing the ties between the “spatialization” of education, taken not only in its school form, with the affective/ emotional dimension of socialization that operates in educational spaces.

13726 *“¡La suciedad es repugnante!”: emociones, sentimientos y espacios de la educación*  
**Heloísa Helena Pimenta Rocha** (State University of Campinas)

**Abstract**

Orden y aseo estuvieron entre los valores que se buscó enseñar a los niños, por medio de manuales escolares que abordan temáticas ligadas a la preservación de la salud y a la prevención de las enfermedades, publicados en Brasil a principios del siglo XX. El período está marcado por iniciativas dirigidas a la implantación de la escuela primaria graduada y por inversiones en la difusión de los preceptos higienistas, entre ellas la publicación de manuales destinados a las escuelas primarias. En las lecciones de estos manuales, se pueden encontrar prescripciones sobre las diversas dimensiones de la vida en sociedad, incluyendo la educación de los niños, sus espacios, su tiempo y los objetos materiales.

El título de esta comunicación remite a la lección titulada “limpieza” de un manual publicado en la década de 1920. El texto busca alertar sobre los peligros del polvo, de la acumulación de basura, de las relaciones con los animales y se ilustra con una imagen de una niña abrazada a un perro, en un ambiente doméstico, con una escoba y una lata de basura rodeada de insectos, al fondo. La lección comienza con la advertencia de que el aseo debe reinar en todo (el cuerpo, las vestiduras, la casa), para luego afirmar que la suciedad causa repugnancia, apelando al asco que debe sentirse ante ciertas situaciones, objetos e incluso personas.

En otro manual publicado en el mismo período, el autor enseña a los profesores que una escuela de colores claros, espaciosa y alegre, con ventanas abiertas para la entrada del aire y de la luz del sol, limpia y ordenada se convierte en una poderosa sugerencia higiénica. A continuación, recuerda que la circulación del aire en los espacios escolares mantiene el buen humor y la disposición para el trabajo, subrayando su valor para la educación higiénica de los niños por el eventual contraste entre la escuela y el hogar. Destacando el espacio doméstico, los textos y las imágenes de estos manuales también hacen alusión a las calles, a los jardines y al espacio escolar, al mismo tiempo que ponen en circulación prescripciones orientadas a conformar la subjetividad de los niños, por medio de emociones y sentimientos asociados al miedo de las enfermedades y de la muerte, al asco de la suciedad, a la alegría y al bienestar como resultado de la salud.

Esta comunicación interroga los vínculos entre las dimensiones espacial y afectiva de la socialización escolar, por medio del examen de textos e imágenes que componen manuales escolares destinados a los niños brasileños. Examina, más precisamente, las relaciones entre los espacios y los regímenes emocionales a ellos vinculados, indagando sobre los significados emocionales atribuidos al ambiente doméstico y a la calle, en sus conexiones con el espacio escolar. Para ello, se basa en las reflexiones de Silva (2002, 2015) sobre los vínculos entre la arquitectura escolar y la higiene; de Burke (2001), para quien la escuela es un espacio “emocionalmente cargado”; de Reckwitz (2012) sobre la noción de “spatialisation”; de Pernau (2014), acerca de las formas en que diferentes emociones se ligan a distintos espacios.

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**Keywords:** higienismo, emociones, espacio escolar, manuales escolares

18364 *La formación de los cuerpos y las sensibilidades a través una pedagogía transnacional de la imagen en movimiento: las exhibiciones masivas de gimnasia y el cine documental informativo*  
**Eduardo Galak** (IdIHCS-CONICET/Universidad Nacional de La Plata)

## Abstract

El objetivo es interpelar los usos del cine informativo documental como artefacto cultural capaz de ser utilizado como dispositivo pedagógico. Para ello se estudian diversas imágenes en movimiento filmadas en Argentina, España e Italia en el segundo cuarto del siglo XX con el objeto de comprender cómo se conforma una estética simétrica para narrar una práctica corporal en particular: las muestras masivas de gimnasia de niños escolares organizadas por los Estados.

El cine documental informativo, especialmente el género noticieros cinematográficos, consistió en un recurso para la proyección masiva de comunicaciones en forma de noticias nacionales e internacionales, que mostraban actividades culturales y sociales, políticas públicas gubernamentales (próximo a la propaganda), acontecimientos religiosos o del Ejército, «notas de color», sección femenina y deportes. Fue un dispositivo informativo que en muchos países occidentales dependieron directamente de un organismo estatal, pero en todos cumplió un papel de lo que con Pierre Bourdieu podríamos llamar de “retórica de lo oficial”: esto es cuando los Estados, a través de sus diversos estamentos, despliegan una (con)fusión de lo estrictamente estatal con sentidos que resultan performativamente oficializados por la legitimación de su mandato y por la efectividad de su operación. Como parte de ese mismo dispositivo se constituye un entramado que hace de lo “oficial” un sinónimo de lo legítimo y lo universal. Es decir, incluso cuando dependieran de empresas privadas, como en el caso analizado argentino, los noticieros cinematográficos reproducen un “ritual de poder”, unas “formas de representación de los sectores dominantes” que se vuelven oficiales (Paranaguá, 2003: 25), casi universales.

Precisamente, resulta interesante la familiaridad que tienen las imágenes analizadas que produjeron el principal noticiero cinematográfico argentino entre 1938-1955, “Sucesos Argentinos”, con otros fotogramas realizados en el segundo cuarto del siglo XX especialmente en Italia (“Cinegiornale LUCE” y “Cine GIL”) y en España (“NO-DO”). En efecto, además de tener una fuerte influencia económica, política y cultural, especialmente producto de la histórica inmigración, estos países también importaron los modos de narrar prácticas corporales organizadas por los Estados. Extendiendo la tesis de Kantorowicz acerca de los dos cuerpos del rey, las exhibiciones masivas de gimnasia supusieron, especialmente desde la década de 1930, una técnica gubernamental para mostrar la simetría de la fortaleza, virilidad y salubridad de los cuerpos individuales con los cuerpos colectivos.

Ahora bien, resulta significativo que, amparados en retóricas nacionalistas características del periodo entreguerras, puede afirmarse que existió una estética transnacional de cómo narrar las técnicas corporales y culturales correctas. A través de imágenes que en estos tres países se proyectaban obligatoriamente en todas las salas de cinema, puede resignificarse el postulado comeniano y afirmarse que los noticieros cinematográficos transmitieron simultánea y homogéneamente un discurso –todo, a todos, al mismo tiempo–, resultando una verdadera pedagogía transnacional. En síntesis, se estudian los modos de curricularización de la vida por fuera de los muros escolares a través de imágenes de cine documental informativo del segundo cuarto del siglo XX que toman por objeto la educación de los cuerpos y la formación de las subjetividades.

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**Keywords:** cuerpos, sensibilidades, políticas, imágenes

**62940** *Nature: an antidote against poverty and disease and a fortifier of the will. The School Colonies as affective and emotional spaces in Chilean education (c.1900-c.1940)*

**Pablo Toro Blanco** (Universidad Alberto Hurtado)

**Abstract**

Much of the concerns for the well being of children, within the framework of the "paidological turn" that took place in the first decades of the 20th century, focused on the search for a virtuous link between education and health. From a doctrinal heritage from nineteenth-century medical approaches to the bond between physical environment and well-being (such as those studied for the Chilean case by María José Correa, 2017), a current within Chilean pedagogy, led by Professor Domingo Villalobos, adopted elements of a transnational trend in education: the promotion of outdoor activities and, specifically, the intensive change of the natural habitat of unprotected children through School Colonies (Rojas, 2004) as spaces of physical healing and welcome to the popular schooling groups that did not have access to vacations.

Based on the consideration that spaces are both producers and products of affective relationships with people and that in them emotions are embodied, in a similar way to the body (Pernau, 2014), the purpose of this paper is to analyse the affective and emotional dimensions endorsed to the space of the school colonies, beyond their already known health mission and circumstantial compensation of social and economic differences. It is important here to discover the central lines of affective bonding and the construction of an emotional space, framed in hygienist but, above all, educational assumptions.

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**Keywords:** school colonies, emotional spaces, chilean education

**65687** *4 Sentimientos sobre el propio espacio: la encuesta magisterial de folklore (Argentina, 1921)*

**Myriam Southwell** (CONICET/Universidad Nacional de La Plata)

**Abstract**

La década de 1920 fue sumamente rica en lo que respecta a procesos y problemas de singular relevancia y fue además una década prolífica en lo que a debates y generación de nuevas propuestas se refiere. El clima social de post-guerra ponía en crisis los preceptos más racionalistas que había instalado el liberalismo decimonónico y propiciaba la inclusión de formas de conocimiento ligadas a la espiritual y sensibilidad, más allá de la preeminencia de la razón. Para explorar algunas de las prioridades educativas nos detendremos en el análisis de la Encuesta Nacional de Folklore o Encuesta del Magisterio que se llevó a cabo en 1921 y cuyos resultados fueron reunidos en la Colección de Folklore. Se trató de una iniciativa en la que se encargó a los maestros de las escuelas nacionales de todo el país la recolección en sus comunidades locales de los elementos folklóricos que encontraran en su jurisdicción: creencias y costumbres, verso, prosa, música, narraciones y refranes, arte y ciencia popular para conocer y prescribir sobre "el espíritu del pueblo". Maestros y maestras debían recoger en la forma más ordenada y fiel dicho material y remitirlos al inspector nacional del que dependiese.

Entre los intelectuales que incidieron en esos años sobre el sistema educativo argentino, se destacó Ricardo Rojas quien buscó desarrollar un proyecto intelectual más cercano a la tradición del *volkgeist* —el espíritu del pueblo— que a la liberal francesa. Como ha afirmado Funes, Rojas estaba “construyendo hegelianamente un sistema filosófico, estético y educativo a partir del cual suturar o fraguar la fragmentación producto, básicamente, de las pulsiones centrífugas de la modernización, entre las que el contingente inmigratorio era uno de los más preocupantes. Rojas buscaba superar la contradicción ‘Civilización y Barbarie’” (Funes, 1999:14). Ese intelectual —que impulsa, organiza y monitorea la encuesta llevada a cabo por las y los maestra/os desde el Consejo Nacional de Educación— se posicionaba en un nacionalismo historicista de raigambre romántica que volvía sobre el pasado aborigen, colonial y federal con eje en el “espíritu de la tierra”.

La convocatoria (en forma de concurso), el dispositivo de recolección, registro y comunicación, los modos de clasificación —impregnados de valoraciones y reflexiones morales— y las conclusiones que van elaborando los y las maestro/as, brinda enormes claves interpretativas sobre los modos de entender y prescribir los sentires populares y su productividad en el espacio cultural y educacional.

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**Keywords:** folclore, identidades locales, escuela, estética

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## **PRP-26934 SYMPOSIUM. TERRITORIES OF SCHOOL DIFFICULTIES? EDUCATION IN RURAL AREAS, IMPOVERISHED REGIONS AND SPACES OF EDUCATIONAL UNDER-PERFORMANCE IN A TRANSNATIONAL PERSPECTIVE, XIXTH-XXTH CENTURY**

### **PANEL 2**

Convenor: Ismail Ferhat (Université de Picardie Jules Verne)

### **Introduction**

Education (defined here as the ensemble of schools) has traditionally experienced a dense interaction with territories (defined here as geographical spaces with social, physical and cultural specificities). Some territories, like rural areas, impoverished and working-class regions (Gest, 2016), areas inhabited by ethnic minorities, have been traditionally labelled as spaces of educational under-performance. Not only their school results were considered (rightly or not) to be under the national average, they were sometimes even considered as crystalizing difficulties in education, or as being themselves a problem when it came to education.

Such mental processes, which are defining some territories with specific educational difficulties, could be hardly described as being new. During the XIXth century, schools and educational standards in indigenous colonies held by Western powers were characterized as retarded and inefficient (Salaün, 2005). Some parts of European territories, especially those inhabited by ethnic minorities (Hechter, 1875; Weber, 1976), were themselves also subject to such perceptions. In both cases, it was a consequence of a crude cultural hierarchy, starting from intellectually advanced territories and ending with nearly savage lands. Rural schools, supposed to be closer to nature (in all senses of this expression) were also often considered as being backward, archaic and inefficient, especially when compared to their urban counterparts. With the intense process of territorialisation of education experienced in many developed countries since the 80s, through devolution, decentralization and local autonomy, such views have seemed to reappear? Nevertheless, those labels and stereotypes of territories of school difficulties have invested new areas. Cities or regions inhabited by white working class (Gest, 2016), educational priority areas experienced in France, UK and the United-States in deprived urban sectors (Robert, 2009; Smith, 2014) or post-industrial regions plagued with economic and social difficulties (Beaud, Mauger, 2017) have been for example regularly identified, for several decades now, with low standards, unsatisfactory results, problematic school climate and feeble aspirations in schools. From rural schools in the XIXth century to educational institutions located in social housing blocks today, the idea that some areas are marked by underperforming, difficult and even failed schools has been, paradoxically, a rather stable one, in spite of the profound changes in educational systems and of the changing targets of such a view.

This panel aims at studying, in several western countries (Austria, France, Italy, Sweden) the mechanisms underlying this interaction between some territories and educational underperformances in contemporary

history, and the perception of such interactions in pedagogic debates in a transnational perspective. How those areas are defined, in terms of borders, administrative rules, regulations, as well as mentalities and cultural conceptualization? What type of stereotypes are attached to those territories and how do they evolve? What type of educational policies are fabricated and led in those territories?

**13539** *The peripheral mountain areas in the process of rebuilding the mother tongue school of the German speaking minority in South Tyrol (Italy) after the Second World War*

**Annemarie Augschöll** (Free University of Bolzano Bozen)

**Abstract**

In consequence of the border adjustments made after the First World War, the German-speaking territory around the southern Alpine divide and the Brenner pass (today's South Tyrol), was assigned to Italy as spoils of war. In an effort to achieve a national standard culture, the German-speaking minority was, especially after the fascist movement rose to power, the addressee for sophisticated denationalization programs. The measures targeted the individual identity, for example, with the translation of pre- and surnames and even tombstone-inscriptions, and the collective identity, for instance, with topographic translations and the prohibition of cultural activities. The abolition of the schooling system in the German mother tongue and the content-related instrumentalisation of didactic programs provoked an attitude of passive resistance, which in turn resulted in a high illiteracy rate. After the Second World War, in the wake of an internationally embedded autonomy, the German-speaking minority was awarded with the right to organize a new German schooling system. This project analyses the reconstruction of the German school during the first three post-war decades in South Tyrol's peripheral mountain valleys, considering the context of the sceptical attitude cultivated towards the public schooling sector and, generally speaking, towards the practical utility of scholastic education. Other aspects presented by the study involve the geographical and "mental" distance, especially to the higher schooling system, and pragmatic problems, the lack of teachers and buildings, as well as the often long and dangerous way to school. The main sources used for the research are primary sources from school archives and the retrospective point of view of contemporary witnesses.

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**Keywords:** school and linguistic minority, transgenerational effects of fascist school politics, educational biographies in peripheral mountain regions

**22188** *Are density of school offer and territories of educational difficulties linked? A quantitative approach on the example of public secondary education in metropolitan France and the region of Picardie*

**Ismail Ferhat** (Université de Picardie Jules Verne)

**Abstract**

School offer (defined here as the ratio between the number of schools and the number of children) has traditionally been a key aspect of the educational inequalities between territories. Privileged territories were supposed to be provided with a larger and more diverse possibility of following studies, while disadvantaged areas were routinely identified with scarce schooling offer and low-standard education. With the rise of

comparative researches and evidence based-policies in the field of education, it has been a renewed object of studies (Ares, 2014). The general idea underlying this approach is that a denser offer of schools in a territory would improve its educational level. In the case of metropolitan France, is this correlation proved?

This proposition of communication is based on the exploitation of the statistical archives of the French ministry for education on public secondary education schools, from 1964 (the year during which catchment areas were fully implemented in order to provide territories with a planifi) to 2017. It is a part of the research project "Preuve". Which inequalities of offer appear between school districts? Are they correlated to results? Are underperforming territories like the region of Picardie provided with a lower offer? A quantitative analysis will be used to investigate those questions.

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**Keywords:** inequality, territory, education, France

48041 *Regionalization of educational policies and school difficulties: the exemple of rural territories in the french region of Picardie, 1964-1986*

**Julien Cahon** (Université de Picardie Jules Verne)

**Abstract**

Until 2016, Picardy was an administrative region of northern France, which grouped together the departments of Aisne, Oise and Somme. This territory is marked by a strong rurality and educational results regularly below the national average. This educational specificity, which appears with the institutional and economic regionalisation (1964, 1972), before the decentralisation laws (1981-1982, 1986), is designated by an acronym that has stigmatized since the years 1980 (« RCP », as « retard culturel picard »). What types of stereotypes are attached to this territory and how do they evolve? What kind of educational policies are debated et produced in this territory? This communication proposal is part of a collective research project (« Preuve ») and is based on the archives of the regional institutions (CODER, Economic and Social Council, Picardie Regional Council).

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**Keywords:** educational policies, school difficulties, regionalization, rural territories, Picardy

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**1.05. NATIONS, EMPIRES AND THE GEOPOLITICS OF KNOWLEDGE AND EDUCATION**

77218 *"New Wine in Old Bottles" - The places and spaces for educational activities of mass education bureaus in Modern China (1928-1949)*

**Zhou Huimei** (Beijing Normal University), **Sun Yi** (Beijing Normal University)

**Abstract**

With the opening of China's doors after the Opium War by the strong guns of the west, the western educational ideas were introduced into China, which promoted the transition of traditional education to modern education in China. In addition to imitating Western schools and establishing a new school educational system, the whole Chinese society has set up Mass Education Bureaus to carry out social education. Unlike the school educational system, which mainly aimed at minors, the Mass Education Bureaus mainly aimed at a large number of out-of-school adults. It enables more adults to eradicate illiteracy; and also, it propagates the political concept of the newly established "modern state" of the national government and carries out political education, shaping a new citizen.

At that time, the newly established Guomindang government had limited financial and material resources. How to make more adults out of school receive education and become qualified "new citizens" with less funds? Mass education bureaus around the country have used traditional buildings such as "Confucian temples, ancestral temples, Guandi temples, Shuyuan academies" in old China as their educational places, borrowing these ancient buildings to carry out new education. In the traditional Chinese society, these places play a very important role as local cultural centers.

This research will use the theoretical explanation of space and place in contemporary western sociology. The place and space for education activities of mass education bureaus from 1928 to 1949 will be taken as the research object, and their roles in educating adults and shaping new citizens as the place of popular education in Chinese society at that time will be investigated. This study will examine the following aspects:

1. What changes have been made in the appearance of traditional buildings in the process of renovation? What has been abandoned? What has been added? How does the architectural style increase the characteristics of Western architecture while retaining Chinese architecture?
2. From the perspective of external facilities, what are the contents of Western education added? What are the characteristics of the layout in these places?
3. What educational activities have been carried out in these traditional buildings? What traditional Chinese contents have been retained and what new ones have been created?
4. Shaping a new citizen is an important mission of the mass education bureaus. How can it be reflected in the layout of the places and spaces of mass education bureaus?

The purpose of the research is to see how the new education can be carried out in these mass education bureaus which rely on the old buildings. In these places, how can some contents of Chinese traditional culture be preserved? How is it endowed with new contents and integrated with new educational functions? We try to reveal how Chinese traditional architectural space has been endowed with new educational attributes and contents and integrated with new educational functions in these places.

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**Keywords:** Mass Education Bureaus; Modern China; places and spaces; social education

81066 *The principles of the New Education movement (1900-1950): from Europe to Modern Greek Education*

**Efstratios Vacharoglou** (Aristotelian University of Thessaloniki), **Aikaterini Peleki** (Hellenic Open University of Patras)

**Abstract**

In the end of the 19th and the beginning of the 20th century, a reforming climate began to strongly emerge in America and Europe, redefining the system of values and adopting new ways of life. Under the name of the New Education Movement, educational proposals that place the child at the center of education are hosted by European and American progressive educators in the late 19th and early 20th centuries. The transfer from teacher-centered to learner-centered pedagogy was characterized by many scholars as a Copernican change, and the proposal was reinforced by the belief that the new pedagogy expresses a new ideal for the human civilization. This movement was called "Progressive Education" in America, "New Education" in Europe and "Reformative Pedagogy" in Germany. Dewey's pedagogical intelligence and the modernizing ideas of important progressive pedagogues from Western Europe and America have given the New Education movement its definitive characteristics in recent years. Modern pedagogical perception was presented as a reaction to the Herbart learning intelligence school. It began as a critique in the mainstream educational system and, through fermentation and experimentation, sought to define "New Education" and to modernize the school, in order to shape the wholistic man and to ensure his mental balance.

In Greece, the new perceptions of the subjects of Education were introduced by important educators (A. Delmouzos, M. Triantafyllidis, D. Glinos, M. Kountouras), who studied in Germany at the time when the Reformative Pedagogy emerged and evolved. These educators were also the pioneers of the Educational Association, which contributed to the spreading of reformist ideas in Greece. Its main concern was the introduction of the demotic language (the modern Greek language) at school in replacement of the katharousousa (an archaising form of modern Greek) and the writing of books that would contribute to the essential education of the young learner. The Educational Association, with the support of the Liberal Party, managed to introduce the modern Greek language into the primary school by writing thirteen school textbooks, characteristic of which except for the use of the native language, was the fact that they contained a new pedagogy, progressive, anti-authoritative and indirect lacking moralisation, didactics and commands. In 1920, with the defeat of the Liberal Party, political power is again in the hands of the conservative forces of the country, and the three educational pioneers resign from their positions.

The aim of this paper is to analyze the factors that assisted in the application of the principles of the New Education Movement from the European space to Modern Greek education as well as the principles of the movement that influenced it. The application of the principles results from the study of legal texts of the Greek Ministry of Education and the writing of new school textbooks mainly in Primary Education.

The method used is the historical-interpretive on both levels: a) the systematic historical-historiographical: school textbooks in state Primary Education in Greece are recorded and presented; and b) analytical-interpretative: the analysis and interpretation of the previously mentioned textbooks are based on historical, political, social and educational contexts.

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**Keywords:** New education, Reformatory Pedagogy, Educational Association, Progressive education

#### 49540 *The Greek education in “the Age of Empire” (19<sup>th</sup> century – 1920): a comparative approach of the Greek education in the spaces of the Ottoman and of the Tsarist Empire*

**Sofia Iliadou-Tachou** (University of Western Macedonia), **Eireni Kouremenou** (University of Western Macedonia)

##### **Abstract**

The idea of focusing on the “Age of Empire” owes much to the Eric Hobsbawm’s book (1989) entitled “The Age of Empire: (1875-1914)”. Specifically the present survey comes to put under discussion issues raised during our long-term historical research referring to the Greek education in different spaces. Initially it focuses a) on the Greek orthodox education in the Ottoman Black Sea region within the space of the Ottoman Empire (Braude B., 1982; Petmezas S, 2005) and b) on the education of the “Greek communities” in the space of the Tsarist Empire. (Alston P. L., 1969; Altstadt A. L., 1989; Barkey K. & M. von Hagen (eds), 1997; Iliadou-Tachou, S. & Fotiadis K. 2007). It is extending from the second half of the 19th century till 1920, when the Tsarist Empire was permanently substituted by the Union of Soviet Socialist Republics. (Brickman W., 1977; Berger St. & Miller Al., 2008). Consequently it is aiming to examine the methodological and conceptual questions concerning the Greek education in two Empires. The scientific discipline of this research is that of the “Comparative structure-based historical method” (Anderson C. A, 1977; Mahoney J 2004: 81-101) which was chosen as the most appropriate tool in the context of the Ottoman and Tsarist Empire. The case-study approach of the Greek education in the Ottoman Black Sea region is used as a research example in order an in-depth appreciation of the Greek education in the whole Empire to be materialized. (Gerring, J., 2005). The two Empires, the Ottoman and the Tsarist one, were selected as appropriate spaces of education on the basis that the academic scholars (Bortone. P, 2009) have already proved that there was a network of exchange interactions between the two spaces, through the process of “educational lending” (Beech J., 2006). And this can be substantiated if we take into account that there were a significant number of migrations towards the Greek communities of Tsarist Russia that took place during the Russian-Ottoman wars. (Dascalopoulos S. Capetanatis- Vernicos N., 1996; Bruneau M. (ed), 2000) This mobility was also scholarly interpreted as a result of the “privileges’ concession policy” which had been adopted by the Empress Catherine the Great. (Iliadou-Tachou, S & Fotiadis, K. 2013). The comparative approach is made on the following benchmarks: the typology of the schools, the status of their supervision, and the character of their curricula and their textbooks (Iliadou-Tachou S., 2016). The sub-objectives of the research area) the recording of theoretical and thematic trends of international historiography’s comparative approaches implemented in the two spaces of education b) the discussion about the methodological questions and the problems of conceptual determination in this conjuncture (Iliadou, 2014).

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**Keywords:** Ottoman Empire, Tsarist Empire, Greek education, comparative historical method

### 87837 *The Brazilian Italian immigration and the context of ethnic schools (1930-1950)*

**Osíria Fernandes** (University of Sorocaba), **Vania Regina Boschetti** (University of Sorocaba), **Nuno Miguel Borges Pinheiro Cardoso** (University Fernando Pessoa)

#### **Abstract**

The aim of this study is to investigate the process of nationalization of teaching and its effect in Italian ethnic schools, in the period comprising 1930 – 1950. For this, an exploratory research was carried out in order to obtain a greater knowledge and familiarity with the subject through books and articles pertinent to the theme. During the new state, ethnic schools were considered responsible for promoting the "denationalization" of teaching, as they taught the language, history and cultural habits of the country of origin, not instilling in the children of Italian immigrants, principles of Brazilian nationality. The public school was then used as a powerful weapon to consolidate the power of President Getúlio Vargas, who had on the platform the quality of life of the Brazilian citizen, nationalizing foreigners, criticizing communism and encouraging work Guarantee of rights to workers. The research verifies in what conditions the preservation of the culture and customs of Italian immigrants, through ethnic schools in the state of São Paulo, based on the analysis of documents, bibliographical references and, in the study of the conditions in which it remained Literacy of the children of immigrants, facing radical transformations because of the european reality with the fragmentation of totalitarian regimes. This scenario, which promoted mass immigration to Brazil, whose prosperous memory of the coffee period signalled as a breath of hope of a better life in a welcoming and rich São Paulo, but that, like the rest of the country, was not prepared for the Reception and social conviviality with habits, customs and language, still practiced in the environment of the Italian colony, in rural areas. From São Paulo, the immigrants headed to the south of the country, more specifically to the rural areas of the cities of Garibaldi and Caxias do Sul, where they settled, with rules of conviviality and literacy of their children in the form of the country of origin, using Teaching material and native teachers, with some financial assistance from the Italian Government. The effervescent world political environment, added to the marginalization in its own country and the longing for a change of life from the peasant work, kept such immigrants in an inconvenient marginality without the support of the State, which did not denote interest in Appropriate conditions for the literacy of their children. In an attempt to keep their traditions alive, they then created, from their own culture, an educational matrix that was not sustained, but that temporarily provided the need for literacy, while seeking a social approach through the Understanding of the rules that permeated the conviviality, glimpsing the possibility of acceptance and interaction with the Brazilian culture. However, with the "coup d'état" given by President Getúlio Vargas (1938) and the entry of Italy into World War II (1943) on a different axis to that of Brazil, the situation of immigrants became very difficult in the national territory, because the differences were Ideological, leading to oppression of foreigners, configured by the implementation of the policy of nationalization of education.

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**Keywords:** italian immigration, culture, ethnic schools, nationalization of education



81898 *Prensa e identidades nacionales en los discursos pedagógicos de las revistas gallegas de la emigración. Aproximación a Céltiga (1924-1932) y Eco de Galicia (1917-1936) a través del análisis cualitativo*

**María Eugenia Bolaño Amigo** (Universidad de Santiago de Compostela)

**Abstract**

Los inicios del siglo XX en Galicia están marcados por el amplio fenómeno migratorio que, entre 1836 y 1960, registra el éxodo de cerca de dos millones de personas dirigidas principalmente a Argentina, Cuba y Uruguay. Un éxodo que no pierde de vista el contexto de origen y que, en los lugares de destino, establece relaciones de solidaridad y de apoyo mutuo, creando sociedades, instituciones y redes asociativas con objetivos benéficos, culturales o de esparcimiento. Así se refleja tanto a través de las “amarras de papel y tinta” –cartas y otros documentos personales que trasladan proyectos, vivencias y testimonios a un lado y otro del Atlántico– en torno a las que tienen investigado Núñez Seixas y González Lopo (2011), como mediante las autobiografías o la prensa, entre otras fuentes que posibilitan el estudio histórico de esta realidad (Núñez Seixas, 2002, 2016).

La prensa gráfica y cultural del primer tercio del siglo XX, editada en el contexto de la emigración gallega a América, resultó crucial para la difusión y expansión de tendencias ideológicas y culturales, proyectando representaciones y anhelos de presente y de futuro social (Neira Vilas, 1985; Alonso, Abal y Cillero, 2009; Escudero, 2016a, 2016b), que nos permiten profundizar en el conocimiento de los proyectos culturales y educativos de la época, así como en sus influencias en la contemporaneidad.

Este trabajo, que emerge del proceso de realización de la Tesis Doctoral titulada: Representacións textuais e icónicas da infancia, da primeira adolescencia e da súa educación en revistas culturais e prensa gráfica galega (Galiza, Bos Aires e A Habana) e madrileña: 1915-1936. Entre o Naturalismo, a Socialización e a Distinción Social (Bolaño Amigo, 2017), dirigida por Dr. Antón Costa Rico (Universidade de Santiago de Compostela) y Dra. María del Mar del Pozo Andrés (Universidad de Alcalá de Henares), tiene por objeto principal indagar en los procesos de construcción de las identidades nacionales a través de los discursos que, en clave pedagógica, encontramos a través de la prensa gallega de la emigración americana, en tanto que vehículo para el diálogo e intercambio entre diversos lugares geográficos y un único espacio imaginario (la Galicia imaginada) que se construye, también, a partir de los proyectos sociales, culturales y educativos.

Con estas pretensiones, el estudio parte metodológicamente del análisis cualitativo de contenido de los 182 números editados entre 1924 y 1932 bajo la reconocida cabecera editada en Argentina Céltiga (que constituyen un total de 6.382 páginas), y de los 223 números publicados entre 1917 y 1936 por el órgano que se publica desde Cuba Eco de Galicia (8.431 páginas). Ambas revistas ilustradas destacan por su reconocida calidad e importancia en el desarrollo del galeguismo, por su acogida y repercusión entre las comunidades de emigrantes configuradas como núcleos de mayor presencia de gallegas y gallegos, así como por su perdurabilidad en el tiempo e, igualmente, por el reconocimiento y resonancia de las personas que escribieron en sus páginas.

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**Keywords:** prensa, identidades nacionales, discursos pedagógicos, emigración gallega



## 2.07. CIRCULATIONS AND CONNECTIONS: LOCAL, (TRANS)NATIONAL AND GLOBAL CARTOGRAPHIES

58073 *The New Education Fellowship, the Progressive Education Association and the American Department of State: South America as part of an awkward entanglement*

**Rafaela Silva Rabelo** (University of São Paulo)

### Abstract

In 1943, a report sent to the Executive Board of the New Education Fellowship (NEF) informed that, during a trip to South America in 1942, Carleton Washburne had formed Sections in Colombia, Ecuador, Chile, Paraguay, and Brazil on NEF's behalf. Washburne was the President of the Progressive Education Association (PEA) at that time. In some publications, Washburne mentions it was a study trip commissioned by the American Department of State, but he does not refer to the NEF. These documents lead to different narratives when analyzed separately, but they reveal unexpected connections when confronted.

The NEF and the PEA had a close relationship and even some frictions for leadership. The high number of American delegates in the NEF's first conferences was remarkable. In 1932, after some years of negotiation, the PEA was finally formalized as the NEF's American Section. The NEF's Eight International Conference was held in the USA. With the outbreak of the War, the conference, that was expected to happen in 1939, only took place on July 1941, in Ann Arbor, Michigan. Due to the War, many European members were not able to attend. The conference in the USA was a unique opportunity to strengthen the bonds with Latin American countries that, until that moment, had barely participated in the NEF's activities. However, it also coincided with the American political agenda related to the Good Neighbor Policy.

The booklet with the conference program included a two-page text written by Nelson Rockefeller, then Coordinator of Commercial and Cultural Relations between the American Republics, Council of National Defense (later known as Office for Inter-American Affairs, a division of the State Department). Entitled "For New Americas", Rockefeller stated that in that "war of many fronts, we of the Americas have come to see a common threat to our heritage" (Rockefeller, 1941). In the face of danger, the American Republics should unite, including educational institutions and scholars. Closing the text, he added the NEF's conference would "offer one means by which we can build democracy in our Western Hemisphere" (Rockefeller, 1941). Around the same period, his Office started funding a project on Latin American relations carried out by the PEA.

Some months later, Washburne started his trip to South America. The Division of Cultural Relations, another office of the American Department of State, commissioned it. Between April and August 1942, he visited schools, met political authorities and renowned educators, and delivered lectures on New Education.

In this presentation, I explore how the New Education Fellowship, the Progressive Education Association and the American Department of State - although, at first sight, an unlikely combination - are intertwined based on Washburne's trip to South America. Thus, I explore the notion of networks while alternating the scales of analysis toward a connected history.

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**Keywords:** Carleton Washburne, new education, South America, connected history

31632 *Exporting educational models with requirement of indigenization: The League of Nations educational mission to China in 1931*

**Kaiyi Li** (Georg Eckert Leibniz Institute for International Textbook Research, Germany)

### Abstract

[Research Question and structure]

The main research question of this paper is how the League of Nations' educational experts to China in 1931 promoted educational system models circulating transnationally and why they emphasized indigenisation of those exporting models in their report.

The paper first contextualizes the event with the framework of League of Nations educational policies and argues the characters of the four experts reflected that their practical experiences on educational reform and non-imperialism tendency were more important than their knowledge on China.

Secondly, the article analyzes the four experts' experiences and discussion on their own national educational reform and pre-knowledge about China. It helps to understand why they exported certain educational system models and values to China.

Thirdly, the paper analyzes the trip of the mission in China and how it helped to form the assertion indigenisation was the core of educational reform. In this part, the article not only analyzes the educational institutions they visited by also the social network of the four experts in China. By describing contradictory educational images presenting through different channels, the article argues the mission basing on Chinese economic and cultural situation considered modern education system was maladjustment in China and should be reformed by the indigenization of foreign experiences.

Fourthly, the article contextualises the event within the ongoing Nationalist government's educational reforms and compares the cultural value of educational reform of Kuomintang, the governing Party in China since 1927-1949, with that of the report written by the experts. It claims there are many similarities between the two, and it might be the possibility that the mission was the spokesman of the KMT's educational cultural policies.

#### [Research Background]

In 1931, with the requirement of Chinese government, the League of Nations sent a group of educational experts, including C.H. Becker (German), R.H. Tawney (English), P. Langevin (French) and M. Falski (Polish) to investigate education situation in China and help the nationalist government with national education reorganization. The mission spent more than two months in China and put forward a report Reorganisation of Education in China that aroused discussion not only in China but also in the conference of the International Committee on Intellectual Cooperation (ICIC), the intellectual committee of the League.

The event was not merely the first time that China in the name of government invited international organization and foreign experts to help them improving national education system, but also very first attempts of the League of Nations to provide assistance and guidance for a country's education system without intervening national sovereignty.

#### [Method and Theory]

To understand how League's experts exporting educational models to China and why they emphasized cultural indigenization of education system in China, the paper adopts the transnational perspective. This means that the paper focuses on the process that experts going transnationally. Also the article adopts network analysis method to see how they were influenced by different factors during their trip. Kaiyi Li, Female, final year PhD student in Georg Eckert Leibniz Institute for International Textbook Research, Germany.

Research titled 'Transnational Educational Cooperation: League of Nations and China during Interwar Period'.

**Keywords:** league of nations, chinese educational reform, multi-national experts, transnational influence

### 43926 *Testing the mind within a transnational space. The dissemination of the Scholastic Aptitude Test during the 1960s*

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#### **Abstract**

The paper focuses on the US Scholastic Aptitude Test (SAT), which was invented in 1926 and is still used by the majority of the universities in the USA. This university admission test was introduced between the 1950s and the 1980s in North and Latin America, Europe, the Middle East, Asia and Australia. This remarkable transnational dissemination process was associated with a specific private-philanthropic-public coordination, which was negotiated between private, non-profit actors, such as the world's largest testing company Educational Testing Service (ETS) and the College Board (CB); foundations, such as the Ford Foundation; private profit-oriented organisations, such as IBM, international government organisations, such as UNESCO, universities and civil society actors, such as experts (Alarcón 2015; Linstrum 2016). All the more surprising, then, that this transnational dissemination process that started from the USA has been almost completely overlooked by historical-comparative educational research (Lemann 1999). This paper will therefore investigate how a transnational psychometric expert group initiated the standard-setting transnational diffusion and circulation process of the SAT and its underlying regulatory principle "aptitude" during the 1960s. These are the main arguments of the paper:

1. The diffusion and circulation of the SAT, understood as a "best practice", not only connected different spaces over time. It also helped to introduce "aptitude" as a transnational "organizing principle" that acted as a new social classification generator in regard to the selection and allocation function of the education system.

2. The history of the SAT is not only to be seen as a continuation of intelligence testing in education, but also paved the way for the global expansion of international large-scale assessment that has been discernible for at least 30 years.

The analysis focuses on the workshops for foreign scholars (Alarcón 2015) funded and organized by the ETS and the FF, specifically on the training of national experts as an "epistemic community" (Haas 1992). From a geopolitical perspective, the training process will be analysed within the framework of transnational power relations. In particular, with regard to the context of the Cold War, it will be examined if the dissemination of the SAT was presented as an explicit transnational attempt to penetrate "Western" and/or US-American guiding ideas and norms in other national contexts (Conze 2007). Main questions are: Who were the actors involved in the training? Which kind of knowledge and technologies were transferred? Which guiding principles, narratives were used to present the knowledge and technology as worthy of export or import? Have regional diffusion or circulation centres been established? In a theoretical-methodical sense, the paper is based on historical-comparative transfer studies, (cf. Steiner-Khamsi, 2003b; Schriewer & Caruso 2005). It is primarily built on the analysis of primary sources from the Rockefeller Archive Center, New York.

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**Keywords:** test, transnational, diffusion, aptitude

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## 4.10. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION

24787 *Imagined and virtual spaces of education*

**Nikolett Márhoffer** (University of Pécs)

### Abstract

Research explores what imagined and virtual spaces are today; the educational technology offers some tools, methods, and solutions for teachers, students, parents. Those tools are involved in the teaching process.

There are many different spaces that can be interpreted as a field of education, such as geographical space, physical space, social space, political environment, levels of curricula, and space for curriculum content. Nowadays, we are not only looking at the educational scene of the past and the present world. We have the opportunity to realize the learning process in an imagined and virtual space. Several minds can be transferred to the learning process in virtual spaces. Virtual social communities can be created, where we can create, share, evaluate, and edit educational content. Students can explore landscapes and cultures far away from the real classroom. This may raise a number of questions: How can we get to know and understand virtual spaces? (Gerard, Lederman G., Casile 2010) What kind of interdisciplinary relationships can the use of technology create? (Dembitzer, Zelikpvtz & Kettler 2017) How does virtual space affect intercultural discourse? (Dorfsman 2018) How to make contact between traditional educational spaces and virtual learning spaces? (Dziuban, Graham, Moskal, Norberg and Sicilia 2018) How can educational technology help marginalized people? (Crea, Sparnon 2017).

The collection, description and analysis of imaginary and virtual spaces appearing in education are presented on the basis of data from one of the world's largest educational technology events. The BETT Show / British Education and Training Technology was held for the 34th time in 2019 in London. Since 1985, every year,

companies related to the world of education technology have been represented at this event, presenting the latest solutions. In my research, I gather the profile of the 34-year-old exhibitors of the event and the themes of the lectures and workshops. I present and analyze the collected data. Then, with the help of the results of the analysis, I present the most important directions of education technology, their changes. The aspects of the analysis will be: what type of equipment, the proportion of hardware and software tools, which subjects, topics, most tools can be linked to, what are the most important changes during the years under review. The results of the research help us to understand and understand the trends of technological and educational technological development in recent years. The results will tell, what are the most important imagined and virtual spaces of education. Which spaces could be the current and future areas of education? We can observe the decisive changes that shape the new spaces and relationships of school and education.

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**Keywords:** educational technology, virtual spaces, teaching tools, analysis

35560 *Lantern Slide Projection in the Classroom: Virtual Spaces of Education (c. 1880-1940)*

**Nelleke Teughels** (KU Leuven), **Wouter Egelmeers** (KU Leuven)

### Abstract

Various scholars have emphasized the capacity of nineteenth-century visual technologies, like the magic lantern, to simulate the transportation of the viewer through space and time (e.g. Clarke & Doel 2005; Griffiths 2002; Ruoff 2006). Visual attractions had been associated with this ability for many centuries, but as Osborne (2000) points out, the arrival of photography “transformed popular magic into popular science, a medium no less magical for being realistic.” Concurrently, the predominant usage of the magic lantern, which had its heyday during the late-nineteenth and early twentieth century thanks to the possibility to project photographs, technological innovations and the mass-production of lantern slides, shifted from illusion to instruction (Kessler & Lenk, 2018). Tapping into a vast visual archive, lantern slides provided the ability to show practically everything. Thus, they enabled educators to optically transport their audiences to other geographical spaces while remaining immobile in a darkened room (Krauss, 1986).

Since image culture has played an important role in the development of educational space, this paper investigates if and how both Belgian pedagogical periodicals and the triennial government reports on Belgian education discussed the potential of lantern slide projection to take “stationary trips” outside of the classroom and to create virtual spaces of education. The period under scrutiny runs from 1880 to 1940, after which lantern slides were gradually replaced by a more lightweight and shatterproof alternative, the 35mm diapositive.

We are particularly interested in how the use of light projection was framed in pedagogical discourse. As Sekula (1986) points out, photographic images entailed a promise of “optical encyclopedism”, offering a visual archive that collected and categorised the entire world. If slide projection in the classroom was indeed promoted to open up the world to pupils, did educators aim to reduce the world to a known and enclosed space, thereby constructing and appropriating in line with conventional, bourgeois imagining, as Barthes (1972) put it? Or was lantern use more strongly intertwined with the modernization discourse of Reform Pedagogy, which established itself in the early years of the twentieth century?

In order to answer these questions, we will conduct a content analysis of the triennial inspection reports and of five pedagogical periodicals, which were selected on the basis of ideological background and pedagogical stance: *Het katholieke onderwijs* (1879-1914; catholic and educationally conservative), *L'observateur* (1882-1900) and *De Vereeniging* (1868-1897) (both liberal and more progressive), *Recherches pédagogiques* (1934-1940; socialist and progressive) and *De Opvoeder* (1900-present; catholic and conservative). Our main focus will be on the

discourse surrounding the use of light projection in primary schools, without overlooking the insights that these sources have to offer about the use of projection in secondary schools.

In this way, this study wishes to contribute to our knowledge of past (norms of) classroom practice, and how tensions and negotiations over time between individuals, pedagogical trends and governmental institutions determined and gave meaning to the use of visual media in the classroom.

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**Keywords:** light projection, cultural history, history of education

### *71517 Traditional and virtual spaces of the curriculum*

**Nikolett Márhoffer** (University of Pécs)

#### **Abstract**

At present, textbook publishing works in centralized in Hungary. The Educational Research and Development Institute carry out the development and publication of textbooks. The institution also has other tasks. Teaching materials related to individual subjects are also being developed. Among the development tasks, the development of digital teaching materials and virtual teaching aids is outstanding. Nowadays, with the help of educational technology, there are several new platforms available for participants in the teaching process.

The research seeks to find out what official teaching materials are available in Hungary today for the subject of history. What are the spaces of history education? What is the traditional space of history education? What are the real spaces of history education? What are the virtual spaces of history education? What are their proportions? What kinds of platforms are used for teaching materials related to history?

The method of research is the textbook analysis. The most important part of educational science is the study of textbooks and the analysis of teaching materials. Textbook research and teaching tool analysis consist of a number of elements, a precise process with defined criteria. (Dárdai, 2002; Mikk, 2002) One of the most important elements of textbook research and teaching tool analysis is the criteria system. We can compile our test system on a number of aspects. There is a quality test, which based on an objective, users, effect, standard and organizational system. (Hansen, Gissel 2017) The analysis can be done with the socio-technical system as a heuristic device. (San Martín Alonso, García del Dujo, 2016) We can analyze textbooks and teaching aids according to the following aspects: usefulness, ease of use, and enjoyable of textbooks. (Solan 2013).

In my research I use Jaan Mikk's analysis system. I collect and present the official secondary school history textbooks and teaching tools available in Hungary. I describe them. I analyze the content of the textbooks and teaching materials collected. The main aspects of the analysis are learning spaces: traditional environment, school space, home space, virtual environment, e-learning interface, digital interface, internet, social network, individual learning spaces. I look at the aspects, compare, evaluate.

The results of the study show, what kind of educational space is used in secondary school textbooks and teaching materials related to the official history subject available in Hungary. The results show how much the use of traditional and virtual spaces is. The results of the study show whether textbooks and teaching aids meet today's digital challenges. Is able to establish a link between the traditional and the new educational arenas, creating the right transition? Is it meet the expectations of a diverse approach?

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**Keywords:** traditional spaces of the curriculum, virtual spaces of the curriculum, textbook analysis, ICT

## 89791 *Pictures for Schools: Critical education in the art gallery and the classroom*

**Natalie Bradbury** (Independent researcher)

### Abstract

Pictures for Schools was founded by the artist and educationalist Nan Youngman (1906-1995) to sell affordable works of art by contemporary British artists to educational establishments across the country, including schools, teacher training colleges and local education authorities.

One aim of the scheme was to change the physical spaces in which children's education took place by making them visually stimulating. Another, equally important motivation, was to develop children's skills as critical observers, which could then be applied to the places which surrounded them, and the consumer choices they would make as the citizens of the future.

At the first Pictures for Schools exhibition, which took place in 1947 at the Victoria and Albert Museum, children who visited were asked to express their preferences by voting for their favourite exhibit. These preferences were later discussed in accounts of the exhibitions by the organisers, and received with great interest by the press. At later exhibitions, which took place annually at various London art galleries until 1969, visiting school groups were given questionnaires which aimed to encourage them to look closely at the artworks on show, with the questions varying slightly each year. Some questions placed the artworks in relation to children's own experiences of creating art, encouraging respondents to identify and compare elements such as technique, media, subject matter, styles and genre. Others positioned children as critics, asking them to discuss the artworks they felt were most successful. Children were also encouraged to imagine themselves as future patrons and consumers of the arts, by stating which artwork they would like to take home with them if they were able to.

This paper will explore the ways in which Pictures for Schools offered children a critical education across two types of educational spaces, the art gallery and the classroom. It will visit a series of educational spaces where, in the decade leading up to the Second World War, Youngman established the value of the active, participatory form of art education which would be promoted through Pictures for Schools. These include Youngman's teacher training at London Day Training College, her time teaching art in girls' schools in the 1920s, and the decade she spent as peripatetic art advisor to Henry Morris, Director of Education in Cambridgeshire, from 1944 onwards. The critical education offered through Pictures for Schools will then be placed within a wider context of post-war Britain. After the Second World War, the formal education system was extended. At the same time, opportunities for informal education and cultural experiences went beyond the school, museum and art gallery to encompass public and leisure spaces such as town centres, shopping centres, libraries and housing estates, where citizens were asked to be critical observers of the places and objects which surrounded them every day. This paper will explore the role of artworks as a pedagogical tool and argue that Pictures for Schools played a part in developing the skills of future citizens who were required to play an active, critical part in post-war reconstruction and society.

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**Keywords:** art, exhibitions, post-war, reconstruction

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## 5.10. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

35439 *Some main dimensions of 'spaces' and 'places' of education that can be drawn from the history of the Kibbutz Movement (1910 - present)*

**Yuval Dror** (School of Education, Tel Aviv University)

### Abstract

My past and present studies of the history of Kibbutz education (Dror, 2001a; 2001b; 2001c; 2004; 2011; 2012; 2018) revealed major dimensions of spaces and places of education. Four of these dimensions will be mentioned below.

The ideological\theoretical dimension: The 'comprehensive children's houses' was an essential part of the of Kibbutz education ideology – a communal place for children of all ages that included classes, dining rooms, social clubs and sleeping rooms according the 'communal\collective sleeping' theory. The totality of the 'children's houses' space was reduced between 1950 to 1990 because individualism replaced gradually collectivism: the local schoolrooms moved to the regional schools, the communal sleeping arrangements have been changed to familial ones, including eating at the parents' home. Thus the children's houses became only part-time social clubs, and some were turned to non-educational uses – while the 'parents room' was enlarged to be an 'apartment'.

The technological\physical dimension: In spite of the principle of 'communal sleeping' in the Kibbutz movements, its implication was influenced by issues of space and place: the children lived in one house, and when more were born, they were divided among several houses. However, when living space was needed for new members, the houses were taken over for this purpose and the children were sent to sleep in their parents' rooms. This aspect is also present in the case of families with children and expresses the dimension of space. It was customary to make a transition from a shed without piping to the familial apartments.

The didactic dimension: The unique interdisciplinary 'Processes\subjects Method' in Kibbutz education was a perception of learning as a process bound to those of the widening spaces of life itself. The learning subjects fit in the circles of the child's life that widen from the close to the remote places and spaces. The weekly calendar of the elementary classes included study trips to places in growing circles of distance from year to year, from some hours in the Kibbutz work places to daily trips in the region, its nature, history and settlements. The more

distant regions were investigated in higher grades within the framework of the 'yearly excursion' or 'a study camp', lasting one or more days according to the age-group. This dimension involved time with space and place. The 'Size Dilemma' dimension: The basic dilemma regarding the optimal size of Kibbutz schools was (and still is) where is the balance between the need to live in small and unique frameworks - and the need for practical cooperation with one's surroundings, creating larger frameworks for education? In my historical studies I developed an alterable model of the 'size dilemma' with seven variables: Size, Kibbutz educational Autonomy, Integration of external students, Uniqueness in using active learning methods, Comprehensiveness of school trends, Totality (residential institutions vs. day schools) and Regionalization. Size, Integration, and Regionalization are connected directly to space and place.

These four dimensions can contribute to the fields of education in general and the history of education in particular beyond Kibbutz education itself.

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**Keywords:** dimensions, ideology, theory' technology, phisical, didactic, size dilemma

## 35465 *The constitution of space of Sungkyunkwan (成均館)*

**Youngmi Park** (Chungnam National University), **Kwangman Choi** (Chungnam National University)

### Abstract

This study aims at examining constitution of space of Sungkyunkwan (成均館) in 17-18th century. Sungkyunkwan is the institution of higher learning of the Joseon dynasty (1392-1910). Sungkyunkwan was a national school, so was run on government expense. Therefore the Yusaeng (儒生, student in Sungkyunkwan) did not have to pay tuition. All the teachers in Sungkyunkwan were government employees. The teacher had thirteen official titles. Three of them were administrative positions, the rest was position of teaching.

The entrance qualification of Sungkyunkwan is basically passing Sogwa (小科). Sogwa is a kind of examination, if someone pass the test, he gets the special title, Saengwon (生員) or Jinsa (進士). The people who passed Sogwa and entered were called Sangjaesang (上齋生). Another enrollers were called Hajaesang (下齋生). They were people who came up from Sabuhakdang (四部學堂, four schools in Hansung in the Joseon dynasty). They probably had a certain score by some tests. There was admission to Sungkyunkwan, but there was no graduation system. If someone pass the Gwageo (科擧, the higher-level state examination to recruit ranking officials) and get a public office, he was supposed to go out Sungkyunkwan.

Sungkyunkwan was located in the center of Hansung (present Seoul in Korea). To the right of Sungkyunkwan, there was Changdeokgung (昌德宮) Palace. Sungkyunkwan still has some buildings left today. You can go there and look at the structure of the space.

The space in Sungkyunkwan was divided into four parts. First, there was the ritual space, Daesungjeon (大成殿, Confucius shrine). Second, there was the learning space, Myungryundang (明倫堂, lecture room). Third, there were two living spaces, Jae (齋, dormitory) and Sikdang (食堂, school cafeteria). Finally, there were some administrative working spaces, for example there were Seoricheong (書吏廳, office of workers), Soobokcheong

(守僕廳, office of servants), etc. The schools in the Joseon dynasty served both as ritual and learning space. In addition, Yusaeng had to live in dormitory unless there was special situations. Examining the space in Sungkyunkwan provides a basis for learning about the functions of Sungkyunkwan during the Joseon dynasty. Taehakji (太學誌). Banjungjapyeong(泮中雜詠).

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**Keywords:** Sungkyunkwan(成均館), Joseon dynasty(朝鮮)

### 71658 Movement of place of Alseongsi(謁聖試) in 18th century Joseon(朝鮮) Dynasty Choi Doo Jin (Pusan National University)

#### Abstract

**Purpose:** This study aims to reveal how Chungdangdae (春塘臺), located in the backyard of Changdeok (昌德) Palace, was used as an educational space, focusing on Joseon (朝鮮) Dynasty.

**Research results:** During Joseon Dynasty, there was an educational space similar to today 's educational institutions. There was Seodang (書堂) as a primary education, Seowon (書院) as a secondary education, and Sungkyunkwan (成均館) as a national university. Through the subjects of the Four Books and the Three Classics, they educated for the purpose of saints. In addition, they set up a shrine (文廟) to take Confucius (孔子) and other Confucian (儒家) saints and try to become saints by their actions and life. The palace should not only show majesty to raise authority, but also show educational part. The educational part here is to have an educational meaning in the space itself, or to take an effect in educational events. In the palace, most of public triennial examination (科擧) related to the civil service examination (文科) and the military service examination (武科) are in the past. Although it varies from generation to generation, the number of public triennial examination in Chungdangdae is rapidly increasing when king Jungjo (正祖) is reached. It is said that the king made Alseongsi (謁聖試) in the Confucian shrine of Sungkyunkwan shrine and tested Yusaeng (儒生). The king went to Myeongryundang (明倫堂), which is the Sungkyunkwan lecture room, and conducted examinations. On the other hand, because the archery test was the center of the field test, it required a large space. Sungkyunkwan (成均館) had a wide courtyard around the shrine, but there was not much room to take the archery test. In order to carry out the archery test, king Sukjong (肅宗) and king Yeongjo (英祖) performed archery tests in Haryundae (下輦臺) and Chundangdae. King Jungjo (正祖) had an archery test at Chungdangdae, and king Kojong (高宗) was taking an excavation test at Gyeongmudae (景武臺) and Chungdangdae.

**Conclusion:** The three elements of education are teacher, student, and education contents, but space is also very important as the four elements of education. Teachers, students, and education, if there is no educational environment that can interact with each other, no education can happen. Although the educational space is one of the elements for education, it can be said that it is education itself. The educational space is educated by showing itself. For example, in the Western Middle Ages, the cathedral played an educational function at several levels. It appeals directly to sensation, emotion, and subconsciousness. The painting on the stained glass window was a text that explained the lessons of the Bible to believers who did not know the characters. Today's school buildings are only marked as schools, and the text of books rather than buildings is the main function of education. On the other hand, the education space of our Joseon Dynasty era can be regarded as coexistence of ritual and text education. Moreover, the symbolism in the palace where a large-scale event takes place is said to be larger. As the space of the palace, which is in perfect harmony with the surrounding nature, has already presented enough educational message to the students, the spaces in the palace were also used to show the past examinations and archery exams. I got a Ph.D. from the Department of Education at Pusan National University on the subject of selection of talent in the Joseon Dynasty. Currently, he is a research professor of a Program for Developing Future-oriented Educational Designers of Pusan National University. My research interest is the education system and education space in Korea in the 18th century. It is also interested in education in Joseon during the Japanese occupation of the early 20th century. I am also interested in local education in Busan.

My research papers are about the educational purpose, the ancient Chinese adult education, and the educational design. In the future, we will carry out researches related to educational space to see how education was realized in actual field.

**Keywords:** Chungdangdae(春塘臺), Alseongsi(謁聖試), king Jungjo(正祖), Public triennial examination(科擧), education space

64238 *Domestic spaces and education in Britain and the wider world, 1800-1900*

**Mary Clare Martin** (University of Greenwich)

### **Abstract**

In the British context, the topic of nineteenth century domestic education straddles many fierce debates within social and labour history, gender history and the history of education. On the one hand, domestic teaching has been perceived as an aspect of working class autonomy (Vincent, 1989), or religiosity (Williams, 1999). On the other, elite girls have been perceived as disadvantaged compared to boys, because their education was mainly restricted to the home (Hall, 2002).

Such perspectives have been nuanced by more recent research, noting the significance of “familiar conversation” as an educational strategy in domestic settings (Cohen, 2015), the number of middle class girls attending school from 1800 to 1870 (Bellaigue, 2007), and the continuing influence of mothers on gentry schoolboys (French and Rothery, 2012). In a special issue of the Oxford Review of Education in 2015, Christina de Bellaigue explored the changing meanings of “home education” and argued that individuals should be considered as experiencing a range of educational environments, rather than setting up dichotomies between home and school, and formal and informal education (425).

In this paper, children’s perspectives on domestic environments as spaces for learning will be explored by adopting the methodological approaches of the history of childhood and youth, and drawing on a wide range of “egodocuments”, including letters, and diaries. While acknowledging the difficulties of using autobiographies, they are useful in illustrating recurrent themes, for example the place of domestic religious practice in life-story narration.

The paper will examine the dynamic relationship between processes of religious and intellectual education, and the levels of learning achieved in domestic settings, as well as change over the nineteenth century. It will move beyond preoccupation with adult roles (Davidoff and Hall, 2002: Tosh, 1999), to consider how domestic education was experienced by children. Key questions include the child’s perspective on pedagogy, the question of children’s agency, and the personal relationships involved in learning. While, indubitably, there was greater provision of institutional education in Britain and elsewhere by 1900, more people were living overseas and therefore might need to educate their own children. Many nineteenth century males recalled a rigorous domestic education by their mothers, and in many families, girls were taught the classics. The neglected educational role of siblings will also be considered. Britain is the main focus of this study, but brief comparisons will be made with the broader European context.

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**Keywords:** domestic, education, home, children

### **Abstract**

This proposed paper examines the African American struggle to desegregate educational space in the United States. I challenge the profound pessimism that shapes much of the literature on school desegregation. I argue that the history of desegregation is a story of loss and gain, triumph and tragedy, limits and possibilities. By emphasizing only the worst of desegregation, scholar's risk reducing African Americans to objects of discrimination rather portraying blacks as the agents they were. School desegregation was an imperfect revolution, but a generation of NAACP litigation, African American activism, and insistent federal intervention reconstructed public education, and made schools significant sites of interracial contact. African Americans demanded representation and recognition in extracurricular and academic programs, and through the desegregation of educational space, changed lives, broadened educational opportunity, and fueled black advancement.

Many scholars portray school desegregation as a hollow promise. As African Americans pressed for broader educational opportunities, white authorities closed black schools, dismissed 30,000 African American teachers, and marginalized black students. These losses loom large in Bell's influential critical race theory, and his contention that desegregation failed because court decrees served white not black interests. Retrospectives published on the 50th anniversary of Brown conclude that desegregation was a "massive disappointment" that "failed to deliver on the promise of social advancement." Walker argues that desegregation was "hijacked [by whites] to maintain old practices of subordination."

Educational authorities implemented desegregation in ways that were designed to damage, but African American agency, agency developed during the long struggle to desegregate schools, challenged these designs and created spaces that changed schools. "We felt powerful," one African American student recalls. "We felt it was our school as much as theirs. We felt like we had made change." The deepest and most significant interracial interactions occurred in extracurricular spaces, in student government, band, and athletics where blacks and whites worked together as equals in pursuit of common goals. Black and white students became more racially tolerant. The desegregation of classroom space was interrupted by tracking, but black students made desegregation work for themselves. Desegregation brought blacks into closer proximity with "the same curriculum, teachers, and resources." African American students who graduated from desegregated schools were more likely to attend and graduate from college and secure better jobs. The desegregation of educational space, civil rights measures and federal education programs fueled significant gains in African American achievement, attainment, and earnings.

By the middle of the 1980s, as African Americans came closer to equality with whites than at any point in the twentieth century, Ronald Reagan denounced desegregation as a "failed social experiment that nobody wants." Consolidating a critique of desegregation that emerged in the late 1960s and gathered strength in the 1970s and 1980s, Reagan accelerated a counterrevolution that dismantled desegregation, sanctioned the resegregation of school space, and promoted neoliberal remedies – accountability, choice, and privatization - that have left the long African American struggle to desegregate schools unfinished.

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**Keywords:** space, african, americans, desegregation

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## 5.11. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

40855 *Museums as educational places in Mozambique*

**Mingas Kok** (Pedagogical University of Nampula), **Helena Pinto** (CITCEM/University of Porto)

### Abstract

This paper intends to convey a study carried out in Northern Mozambique, with a group of secondary education students (twenty-nine participants aged from twelve to fourteen years old), aiming to understand the historical conceptions they construct upon museum objects. Through a mainly qualitative research methodology, this study focused on the process of questioning sources in learning history in the context of a visit to the museum, to promote awareness of local identity in a nonexclusive perspective. A questionnaire and a semi-structured interview were applied in order to collect data during a visit to the Museum of Ethnology in Nampula - Northern Mozambique. It was intended to inquire about what types of questions students make on museum objects, and what levels of historical conceptions they build concerning common practices of previous generations. Data analysis showed that participants in this study raised historically valid questions to the observed objects, revealing that they make inferential interpretation of sources at less or more elaborate levels of reasoning. They created ideas that allowed them to assess the attitudes of people who lived in the past according to the material conditions of its context, although some of them based their thoughts on technological criteria of the present. Students also constructed conceptions involving heritage awareness connected to the construction of local, national and intercultural identity. Results revealed that students developed their historical thinking towards a temporal orientation that valuing cultural origins, often linked to a historical consciousness of the traditional type. Some of them showed a more sophisticated historical consciousness, crossing concerns about the past to a dialogue with modernity. Finally, the study permits to conclude that exploring local sources as evidence as teaching and learning activities, give opportunities to introduce historical research through materials sources, and to develop heritage education both in schools and museums.

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**Keywords:** museum, objects, memory, identity

### 77359 *Emotional Knowledge, Education of the Heart and Poetry in Panamanian Schools (1903-1936)*

**Rolando de la Guardia Wald** (University of Panama)

#### **Abstract**

Drawing from Peter Burke's discussion regarding the History of Knowledge, this presentation will explore the way emotional knowledge was taught in Panamanian schools to 'educate the heart'. It will study how knowledge about emotions is gathered, processed, presented and stored to tell students about good values, positive and negative emotions, and "proper" reactions to and manifestations of sentiments such as love, joy, hate, or indignation. This will be complemented with Thomas Popkewitz, Miguel A. Pereyra and Barry M. Franklin remarks regarding the 'salvation stories of education', or how education could be saved and how education can save society. Elaborating from Barrington Moore Jr.'s notion that there is a general 'expropriation of moral outrage' in relation to what causes injustice, the paper will examine to what extent schools could be seen as a 'market of emotions', in which certain forms of emotional knowledge disappear and others flourish due to the attractiveness of the offer in relation to the social, economic, and/or political implications and the historical context. The presentation will test Pierre Bourdieu's analysis of the relation between the reproduction of social spaces, 'cultural capital', and schooling. In this sense, it aims at studying the possibility of interpreting emotional knowledge as a form of capital acquired in educational 'market of emotions'. In connection to this, the presentation will examine if students of different backgrounds react in distinct way to the same situation. Does social, culture, ethnicity and gender condition emotional affections? Or are there situations that generate similar emotional reactions disregarding the same set of emotions. On another aspect of the history of emotions in schools, following Reinhart Kosselleck's writings, this essay will explore the links between education and the association of positive or negative emotions to perceptions of progress, decline, crisis and expectations. By doing this, the presentation expects to provide a solid answer to how does this lead to the creation of 'transgenerational' empathy and common goals.

In order to achieve this, this paper will focus on one kind of mandatory readings in Panamanian schools: poetry books. Contrary to most Latin American countries, Panamanians writers did not produce a national 'foundational fiction' until the 1930s. Nonetheless, after their independence from Colombia in 1903, they created a

constellation of what could be called “foundational poems”. As poetry has been, and is still, coupled with emotion, this presentation will analyse how the supposed sentimental potency of this teaching material served to shape different kinds of behaviour in Panamanian students and to form their gender, social, ethnic, and national identities.

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**Keywords:** poetry, emotions, Panama

17245 *El espacio de las clases y la enseñanza de diseño en la Escuela Normal de São Paulo - Brasil (imperio e inicio de la primera república): las clases de diseño en la Escuela Normal de São Paulo*  
**Silvia Maria de Oliveira** (State University of São Paulo)

### Abstract

En esta comunicación presentamos resultados de la investigación de maestría, que tuvo como objetivo central investigar, localizar y analizar los espacios de enseñanza de la Escuela Normal de São Paulo, enfocando la enseñanza de Diseño en la formación de profesores de la Escuela Normal de São Paulo en la sección femenina y masculina en el período correspondiente a 1887 - 1927. La Escuela Normal de São Paulo - Brasil fue considerada, durante su período de existencia y funcionamiento, modelar en su doble sentido: como modeladora de la formación de profesores y como modelo a ser seguido por otras instituciones de formación de profesores, primero, en São Paulo Pablo, y después, se constituye en modelo, cuyos idearios fueron divulgados en varias regiones de Brasil. La Escuela Normal de São Paulo - El objeto de la investigación es, por lo tanto, el currículo de la Escuela Normal de São Paulo de la enseñanza de Dibujo, además de los espacios trabajados en la Escuela Normal de São Paulo, pero precisamente en la Enseñanza de Diseño en la sección femenina y masculina entre 1887 - 1927. El corpus de la investigación está constituido por material publicado en los diversos formatos, sobre todo en el formato de libros y manuales para profesores, fotografías y periódicos, de los cuales se cree contener los conceptos, contenidos y referenciales teóricos privilegiados en la disciplina en estudio, referentes a la formación de profesores sobre la Enseñanza de Dibujo. A partir de esta propuesta de investigación, surgieron las siguientes cuestiones orientadoras: ¿cómo se realizaban las clases de dibujo en esos espacios? ¿Existían diferencias de los espacios de las clases de Dibujo entre la sección femenina y la sección masculina? ¿Cuál era la cantidad de esos espacios para la Enseñanza de Dibujo? ¿Había una preocupación de espacio para la Enseñanza de Dibujo? El cuadro teórico-metodológico que embasa las investigaciones está constituido por las teorizaciones de: Diana Vidal, sobre la cultura escolar; Márcia Hilsdorf Dias y Carlos Monarcha, sobre la historia de la Escuela Normal y la Historia de la Educación; y de Jane Soares de Almeida, sobre currículo. Como resultado, basado en el análisis del material investigado que existía una preocupación sobre el lugar de la Enseñanza de Diseño en la Escuela Normal de São Paulo, también había una preocupación como el mobiliario para las clases de Dibujo, mostrando diferencias entre la sección femenina y masculina.

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**Keywords:** historia de la educación, enseñanza de diseño, el espacio de enseñanza de diseño, Escola Normal de São Paulo

77642 *Sport, Urban Space, and the Moving Bodies in Hong Kong 1921-1941*

**Meng Wang** (University of Sydney)

**Abstract**

This paper explores the spatial history of the sporting child's body in Hong Kong between 1921 and 1941. The interwar period was one of rapid urban change in colonial Hong Kong that saw the rise and growth of physical culture materialized into the production of sporting and recreational spaces in the city. These spaces included public playing fields, pleasure grounds, bathing beaches, sport clubs, and school playgrounds. The building of urban infrastructure for sports and schools' emphasis on physical education during this period served as the context in which school children emerged as active participants in urban life.

Examining the interplay between sport and urbanisation, Friedman and Bustad (2017) suggest that as the process of urbanisation transformed the city, sport became an important element in efforts to promote physical fitness, bodily health, and urban citizenship. In interwar Hong Kong, the child's body in sports was an urban and imperial phenomenon in that the growth of athletic sport in schools and the subsequent spatial provision for it was underlined by the colonial state's desire to produce fit and healthy colonial subjects. Sport functioned as a site through which the child's body was constructed, regulated, and disciplined. As well, the child's body in sport in interwar Hong Kong was a gendered phenomenon. Boys' and girls' schools produced distinct physical education trajectories, with regard to PE curriculum, sporting spaces and objects.

The agency of sport in shaping gendered bodies is explored through the lens of space, in that this paper examines the gendered body as a spatial body (Lefebvre, 1991), and argues that it is in and through the spatial and bodily practices of sporting that the gendered body emerges. By connecting the spatial and corporeal dimension of the child's body in sport to urban transition, colonial subject making, and gender, this paper aims to show how imperial ideas about fitness and health travelled across borders and how these ideals were further complicated and shaped by the factor of gender that textured the interaction of the child's body with spaces in the city. To trace the lived spaces of sporting, this paper draws on oral histories, newspaper clipping, school publications, and government reports.

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**Keywords:** material world of sport, gendered bodies, urban space, interwar Hong Kong

75775 *The numbers and spaces of the education of poor girls: Asilo António José Leal, Penafiel (1893-1926)*

**Céu Basto** (University of Porto), **Margarida Louro Felgueiras** (University of Porto)

**Abstract**

Since the 19th century, the municipality of Penafiel stands out as the only one in the district of Porto, which, in articulation with the district capital, mobilized to guarantee the assistance and education of marginalized and poor children in his own county and also contiguous counties.

The António José Leal Asylum integrates all these institutions, which emerged in the second half of the nineteenth century, and which served this purpose. It was founded in 1893 and its closure occurred in the seventies of the twentieth century. It was a private institution, supervised by Santa Casa da Misericórdia de Penafiel, whose mission was to host and educate poor girls from the county, although it had hosted girls from other regions as well.

This paper aims to acknowledge the history of the foundation of the Antônio José Leal Asylum and, simultaneously, to understand the role of this institution in favour of the assistance and education of the poor female childhood.

The period of study is between 1893 and 1926, respectively the year of the founding of the institution and the end of the Republic, as from that time on there have been significant changes. Our sources of investigations were the archive documentation and the publications produced by the local and regional press related to this institution.

This investigation finds its place in the social history of education and the methodological approach is quantitative and qualitative in nature. Quantitative, because we collect some serial data that allow a perspective of the population served in the period of time in study; interpretative, since both the data treated according to descriptive statistics and those of a more episodic nature, collected in the press, need to be interpreted and explained. The use of the local and regional press will allow, above all, to assess the (in) visibility of marginalized children.

As a result, we hope to contribute to the knowledge of this institution, the population it hosted and the education that they received.

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**Keywords:** Asilo António José Leal, poor child education, institutions of internship

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## 6.06. SPACES OF CRITIQUE: ALTERNATIVE EDUCATIONS AND PEDAGOGIES

31666 *Children education in hospitals: The experience of the city of Curitiba, PR in a Children's Hospital, 1988 - 2002*

**Claudinéia Maria Vischi Avanzini** (University of São Paulo)

### Abstract

This paper will analyse the motivations that support the implementation of a partnership between the state government and one hospital for children in Curitiba between 1988 and 2002. The purpose of this paper is to identify the importance of children education in a paradoxical environment, aiming the use of the hospital as an educational place. Additionally this analysis aims to understand concretely how the education process occurred, to analyze the goals and models used to teach hospitalized children, investigate its deployment effectiveness and finally how this practice of education within a hospital unfolds. The Historian function enables to approach the historical events from the edges, because the research deals with issues located inside the hospital with very restricted access. The proposed analysis is not only the exaltation of the project, but the comprehension and

production of intelligibility, pointing out also difficulties and weaknesses. Speaking about the past as difference, history shows its present in which it is written, showing an absence in the past and a limit within the present that it is possible to overcome. This situation generates conditions for an impartial analysis. (CERTEAU, 1988, p. 40). The hospital pedagogical care is relevant to ensure education rights of individuals that have limitations to attend regularly schools due to frequent internment and health care. Thus with this program they doesn't interrupt their own education process. This is a right described in Cap., IV, Articles 53 and 54 of the Statute of the Child and Adolescent (BRASIL, 1990). The right to education was established with basis on the United Nations Declaration of the Child Rights in 1959 (with the exception of South Africa) and mean equal access for all. The hospital education aims to meet this right. The theoretical framework is based on Social and Cultural History and uses indicatives of oral history methodology. The sources used for this paper were official state government documentation, newspaper news, photographs and internal documentation of the teachers and students, articles published in scientific journals or magazines and interviews with teachers, students and parents of the students. The temporal cutout starts in 1988, when the partnership began the relocation of some teachers releasing them to teach inside the hospital environment in Curitiba and finished in 2002 when the partnership was closed by state government. With the teacher relocations emerges a question closely related to the theme of this conference, that is, what were the spaces, times and practices of education that unfolded within the hospital. To answer this question, considering the specificity of the work, like different children's needs and the need to carry out of education process despite of the some limited physical conditions caused by the diseases, the first teachers pointed out at the interviews, that it were possible to identify, what they needed to adapt to these differentiated education that distances itself from the regular school and traditional education, after all the question of the time and school space are differentiated.

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**Keywords:** hospital education, health; education, child rights

### 32431 *Idéaux et Intérêts à l'École Intégrale d'Ibirité / Minas Gerais*

**Maria de Fátima Pio Cassemiro** (Center of Documentation and Research Helena Antipoff), **Adriana Otoni Silva Antunes Duarte** (State University of Minas Gerais), **Marilene Oliveira Almeida** (Federal University of Minas Gerais), **Regina Helena de Freitas Campos** (Federal University of Minas Gerais)

### Abstract

Invitée du gouvernement de l'État du Minas Gerais, Helena Antipoff vint à Belo Horizonte pour enseigner la psychologie à l'École de Perfectionnement des Enseignants de l'État du Minas Gerais. On peut dire qu'Helena Antipoff apporta toute l'expérience acquise en France dans le Laboratoire d'Alfred Binet et les tests d'intelligence Binet-Simon, l'apprentissage reçue lors des séminaires chez l'Institut Rousseau de 1912 à 1914, où elle obtint le certificat d'études en Sciences de l'Éducation, ainsi que l'expérience acquise avec les enfants et adolescents restants de la révolution, lorsqu'elle rentre dans son pays d'origine à la recherche du père blessé. À Belo Horizonte, en s'appuyant sur les principes de l'École Active de Genève, Antipoff et ses collègues soulignaient que plus les enseignants comprenaient l'enfant, ses besoins et ses intérêts, plus grandes seraient ses chances de réussir dans leur poursuite des objectifs éducatifs. Ainsi, Antipoff a élaboré une enquête sur les idéaux et les intérêts dans le but de connaître les enfants du Minas Gerais. Cette étude fut appliquée pour la première fois en 1929 et renouvelée tous les cinq ans jusqu'en 1944 aux enfants qui fréquentaient la quatrième série d'écoles primaires publiques de Belo Horizonte. On trouva dans la collection du Mémorial Helena Antipoff / Centre de documentation et de recherche Helena Antipoff (CDPHA) un manuscrit de l'enseignante Maria Augusta da Cunha avec enregistrement de la reproduction de l'enquête réalisée par les élèves de l'Institut d'éducation de Minas Gerais en 1954. Le document présente le bilan de toutes les recherches effectuées jusqu'en 1944 en établissant une comparaison avec les données obtenues en 1954 avec 1508 enfants, soit 724 garçons et 784 filles. Nous nous servîmes encore une fois de l'enquête "Idéaux et intérêts des enfants", en estimant que nous pourrions inspirer des propositions éducatives enrichissant les processus d'apprentissage des étudiants participants au projet Éducation intégrale dans le Pôle de la Fondation Helena Antipoff, au deuxième semestre de 2015. Un univers de 505 élèves ayant entre 10 et 16 ans, notre échantillon a été généré à l'aide de 114 questionnaires auxquels ont

répondu les élèves participant au projet, soit 67 garçons et 47 filles. Nous réalismes une étude de cas en faisant l'analyse qualitative des données collectées. Nous soulignâmes deux questions qui ressortent des résultats partiels obtenus qui nous amènent à réfléchir sur l'organisation de l'École Intégrale : 1) la multiplicité des activités et des disciplines présentées dans une même réponse par plus d'un élève crée chez les responsables du projet le défi d'impliquer les ateliers dans des propositions interdisciplinaires; 2) Les réponses caractérisées en tant que Classes libres, Aider les camarades; Faire des amis; Jouer; Converser d'entre autres indiquent que le projet devrait définir dans son programme des espaces permettant aux élèves de faire des choix, d'exercer leur autonomie et d'investir dans des activités permettant une réflexion sur les relations interpersonnelles établies dans les espaces éducatifs. Les propositions dans ce sens sont parfaitement conformes aux principes de l'École Active.

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**Keywords:** Helena Antipoff, idéaux et intérêts, école intégrale



36022 *Swimming training in space and time - through the example of swimming education in Hungary*

**Zsófia Kovács** (University of Pécs), **Ferenc Tóvári** (PTE TTK Institute of Sport Sciences and Physical Education), **Gyöngyvér Prisztóka** (PTE TTK Institute of Sport Sciences and Physical Education)

### Abstract

**Introduction:** During the changes of historical periods, learning of swimming movements played a major role in the development. At first, their main function was survival and nutrition acquisition, in our present society, besides the life-saving function, its role in health has increased.

**Methods:** In the process of learning of floating movements, changes in space and environment have a major impact on efficiency and methods. To review this, we analysed the appearance and functions of swimming through historical ages.

We examined the spatial changes, tools and methodology of the process since 1777 (Ratio Educationis- in which reformed the educational system), the time when swimming education was introduced in public education. Written documents (curricula) for learning the process of swimming education have been analysed until these days. We paid attention to the development of the institutionalized implementation of the educational process and its material environment (swimming pool access, accessibility, equal opportunities). In the school implementation, we analysed the place and role of swimming education in everyday physical education and the development of spatial realization (swimming pool building, modernization), results and obstacles. It was reviewed what other competencies are developed by swimming pods in a lesson implemented in a non-traditional environment in contrast to an average school environment.

**Results:** The implementation of floating movements and their function are different at certain historical periods. While in the prehistoric times, the focus was on food-taking and defense functions, nowadays the education of captured competitiveness, its mode of action of rehabilitation, prevention and recreation have become conspicuous. It can be demonstrated that environment has a significant impact on the whole process. Continuous modernization of environmental factors during historical periods has greatly contributed to the educational process of floating movements. Due to spatial changes, the methods, tools and effectiveness are also changing. As a conclusion we may state that environmental changes have had a positive effect on the process of movement learning and its effectiveness.

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**Keywords:** swimming education, educational conditions, development trends, environmental impacts

### **Abstract**

En este trabajo pretendemos explicar cómo los contextos no formales del baile flamenco, en concreto, las academias de baile, influyen de manera decisiva en el establecimiento de la especialidad de Baile Flamenco en los conservatorios españoles de danza.

De un lado, en cuanto al ámbito de la educación no formal, a mediados del XIX surgen maestros destacados que organizan ensayos públicos que consistían en actuaciones de baile por parte de los estudiantes aventajados de las academias desarrollados en los salones de la aristocracia del momento (Navarro y Pablo, 2005). En este momento, tomar clases de baile, ya fuera en la academia o en el domicilio propio, era constitutivo de cierto estatus social. Más adelante, a partir de 1930 con la constitución de los ballets flamencos y a partir de 1950 con la apertura de los tablaos, se crea un tejido industrial artístico que trae como consecuencia el incremento del número de academias. Finalmente, en las últimas décadas hasta la actualidad se viene produciendo un fenómeno de inmigración de alumnado internacional (latinoamericano, norteamericano, europeo, africano, y asiático) que acude a España a aprender una disciplina única en el mundo. Paralelamente, ha seguido creciendo los centros privados de enseñanza de baile flamenco, tanto en España como en el extranjero (De las Heras, 2018).

De otro lado, en relación al ámbito formal, la regulación de la enseñanza reglada de la danza en España ha estado caracterizada por la carencia de disposiciones legales, lo que ha propiciado una situación académica muy heterogénea entre distintos centros (De las Heras, 2010). En 1990 con el establecimiento de la LOGSE (Ministerio de Educación y Ciencia, 1990) se regula por primera vez las enseñanzas de danza dentro del sistema educativo. En el caso del baile flamenco, posee una historia breve pues su implantación como especialidad no se produce hasta 2007. Pero para llegar a este punto la actuación de las instituciones administrativas andaluzas fue decisiva, pues se dieron cuenta de la necesidad de plantear el baile flamenco como una especialidad independiente debido al auge que el baile flamenco estaba teniendo en los últimos años (Moreno, 2008). De este modo, la Junta de Andalucía autoriza en la Orden de 29 de junio del 2005 (Consejería de Educación, 2005), la implantación de la modalidad de Baile Flamenco dentro de la especialidad de Danza Española con carácter experimental en determinados conservatorios profesionales de danza de Andalucía. De esta manera, se pretendía que el Ministerio de Educación reconociera la plena identidad del baile flamenco (Moreno, 2008). Este hecho va a tener una gran relevancia a nivel nacional pues en la siguiente ley orgánica, la LOE (2006), el baile flamenco se convierte en especialidad independiente con un programa de asignaturas propio.

Concluimos que la creciente demanda formativa que se ha originado en el ámbito educativo privado ha supuesto el punto de inflexión para la regulación del Baile Flamenco por parte de las instituciones públicas educativas.

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**Keywords:** educación no formal, educación formal, Baile Flamenco, leyes educativas

## 7.07. THE POLITICS OF PLACE: AUTHORITY, CITIZENSHIP, DEMOCRACY, GENDER AND EMPOWERMENT

43599 *The invention of the classroom. Republic, citizenship and school space. Colombia 1819-1832*  
John Cardenas (National University of Colombia)

### Abstract

After the wars of independence in New Granada (1810-1819) the need to constitute a new citizen: Catholic, moral and republican, became a pressing task and a harangue of public policy in the first half of the 19th century. The school of first letters was the social space that the governmental authorities positioned socially with the expectation of producing, simultaneously, the citizen and the Republic through the transmission of certain political, religious and particularly moral attributes.

"Space says and communicates; therefore, educate." This statement by Antonio Viñao is a key to reading the educational practices that were followed in the schools of first letters in the first decades of the Republic of Colombia (1819-1830), where the school space became the materialization of a educational project that opted for the creation of a social space that took children out of the family space as a setting for formal education. The republican authorities, in their search to give the new protagonist of the political sociability of certain attributes that allowed his transformation from a monarchical vassal into a republican citizen, sought to delimit and order the school space. Of course, these governmental expectations did not always correspond with the school experience, because not many parishes of the new republican political-administrative organization adopted the teaching method that the government authorities ordered, which does not conflict with the government's expectation of legitimizing the new socio-political order through the massification of schools of first letters and the establishment in them educational practices school where the Catholic, civic and moral education of children printed in the "hijos de la patria" the values that the new citizen had adopt.

That is, the creation of the Republic of Colombia (1819-1830) brought with it the invention of the school classroom and it tried to be instrumentalized as the space in which didactic process was given to the invention of the Republic and constitution of the citizen process through educational practices such as literacy, discipline, public examination and civic moralization. In order to grasp these practices, it is necessary to answer the question: How was the primary school in general and the classroom in particular expected to work in the context of the process of republican construction at the beginning of the 19th century in Colombia? Such will be the question that will be answered in this paper.

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**Keywords:** classroom, republic, citizenship, Colombia

72866 *The Dutch educational debate on citizenship education and the societal task of schools.*

*Pedagogische Studiën 1920-2000*

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### **Abstract**

Citizenship education is currently a heavily debated topic in educational circles in, among many countries the Netherlands (Eidhof et al 2016; Arthur, Davies & Hahn 2008). But the idea that schools also have a societal and political task and that they have to prepare pupils for their role in democracy is of course much older, as are educational debates on this topic. In these debates, the contested nature of citizenship education poses an interesting challenge to educational scientists researching it: how can they achieve anything like 'objective knowledge' on such a politically laden topic? This paper traces the scientific debate on the societal task of schools and citizenship education among a prominent group of Dutch educationalists, by analyzing discussions in the journal *Pedagogische Studiën* (PS), published since 1920 (Van Hilvoorde 2002; Bakker & Depaepe 1998). How did the group of educationalists that edited and published in PS deal with citizenship education as an educational goal and as a subject of educational research throughout the twentieth century, and how did changing ideas on citizenship education interact with changing ideas on educational research in their discussions and publications? The research draws on theoretical insights from the field of historical epistemology, at the crossroad of the history, philosophy and sociology of science (Rheinberger 2010). A main insight is that science is performed most commonly by groups, who form 'thinking collectives' (Fleck 1979) and have a collective style of scientific reasoning, a typical way of achieving 'objectivity' (Hacking 2002). Within and between such groups, conflicts can arise over the proper form of science and the relation between scientific knowledge and (political or educational) values.

The research consisted of three steps: analysis of all relevant publications (160 articles) in PS in terms of the dominant views and main challengers of this view in subsequent periods (in terms of idea of citizenship, type of scientific research, and relation between educational science and policy); identification of the scientific and political orientation of key educationalists in the discussion by means of literature reviews, and finally, study of the editorial archives of PS to trace discussions and shifts of power behind the scenes of the journal. The first step made developments visible, the subsequent steps were meant to contextualize and explain these developments.

The major shift was from a philosophically and religiously inspired form of citizenship education and educational science that aimed at the development of democratic personalities (dominant from 1920 to somewhere around 1960), to a more quantitative educational science dealing primarily with educational equality, mostly in terms educational outcomes on individual emotional, social and moral development of members of different societal groups (dominant since around 1970). The main conclusion of the paper is that the way citizenship education is studied is not value free, but rather political in itself. The groups within PS viewed the societal task of schools as a scientific and at the same time political matter of concern. This double nature of citizenship education has some important consequences for current research and educational practices.

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**Keywords:** citizenship education, historical epistemology

89341 *Discretionary space in citizenship education in the former GDR*

**Jascha Hook** (University of Koblenz-Landau)

**Abstract**

The subject Civics and Politics (Staatsbürgerkunde or citizenship education) in the former German Democratic Republic (GDR) was introduced in 1964 to influence the political socialization of children and youth. Based on the underlying theoretical framework of Marxism-Leninism students should recognize the superiority of socialism over capitalism. However, the subject was highly problematic, as the recurring complaints of the teachers on the failure of the ideological confrontation with the class opponent insistently prove. Teachers had to work within the confines of a binding, highly restrictive and overcrowded curriculum, which determined not only goals and contents, but also time requirements. These central planning through an elaborated curriculum and extensive prescriptions rather than the teacher's actual pedagogical decisions were considered as crucial for the educational success.

It would be wrong, though, to assume that Staatsbürgerkunde could and should be equally taught in every lesson at every school (Grammes 2011). On the contrary, even in East Germany's strictly ideologically controlled educational system limited spaces for variations in planning and teaching lessons were granted. The methodological discourse on Staatsbürgerkunde also increasingly realized that at least a minimum of teacher's individual responsibility is required in order to bridge the gap between plannings and actual learning processes. This raises the question of the Staatsbürgerkunde-teacher's discretionary space. In this paper, I will ask about the extent to what creative or independent teaching was allowed. Furthermore, I will analyze possible changes of leeway nearly from the beginning to the end of the GDR (1963–1989). I proceed from the assumption, that the amount of leeway granted to teachers had increased over time when "schematism" as a problematic result of strong restrictions became more and more obvious.

The study is based on lesson plans and teaching materials, such as blackboard diagrams, examinations and cartoons, which are part of the so-called pedagogical lectures. These lectures could be considered as a technology used for pedagogy and control (Lawn and Grosvenor 2005). They are teaching experience reports within the context of further education, written by the best teachers to guide other teachers to increase the efficiency of educating future socialists. The analyzed lectures in this paper were seen as 'success stories', as they were designated for publication by a jury of leading methodologists to contribute to the pedagogical discourse and its materialization in citizenship education. Deviations from legal requirements for Civics courses are not expected, due to massive state control of all published documents in the GDR by the Ministry of National Education (Ministerium für Volksbildung). Quite the opposite, they indicate the officially allowed amount of leeway for planning classes as well as creating teaching materials.

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**Keywords:** citizenship education, German Democratic Republic, totalitarianism, teaching materials

26447 *Escuela de Trabajo: espacio de formación de productores y ciudadanos, 1923-1930*

**Maria Luisa Rico Gómez** (Universidad de Alicante)

**Abstract**

La presente propuesta tiene la finalidad de analizar la concepción de la "escuela de trabajo" dentro del programa de formación profesional industrial y técnica instaurado por la dictadura de Primo de Rivera con el Estatuto de Enseñanza Industrial de 1924 y el Estatuto de Formación Profesional de 1928. Se trata de comprender cómo la



elección de la nomenclatura “escuela de trabajo” por la dictadura primorriverista tenía un componente de clase socioprofesional y un componente formativo de humanización de la enseñanza industrial y técnica, con una finalidad política: configurar, a través de este modelo formativo, buenos productores y ciudadanos acordes a los parámetros ideológicos corporativos del régimen y de la modernización industrial.

Para ello, se estudiará, en primer lugar, la relación existente entre el rol de la escuela de trabajo de la nueva pedagogía moderna, del pedagogo alemán Jorge Kerschensteiner con la finalidad política y formativa del proyecto primorriverista. En segundo lugar, cómo el nombre que se adoptó por el Estatuto de 1924 para referirse a los estudios elementales de la enseñanza industrial, destinado al obrero, fue el de escuela elemental de trabajo, y para los cursos enfocados a la carrera profesional del contraatastrea o jefe de taller y de auxiliares del ingeniero fue el de escuela industrial. De este modo, se comprobará la vinculación de la nomenclatura del espacio formativo con la distinción socioprofesional, cuyo fin último era una cuestión política: mantener la estructura social pero dentro de un intento de modernización industrial a través de la formación técnico-industrial del obrero. En tercer lugar, cómo con el Estatuto de 1928 se prefirió el apelativo de escuela de trabajo tanto para la enseñanza de los oficiales y maestros obreros, como para la de auxiliares y técnicos industriales, con la intención de eliminar esa distinción y espíritu de clase que había reinado hasta esta fecha, que otorgaba únicamente una formación técnica a los de categoría superior. Se eliminaba, así, la división que se hacía entre los estudios elementales y medios de la enseñanza técnica en base a la nomenclatura de la escuela y se definía a todos los grados bajo un mismo concepto, escuela de trabajo. Se trataba de vincular los estudios de técnico con los de oficial y maestro obrero, de rebajar la consideración social y profesional de los diplomados medios, y establecer un currículo menos teórico y más práctico, con la idea de crear una identidad de clase socioprofesional de técnicos medios. Y, en tercer lugar, cuál es el sentido que para el colectivo obrero y el medio industrial tenía la concepción de la escuela de trabajo.

Para ello, se analizarán diversas fuentes: las bases legislativas del programa de formación profesional obrera de la dictadura primorriverista, los escritos de los ideólogos y artífices de este programa (Eduardo Aunós, César de Madariaga, Luciano Novo de Miguel, José Mallart i Cutó, entre otros), así como las fuentes hemerográficas y de las memorias de las escuelas para conocer la opinión pública respecto a este nuevo espacio formativo.

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**Keywords:** escuela de trabajo, dictadura de Primo de Rivera, modernización, formación profesional obrera

## 7.08. THE POLITICS OF PLACE: AUTHORITY, CITIZENSHIP, DEMOCRACY, GENDER AND EMPOWERMENT

81630 *Herencia, evolución, raza, eugenesia: base epistemológica de la producción discursiva del sexo y los cuerpos aptos para la educación física*

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### Abstract

El trabajo aborda los principales discursos sobre la evolución, la herencia, la raza y su relación con supuestos eugénicos como base epistemológica de configuración de la sexualidad y el cuerpo generizado en la formación del profesor de educación física en Uruguay (1948 - 1970). El dispositivo de la sexualidad (Foucault, 2014; 1992) es tomado en forma preponderante por diversas teorías eugénicas, en especial, la biotipología, generando formas específicas de configuración de los cuerpos, las construcciones de género (Goellner, 2008) y el sexo (Butler, 2011).

La producción del dispositivo de la sexualidad, en el entramado de discursos eugénicos y biotipológicos, se encuentra en el punto de articulación o en la encrucijada entre el control disciplinario individualizante dirigido al cuerpo (en tanto la sexualidad es una conducta corporal) y la regulación de la población mediante mecanismos biopolíticos (en tanto la sexualidad se inscribe y tiene efectos, por sus consecuencias procreadoras, en procesos biológicos amplios) (Foucault, 2014: 227 – 228). En el siglo XIX se desarrollaron grandes procesos de estatización de lo biológico, de ubicar a la vida en el centro de las preocupaciones estatales a partir del desarrollo de las ciencias como la física, la biología, la estadística y la medicina. Dentro de los principales mecanismos de “hacer vivir” y mejorar la especie humana se ubica el dispositivo de la sexualidad. Este es tomado en forma preponderante por diversas teorías eugénicas y dentro de estas, se destaca en América Latina el desarrollo de la biotipología que ha generado formas específicas de configuración de los cuerpos, las construcciones de género y sexo, los modos de “ser”, actuar y sentir. Estas teorías han contribuido fuertemente a una producción discursiva del sexo.

Se escogieron las principales fuentes (obras y artículos de referentes nacionales y regionales de la educación física, programas de Biología; Antropometría y Estadística; Test, Medidas y Evaluación; e Higiene de los planes de estudio de 1948, 1956 y 1966 de la formación del profesor de educación física; y datos de eliminados y admitidos de los exámenes de ingreso) que daban cuenta de presupuestos eugénicos.

Producto de una tecnología biopolítica compleja, de una economía política, la sexualidad originaria e históricamente burguesa, llevada adelante por el eugenismo, produce un conjunto de efectos en los cuerpos, los comportamientos y las relaciones sociales. Este trabajo lo aborda intentando escudriñar las imbricaciones, solidaridades que se produjeron entre las diversas prescripciones y fundamentaciones evolucionistas, eugenésicas, biotipológicas, que se dieron un tanto difusas y con escasa precisión conceptual en el campo de la educación física, y la producción discursiva del sexo en los modos de prescribir y/o prohibir determinadas ejercitaciones corporales diferenciadas para los varones y las mujeres determinando una práctica corporal generizada.

Compartimos con Galak (2016) que la gran proliferación de instrumentos de medición, clasificación y evaluación fue una peculiar combinación de postulados eugénicos, biotipológicos y psicológicos. Estos promovían a partir de una epistemología evolucionista, positivista y biologicista, una educación física diferenciada, binaria, excluyente entre hombres y mujeres, delineando tipos de cuerpos específicos.

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**Keywords:** cuerpo, eugenesia, sexualidad, educación física

68572 *Educación y cultura obrera en el Río de la Plata durante la primera mitad del siglo XX, a partir de una trayectoria individual. Otto Niemann, anarquista, obrero y pedagogo*

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### Abstract

La exposición propone mostrar la trayectoria intelectual del maestro Otto Niemann, uno de los referentes de las prácticas escolanovistas en Uruguay en la primera mitad del siglo XX. El aporte radica en señalar ciertos aspectos fundamentales de su pensamiento y acción -si tales cosas pueden separarse- como provenientes de la tradición obrera revolucionaria del siglo XIX y logran permear las capas del sistema público estatal de enseñanza. En este sentido, se desarrollará parte del contexto de discusiones que rodeó el ensayo pedagógico de la Escuela N.º 11 de Progreso, Uruguay, en el marco de la recepción del “método Decroly”. Basado en textos de Niemann, su director responsable, y fundamentalmente en la lectura del Libro Diario Escolar, es posible hacerse una idea de las motivaciones que inspiraron su labor pedagógica y las diferentes dificultades de su accionar cotidiano.

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**Keywords:** ciudadanía, cultura obrera, educación integral



### **Abstract**

In an excluded region of Portugal, Trás-os-Montes, with great immigration in XIX Century on account of phylloxera that affects wine production, primary school development at end XIX Century was a scarce educational basis because was not completed by special and professional secondary schools.

Firstly 2th May 1878 Law defined Primary Teaching organization through circumscriptions divided by circles, supervised by inspectors and sub inspectors. Schools was managed under direct responsibility of municipality, joining teacher's know-how with an inspection structure. All was completed by 11 June 1880 Law that defined financial conditions and by 28 July 1881 Regulatory framework.

The aim was to attract Municipalities for Primary Teaching System Creation as we can see through School Boards practice that counselled them, but with deficient understanding of Laws and Regulation, combating sometimes some teacher' opportunisms visible at Braganza administrative records, one of few archives that survived, obliging us to infer from some places to totality of this geographic space. Here, we see that target was to lead locally school evolution with introduction of new ideas. So, it was found at Braganza municipal archives a faithful record that, as Law and Inspection obliged all, was replicated in other circumscription circles. Here, we can see through conflicts and dialogue among teachers and parish representatives, always controlled and evaluated by inspection, how was done admissions of teachers to school places and how can be promoted and punished if they had not adequate behaviour. Also we saw how exams was done and supervised by inspection.

There was yearly meetings at circles with the name of Pedagogic Conferences, a practice imported from Central Europe, for discussion of pedagogic themes, but unfortunately we know almost only what happen in Vila Real. Those was previously chosen by teachers with supervision of circumscription inspector, that oriented those meetings with the aim of upgrade teacher's knowledge with local discussion of national and international pedagogic themes. This is done by introducing new concepts like woman emancipation by education of girls, but with some opposition of male teacher's that was advised by sub-inspector to behave correctly. So, gender equality discussion was a mark of Modernity at Pedagogic Conferences at Vila Real circle.

On other hand, schooling process functioned in spite of Municipal financial difficulties, sustained by teachers that discuss teaching methods and pedagogic processes, contributing for profession improvement, until Dias Ferreira government revoked this legal framework by 6th May 1892 Decree, where, curiously, was expounded an wide critic of this municipalisation that ends, only because was expensive and more money was necessary to "equilibrate" State Budget. So José Dias Ferreira was called "schoolcide" because acted like poison to stop schooling process.

So, to complete local archives, we must use Torre do Tombo, our Central Archive that permit us to infer what problems was debated and how they are probably answered. Also pedagogic magazines like "O Ensino – Revista de Instrução Primária" and other newspapers help us because contains copies of this records.

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**Keywords:** primary teaching system, pedagogic conferences, school boards, municipality

### 33650 *Class Distinctions: Colleges Students & Alcohol in United States, 1865-1900*

**Michael Hevel** (University of Arkansas)

#### **Abstract**

This paper explores the relationship between college students and alcohol in the United States from 1865 until 1900. After the end of the US Civil War, higher education expanded to include greater numbers of students who had historically been excluded from campus. Wealthy white men were increasingly joined by middle-class White men, White women, and African Americans, though not always at the same institutions. As these enrollments increased, Americans were waging a debate about alcohol. Many believed its existence improved their lives, while many others believed that its extermination would be the real improvement. A newly diverse population of college students had divergent relationships with alcohol—with some drinking to excess on campus and others becoming active in the anti-alcohol temperance movements—that largely reflected the relationship with alcohol among the adults in their communities.

This paper speaks to the ISCHE 2019 themes of educational places—as many colleges experienced the sensory and emotional effects of drinking, while others emotionally advocated its prohibition—and politics of place—as the heaviest drinkers on campus were the most privileged students, illustrating that alcohol use by college students was a unique prism that reflected the spectrum of citizenship, authority, sexism, and racism within the larger democracy of the United States. Drawing on an unprecedented collection of student diaries and documentary histories, this paper reveals alcohol use and abstinence from the perspective of college students. Socioeconomic status, gender, and race heavily influenced college students' relationship with alcohol. Wealthy White men drank a lot on campus. Similar to their antebellum forbearers, their extracurriculum remained wet and their alcohol remained expensive. They still drank to such excess that they sometimes damaged their academic progress and health, not to mention others' peace and property. In the 1880s, for example, a "partially intoxicated" Dartmouth sophomore entered a freshman's room and "took" him "by the feet and dragged him out of bed." Most significantly, well-off college men's alcohol use reflected that of older, wealthy white men well into the early twentieth century, revealing both groups' enduring privilege in American society.

In contrast, less privileged college students joined similarly-situated adults in advocating for temperance. In 1888, middle-class White men studying at the University of Iowa formed the Students' Temperance Alliance and brought lawsuits against local liquor sellers. Some college women engaged in even more activism against the alcohol industry. A group of White college women in Kansas entered a saloon, sang hymns, prayed for the patrons, and disrupted the business, using all the tactics associated with Carrie Nation and her followers except attacking bottles of alcohol with a hatchet. African American College students engaged in similar temperance activism. The leader of Hampton Institute, a historically Black institution in Virginia, captured the prevailing attitude among African Americans in higher education: "we expect graduates ... to advocate temperance." In short, college students' gender, racial, and socioeconomic class distinctions shaped their relationship during these important decades.

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**Keywords:** higher education, students, alcohol

99999 *The Groningen juvenile judge as archive keeper 1922-1995*

**Ingrid Van der Bij** (University of Groningen)

#### **Abstract**

Between 1922 and 1995 the juvenile judge in the Netherlands would decide on requests by the Council of Child Protection or the prosecutor to place minors under a supervision order. Unlike any other judicial process he was also responsible for the execution of the supervision order. During the supervision order the child could be placed out-of-home for which he made a separate decision. He then obtained reports of the home or institution the child was placed. So even though the institution may have no archives, in the archives of the juvenile judge for supervision orders there would still be the report on the minor. Personal viewing of those reports were withheld for a long period of time. This was so for the people involved at the time but also for later requests to view the dossier in the archive of the court.

The juvenile judges dossiers turned out to be a rich source of information even though the dossiers were made for a certain purpose. The archive shows specific characteristics of the history of handling the dossiers by judges in this district court. This pertains to the way of archive keeping, handing out information to other professionals by the judge, moving the dossiers to and from the court and dossier keeping by the judge and the registrar.

The dossiers also show what the juvenile judge did with the information in the report from homes and institution, the role of the supervisor during out-of-home placements and the way the judge dealt with letters of out-of-home placed minors. It is a history of dossier making by the juvenile judges.

**Keywords:** n/a

**PRP-62885 MULTILINGUAL PANEL. THE CONFIGURATION OF EDUCATIONAL IDEAS IN SPAIN DURING THE FRANCO'S REGIME (1939-1975) IN NON-FORMAL SETTINGS BASED ON RECEPTION STUDIES AND INTELLECTUAL HISTORY**

Convenor: Jon Igelmo Zaldívar (Complutense University of Madrid)

**Introduction**

The rebirth of historical studies focus on what people think, the way in which the ideas of individuals drive cultural change, the frames shaping social imaginaries, the transit of ideas, and the historical spaces that harbor ways of thinking, has led in the last two decades to a reassessment of the relevance of history of ideas into the historiographical arena. As a result of the theoretical developments of transtemporal and transnational history, contextual history and the greening of *longue durée* studies, the new intellectual history has found its recognition in the 21st century (see: David Armitage. *What's the Big Idea? Intellectual History and the Longue Durée*, *History of European Ideas*, 2012. 38(4), pp. 493-507). John Lukacs in his book "The Future of History" undelines that: "what people -whether individual persons or masses of people- think is the fundamental essence of what happens in this world, the material products and institutions of it being the consequences, indeed the superstructures " (John Lukacs, *The Future of History*, USA: Yale University Press, 2011, p.101)

The historical context that relates the four papers of this panel is a contemporary historical period barely studied from the perspective of the configuration of educational ideas in the history of Spain: the Francoist dictatorship (1939-1975). The works integrated in this multilingual panel explore the educational space of non-formal education as a strategic enclave for studying the process of modernization of the pedagogical imaginary of Spanish society prior to the transition to the democratic regime of 1978. In his paper, Mariano González addresses the prominence that the international factor has had in the processes of modernization of the Spanish educational system during the Franco's regime. More specifically, he studies the mediation exercised by international organizations such as the United Nations Educational, Scientific and Cultural Organization (UNESCO). Jon Igelmo and Gonzalo Jover analyze the process of receiving the ideas of Teilhard de Chardin in the higher education experiences of social extension at the University of Madrid (current Complutense University of Madrid) in the 1950s. Tatiane de Freitas Ermel and José Luis Hernández focus their study on the reception of Paulo Freire in Spain in the 60s and 70s, taking as reference the work carried out by Enrique de Castro in the peripheral areas of Madrid. Their research pays special attention to the notions of education and its praxis, the idea of freedom, emancipation, and cultural exclusion, criminalization of poverty and criticism of institutions. Finally, Patricia Quiroga's paper seeks to deep into the circulation of the ideas of Emmi Pikler during the late Francoism and more specifically in the emergency of the pedagogical renewal movement in Spain.

*37469 The reception of Teilhard de Chardin in the experiences of higher education social extension of Father Llanos at the University of Madrid in the 50s*

**Jon Igelmo Zaldívar** (Complutense University of Madrid), **Gonzalo Jover Olmeda** (Complutense University of Madrid)

**Abstract**

This paper analyzes three initiatives undertaken by the Jesuit José María de Llanos at the beginning of the fifties at the University of Madrid (current Complutense University of Madrid): the Residential College Santa María del Campo, the Residential College Antonio Rivera and the Servicio Universitario del Trabajo (SUT). These projects represented a novelty of great importance in higher education in Spain at the beginning of the second half of the Twentieth Century to the extent that they involved pioneering initiatives of university social extension and social service programs for university students. On a methodological level, the research follows the approaches of the intellectual history of the Cambridge School, and more concretely the works of Quentin Skinner and the contextual turn.

The analysis of the projects undertaken by Father Llanos shows that what structured them was the construction of meeting spaces between social classes, rather than promoting a structure for formal education. The starting hypothesis of our work is that the ideas that Llanos articulated for his projects are influenced by the thought of Teilhard de Chardin. Being a historical event to take into account the time of formation that Father Llanos spent in Belgium, during the exile of the Spanish Jesuits between 1932 and 1939.

When studying from a historical perspective the projects undertaken by Father Llanos at the University of Madrid in the 1950s, it can be observed that the activities performed by the students were not linked to the development of a curriculum or the fulfillment of teaching-learning objectives. What underpins these initiatives was the construction of meeting spaces between social classes in non-formal educational spaces. Hence, the influence of Teilhard de Chardin in the thought of Llanos is of great importance for the study of social pedagogy in Spain. More specifically, a social pedagogy that moved away explicitly from the postulates of the systematic pedagogy predominant at that time in the academics of education in Spain, which Llanos would call dogmatic.

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**Keywords:** Teilhard de Chardin, francoism, Father Llanos, University of Madrid

63504 *Influencias brasileñas en la educación popular española. Huellas de Paulo Freire en la obra y la praxis de Enrique de Castro*

**Tatiane de Freitas Ermel** (Integrated Regional University of Alto Uruguai and Missões), **José Luis Hernández Huerta** (Universidad de Valladolid)

## Abstract

Durante los años 70 y 80 del siglo XX, de forma progresiva, aunque tímida y minoritariamente, en España se empezaron a incorporar a los imaginarios sociales y profesionales de la educación, a los análisis socio-políticos de esta y a las prácticas educativas algunos elementos propios de la educación popular crítica que, durante los largos años 60, se desarrolló en América Latina.

Entre tales influencias, destaca la de Paulo Freire, cuyas obra y experiencia, entre otras cosas, inspiraron proyectos de Educación de Adultos en Madrid y Cataluña, donde destacó La Escuela de Personas Adultas La Verneda (Barcelona), matizaron y ampliaron la actividad de algunos Movimientos de Renovación Pedagógica, entre ellos el Movimiento Cooperativo de Escuela Popular (MCEP), e inspiraron, directa o tangencialmente, movimientos sociales y educativos de base en contextos de pobreza, marginación y exclusión social, como el de educadores de calle.

Uno de los más significativos ejemplos de esto último es Enrique de Castro, cura obrero que, desde principios de los 70, ha trabajado, en El Pozo del Tío Raimundo –en el sur de Madrid–, con jóvenes en tal situación y ha desarrollado, al mismo tiempo, un proyecto de transformación y desarrollo social que, partiendo de una sencilla, pero radical, transformación de su parroquia, ha logrado implicar a la comunidad casi por entero.

El objetivo de este trabajo es analizar la influencia de Paulo Freire, particularmente, de la educación como práctica de la libertad y pedagogía del oprimido, en los planteamientos educativos y sociológicos expresados por Enrique de Castro en sus obras *¿Hay que colgarlos?*, *Dios es ateo* y *La fe y la estafa*. Se presta especial atención

a las nociones de educación y su praxis, libertad, emancipación, exclusión social y cultural, criminalización de la pobreza y crítica a las instituciones. Con esta investigación se pretende contribuir a los estudios sobre transferencias internacionales y procesos de recepción de ideas y prácticas educativas en contextos no institucionalizados.

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**Keywords:** educación popular, Freire, Enrique de Castro, recepción de ideas pedagógicas

*70189 The reception of Emmi Pikler's theory of free movement for young children development and the emergency of the pedagogical renewal movement in late Francoism in Spain*

**Patricia Quiroga Uceda** (Universidad Nacional de Educación a Distancia)

### Abstract

In 1946 the Viennese pediatrician Emmi Pikler accepted the direction of the Lóczy Institute. In the context of the time after the Second World War, this center located in the Hungarian city of Budapest, was dedicated to serving children from 0 to 3 years who had been orphaned or whose families could not attend them. With the intention of avoiding the effects of the so-called hospitalism, Pikler would articulate a set of pedagogical principles that would govern the functioning of the Lóczy Institute and that would reach some international diffusion from the seventies.

This research addresses the theoretical approach to the development of motor skills based on the non-intervention of adults and free movement. For Pikler, the intervention of the adult is not a necessary precondition for the acquisition of the first stages of motor development (turning around, sitting, crawling, standing or walking) but the young child is able to achieve them by himself when he or she is ready for it. Furthermore, for Pikler, imposing certain postures on children when they have not yet reached the necessary maturity had effects on their psychic development (Pikler, 2019, pp. 14-15). With her approaches, Pikler came to question quite widespread parenting practices at that time.

In Spain, teachers of the Rosa Sensat Association approached Emmi Pikler's proposals for the first time in 1974. It should be noted that the Rosa Sensat Association was a prominent space in the process of pedagogical renewal that began during the last decade of the Franco regime. One of its main objectives was to repair the bad situation of teacher training (Groves, 2014, p.96). These Spanish teachers knew about Pikler's work through the research carried out by the child psychiatrist Myriam David and the psychologist Geneviève Appell during their stay in Lóczy in 1971. This research was published under the title *Lóczy ou le materge insolite* and led the dissemination of the work of the Lóczy Institute in Europe. The reading of this work motivated the trip of three teachers linked to the Rosa Sensat Association to the Lóczy Institute in 1979, starting from this visit an exchange that motivated

the visit of Judit Falk -the director of the Loczy Institute between 1978 and 1991- to Spain to participate in the Rosa Sensat Summer School.

In this way, the Rosa Sensat Association constituted a non-formal education space in which the reception of Emmi Pikler's thought took place during the last years of the Franco regime. The thought of Pikler, with its notion of free for young children development, fitted with the aspirations of an outstanding sector of the Spanish teachers who looked for international referents on which to settle their desires of pedagogical renovation and freedom.

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**Keywords:** Emmi Pikler, Lóczy Institute, free movement, pedagogical renewal

### 73047 *La mediación UNESCO en los procesos de alfabetización durante el franquismo: Innovaciones curriculares desde entornos no formales de educación*

**Mariano González-Delgado** (Universidad de La Laguna)

### Abstract

La importancia que el factor internacional ha tenido en los procesos de modernización del sistema educativo español durante el franquismo constituye una línea de investigación novedosa dentro del campo de la Historia de la Educación. De forma más concreta, la mediación que ejercieron organismos internacionales como la Organización de las Naciones Unidas para la Educación, la Ciencia y la Cultura (UNESCO) durante este período apenas ha comenzado a estudiarse. En este sentido, uno de los procesos educativos que menor atención ha recibido durante el franquismo es el relativo al factor internacional en el ámbito de los programas de alfabetización en el espacio de la educación no formal. Desde los inicios de la década de los cincuenta, la dictadura comenzó un proceso de recepción de ideas sobre alfabetización provenientes del Programme of Fundamental Education de la UNESCO. Dicha recepción afectó a diferentes instituciones educativas del franquismo que comenzaron a operar bajo un nuevo concepto sobre la alfabetización. La Junta Nacional contra el Analfabetismo y la Comisión para la Extensión Cultural ajustaron cada vez más sus objetivos en dirigir sus programas de transmisión de conocimientos hacia los procesos de alfabetización funcional. Para ello, utilizaron diferentes herramientas curriculares como nuevos Cuadernos de aprendizaje de lectura y escritura o libros de texto. Incluso, empezaron a utilizar medios audiovisuales como la Televisión para acelerar el proceso alfabetizador. El propósito de este trabajo es doble. Por un lado, trata de observar la importancia que tuvo la concepción educativa de la UNESCO en la España franquista. Este aspecto nos permite observar el espacio educativo de la dictadura de una forma mucho más compleja. Nos permite entender que el franquismo operaba bajo un concepto de educación igual que el expuesto por los Organismos Internacionales. Por otro lado, trata de destacar que algunas de las innovaciones curriculares que fueron centrales en el sistema educativo formal durante el franquismo como la TV educativa, no tuvieron su origen dentro de dicho espacio. El uso de la TV como herramienta de enseñanza y aprendizaje, por ejemplo, se inició en España en el marco de los programas de alfabetización de las áreas rurales propuestos por la UNESCO. Este trabajo pretende señalar la importancia que tuvieron los programas de alfabetización rural en la configuración de nuevos planteamientos en la política curricular franquista.

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**Keywords:** franquismo, UNESCO, TV Educativa, alfabetización

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## PRP-50485/21863 SYMPOSIUM. SIMBOLISMOS, MATERIALIDADES Y FORMAS DE RECUERDO DE LA VIOLENCIA EDUCATIVA DE LOS PROCESOS POLÍTICOS AUTORITARIOS EN IBEROAMÉRICA

### PANEL 1

Convenors: Antonio Romano (Universidad de la República), Pablo Pineau & Ana Diamant (Universidad de Buenos Aires)

#### Introduction

Este panel se propone recuperar antecedentes y profundizar el debate en torno a experiencias políticas y huellas de la irrupción de los autoritarismos sobre los sujetos entre fines del S XIX y comienzos del S XXI, especialmente en Iberoamérica, reponiendo tanto los contextos que les dieron origen, las acciones que desarrollaron, las marcas que han dejado en instituciones – particularmente escolares – y en la subjetividad, así como en sus formas de recuerdo.

Las situaciones que emergen de dictaduras políticas, buscaron eliminar supuestas diferencias – no sólo ideológicas, también conductuales –, silenciar propuestas emancipadoras – como consideraciones sobre la grupalidad y la socialización –, y controlar la aparición o desarrollo de movimientos opositores, con especial atención sobre los pedagógicos – respecto de la enseñanza y el aprendizaje, tanto en sus contenidos como en sus formas – y sobre las perspectivas de considerar y alojar a la infancia y a la adolescencia.

Poder analizar estas situaciones principalmente en el siglo XX, en el que se mostró el mayor despliegue de la educación moderna en la historia de la humanidad, en el que los sistemas escolares se ampliaron y buscaron albergar a la mayor cantidad de población posible para garantizarles su derecho a la educación, es incluir, junto a la mirada que da cuenta de avances indiscutibles, la perspectiva de control y sumisión y una oportunidad para revisar con nuevos aportes, teorías y prácticas, dispositivos, materiales y actividades que dan cuenta de políticas deliberadas de control sobre la experiencia diversa, democrática y participativa.

Recuperar producciones materiales y testimonios de protagonistas y testigos desde la perspectiva de la resistencia, además de hacer justicia con ellos y con sus producciones, genera un corpus de saberes que a la vez que se constituyen contenidos de la enseñanza de la historia reciente, destacan a la escuela como espacio de resistencia, de supervivencia, de batalla, de creación y fundamentalmente de construcción de identidad.

Este panel se propone ir más allá de la denuncia y de la interpretación – sin dejarlas de lado – de las experiencias autoritarias y del correlato que encontraron en las instituciones educativas y hacer un ejercicio de recuperación y valoración de acciones, figuras y producciones que hagan justicia sobre ellas y sobre las marcas que perduraron o que las “historias oficiales” pretendieron desaparecer.

En las presentaciones se actualizan documentos, voces y memorias de docentes con perspectivas diversas, particularmente de género en el caso de las maestras españolas y mexicanas en relación con el franquismo y el porfiriato. También sobre estudiantes y su presencia en el espacio público durante las dictaduras de Franco y Pinochet y sus huellas posteriores que no sólo están en las personas, también en los lugares y en los materiales de educativos como en el caso de Argentina, Brasil y Uruguay, todas expresiones de la violencia educativa de los procesos políticos autoritarios.

*28180 Vestígios de resistência: as marcas, materialidades e memórias das escolas de bairros populares de Campinas/ SP nas décadas de 1960 e 1970*

**Maria do Carmo Martins** (State University of Campinas), **Rayane Jéssica Aranha da Silva** (State University of Campinas)

#### **Abstract**

El tema de la Dictadura Civil Militar brasileña (1964 -1985) ha sido constantemente revisitado y investigado por los historiadores brasileños. Parece que, los tiempos actuales de amenaza para la democracia y las libertades individuales nos impulsan hacia nuevas investigaciones y perspectivas interpretativas. Ser parte de tal temática significa bucear en un océano de posibilidades, de enfoques y relaciones; tarea que también nos concierne porque evoca una serie de simbolismos, memorias y experiencias. Para, más allá de las cicatrices y dolores de ese periodo, que son fuertemente estudiados en los trabajos que relatan los movimientos estudiantiles y cambios en los contenidos de la enseñanza escolar, todavía es necesario abordar las relaciones entre la dictadura civil militar y la educación, lo que presupone desmontar discursos mediáticos sobre el periodo, que insisten en afirmar que la escuela y la educación que se realizaba en esa época fueron ejemplares, disciplinadas y valiosas. Sobresale que las huellas de la dictadura civil militar en las instituciones escolares y sus movimientos de resistencia son poco estudiadas fuera de la dinámica de los relatos orales y de los recuerdos sobre datos y sucesos. Son pocos también los estudios que destacan las marcas dejadas en las instituciones escolares que impregnan sus modos organizativos, sus planes de estudio y, especialmente, la arquitectura escolar y el uso de los edificios por sus ocupantes, en especial, los profesores y alumnos. También es importante investigar cómo las instituciones escolares resignificaron las normas, cómo las personas se apropiaron de los objetos pedagógicos del periodo y hasta consiguieron subvertir partes de las directrices promulgadas por un poder autoritario. En esta propuesta, analizaremos la estructuración y expansión física de las escuelas localizadas en tres barrios periféricos de la ciudad de Campinas (São Paulo) buscando construir relaciones entre los simbolismos del espacio, la arquitectura escolar y la práctica educativa, más allá de las marcas y vestígios forjados en el entorno del edificio escolar, que son significativos en la memoria de sus ocupantes y destacan elementos de subjetividad de estas experiencias. Hay un enfoque especial en las escuelas construidas en el Estado de São Paulo entre el final de la década de 1960 y 1970, con la intención de aprovechar las reformas educacionales desarrolladas en el periodo de la dictadura civil militar y las acciones subsiguientes de lineamiento promovidas por el Estado de São Paulo en ese periodo. En este sentido, buscamos interpretar y contextualizar los espacios escolares a partir de la referencia teórica de Vinão Frago (1998) en relación con las memorias y características de resistencia de las memorias de sus ocupantes a partir del concepto de “espacio habitado” de Ricoeur (2007).

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**Keywords:** arquitetura escolar, ditadura civil-militar, memórias e histórias da escola

47295 *Muerte de un estudiante. (Des)memoria del asesinato de Javier Fernández Quesada (Universidad de La Laguna, España, 1977)*

**Antonio Fco. Canales Serrano** (Universidad Complutense de Madrid)

#### **Abstract**

El estudiante Javier Fernández Quesada fue abatido por la espalda por disparos de las fuerzas de orden público en las escaleras del Edificio Central de la Universidad de La Laguna en diciembre de 1977. Esta comunicación pretende poner en relación este caso con las políticas de memoria de las víctimas de la dictadura franquista en España. En primer lugar, se expondrá el suceso en el contexto de la lucha del movimiento estudiantil en el Tardofranquismo y la Transición Democrática. Posteriormente, el grueso de la comunicación partirá de la absoluta impunidad que se cernió sobre el caso para abordar el estudio de su ubicación en el proceso de reivindicación de la memoria de las víctimas de la dictadura en España y su relación con las políticas de memoria a escala regional y nacional. El hecho de que Javier Fernández Quesada quedara, además, fuera de la consideración oficial de víctima, por apenas semanas, en Ley de Memoria Histórica de 2007 convierte su asesinato en un caso de lacerante de des-memoria, más que de olvido.

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**Keywords:** dictadura franquista, represión, memoria, movimiento estudiantil, España

74187 *La “guerra sucia” en la escuela. Discursos del gobierno militar sobre el golpe de Estado de 1976 y su circulación escolar (1976 – 1983)*

**Martín Legarralde** (Universidad Nacional de La Plata)

#### **Abstract**

La construcción de una memoria oficial ha sido una tendencia frecuente en los Estados modernos de distinto tipo. Sin embargo, algunos gobiernos han avanzado en la puesta en circulación escolar de enunciados acerca de su propia actualidad, con la intención de instalar e institucionalizar el modo en que serían recordados en el futuro. En el caso de la última dictadura militar en la Argentina (1976 – 1983), desde muy pronto los funcionarios educativos nacionales formularon enunciaciones acerca de las razones que dieron lugar al golpe de Estado del 24 de marzo de 1976 y con las que justificaron la permanencia militar en el poder hasta 1983.

Estas enunciaciones tuvieron una amplia circulación en el espacio público, pero además fueron especialmente difundidas a través de las instituciones educativas, mediante prescripciones curriculares, materiales de trabajo y libros de texto.

El argumento común de estas enunciaciones se resume en el concepto de “guerra sucia”, según el cual la sociedad argentina de la década de 1970 había sufrido un ataque de fuerzas irregulares, definidas como la “agresión marxista internacional”, lo que había forzado a las instituciones del Estado, y en especial a sus fuerzas armadas, a librar una guerra por medios no convencionales. Este argumento central se complementó con otro, que marcó el cierre del ciclo dictatorial: frente a la evidencia incontrovertible de las desapariciones, secuestros, torturas y asesinatos, las violaciones sistemáticas de los derechos humanos fueron enunciadas como “errores y excesos” producto del carácter irregular de la guerra que había sido librada para defender a la sociedad de la agresión externa.

Estas ideas tuvieron amplia circulación en los medios de comunicación, y fueron expuestas no solo por funcionarios militares sino por formadores de opinión, periodistas y políticos. En este trabajo me interesa mostrar otra derivación del argumento de la “guerra sucia”: en la medida en que se trata de una confrontación no convencional, no es posible identificar con claridad al enemigo, que se “infiltra” en distintos ámbitos, entre los que se destaca el ámbito educativo. El argumento de la “guerra sucia” tuvo como corolario la postulación de una identificación entre los agentes educadores y las fuerzas armadas, ya que aquellos debían también cumplir un rol en esa guerra; debían contribuir con la identificación y la denuncia del enemigo infiltrado.

En este trabajo me interesa mostrar que, en tanto se trata de un proceso de producción y circulación escolar de una narrativa sobre los acontecimientos, dicha circulación no se interrumpe en diciembre de 1983 con el fin del gobierno militar. En cambio, elementos de estas enunciaciones permanecen en las instituciones educativas, constituyendo una de las memorias en disputa sobre el período dictatorial, como memorias disidentes (y en ocasiones, subterráneas) dispuestas a emerger cuando el clima social se presente fértil para su nueva puesta en circulación pública.

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**Keywords:** Argentina, dictadura, memoria

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## **PRP-34306/34565 SYMPOSIUM. SCHOOL BUILDING PROGRAMS IN THE FRONTIER OF DIFFERENT ENDEAVOURS: NATION BUILDING AND PEDAGOGICAL REFORM MOVEMENTS IN THE EDUCATIONAL SPACE OF SOUTHERN-EASTERN-EUROPE FROM 1880S TO THE 1930S**

### **PANEL 1**

Convenor: Imre Garai (Eötvös Loránd University) & András Németh (Eötvös Loránd University, János Selye University)

Discussant: Simonetta Polenghi (Università Cattolica Milano)

### **Introduction**

The main aim of the planned symposium is to compare the peculiarities of school building programs in Southern and Central-Eastern European region, namely in Portugal, Italy, Greece, Czechoslovakia and Hungary. We would focus on the process of urbanization (emerging cities - capitals as well as cities that important in other aspects industrial, administrative or cultural centurms) and nation state building. Structures of emerging modern cities affected the modern school systems and thus the school building programs. Moreover, it seems that school building programs were in the frontier of different endeavours.

Towards the end of the 19th century, even in the metropolises of Central and then Southern Europe, which experienced rapid urbanization, the city administration and urban technology began to modernize. The idea of a "Garden City", developed in Great Britain and played an important role as a design model. This period was initially marked by greater social responsibility on the part of the city administrations, which, within the framework of a national education and social policy, made housing construction and the construction of new school buildings, sports and leisure areas their task. (Seaborne and Lowe, 1977, Göhlich 1993, Jelich and Kemnitz 2003)

In the background of these urban political improvements there were many philosophical trends, social and educational movements, which also affected the school system and thus the new forms of school buildings. This trends could be subsumed under two main categories. On the one hand, nationalism, industrialization and nation state building efforts served as a kind of disciplinary force. Schools and school buildings had to serve the cultivation of citizens and thus the glory of the state. On the other hand, counter movements (reform pedagogy,

life reform movement, hygiene movement, child studies) offered an other aspect of perception of school buildings. (Dudek 1990, Kost 1983, Depaepe 1993, Hopf 2004, Stoß 2000, Reyer 1991). These movements were critical towards the industrialization and modernization. Interestingly, some aspects of their criticism and proposals stimulated the beliefs of politicians and even physicians who were responsible for creating new types of school buildings complying with the needs of the transforming societies. () From the 3rd quarter of the 19th century to the 1930s, nation states and modern cities launched new school building programs in order to renew their education. By using the ideas of the counter-movements, they established not just new types of schools but paved the way for a social reform.

The participants of the symposium used the hermeneutic document, pictorial and material analysis as primary research method. We expect to discover the unknown connections and peculiarities between school building programs and pedagogical movements of the examined cities and countries.

During the symposium the participants will examine examples of school building programs in Lisbon, Madrid, Rome, Prague, Leitmeritz, Athens, Piraeus and Budapest (Wekerle-estate), which were affected by these aforementioned intellectual trends. Modernization of school buildings meant and modernization of cities and thus citizens.

### 15524 *School Buildings in the Interwar Years in Greece: Modernism, Urbanisation and Hygiene Imperatives*

**Despina Karakatsani** (University of the Peloponnese), **Vasiliki Theodorou**

#### **Abstract**

Before 1928 the Architectural Department of the Ministry of Education in Greece had built 1,100 buildings, testifying to the government's interest in moving past neoclassicism, adopted earlier by Kallias's plans. These buildings were built in harmony with nature and rurality. When the Liberals came in power and Venizelos took office in 1928, the problem of school buildings reentered the government's agenda. Due to the refugees' arrival many school buildings had been requisitioned, in order to meet acute accommodation needs. Yet, as Emmanouil Lambadarios, the Director of School Hygiene Service had often stressed in his papers, these needs were quite serious, especially in the big urban centres—Athens and Piraeus.

The Minister of Education of Liberals, George Papandreou, promoted a plan of mass construction of school buildings. Between 1928 and 1932, 3,167 new school buildings were constructed (8,190 classrooms), and by 1938 that number was 4,000. The building of these new classrooms began with collaboration from the Office of Architectural Studies, set up in 1930 and incorporated in the Architectural Department of the Ministry of Education. In order to construct the new school buildings, Papandreou contracted a loan on June 4, 1930 amounting to 1,000,000 liras from Aktiebolaget Kreuger and Roll, a Stockholm company. In 1930, the Minister of Education and Religion accepted applications from civil engineers and architects for the position of temporary school architects. The same year a service made up of young architects, influenced by Modernism, formed in the Ministry of Education. They revised the form of school buildings and attempted to introduce to Greece the achievements in modern architecture. Modernism was an attempt to adapt architecture to technological development and the progress of modern industrial culture. In other words, it used new materials for buildings—concrete, iron, glass and synthetic materials—and new industrial methods, as well as the simple designs. Various construction work like apartment blocks and the social house fall into this architectural movement, which also paid special attention to school buildings and health and welfare facilities. These young architects were advocates of modern architectural principles: functionalism, speedy and economical construction, attention to soil morphology and subversion of the monumental style. Modernism blended with the general modernizing trend of the Liberals and was evident in the social character of their intervention in the field of hygiene.

During this presentation we will analyse the impact of hygienic movement, reform pedagogy and modernism on the construction of school buildings during the interwar years and the influence of nationalism and industrialization efforts through the analysis of educational policies and the discourses of politicians and physicians

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**Keywords:** school buildings, reform education, modernism, hygiene

## 64703 *School buildings in Rome between the 19th and 20th centuries*

**Lorenzo Cantatore** (Università degli Studi Roma Tre)

### Abstract

The research relates to school buildings built in Rome in the first decades after the consecration as the Capital of Italy. In that time school buildings (except for the famous and prestigious religious institutions) were in a sorry state. The idea of State school and compulsory primary education (as provided by the 1859 Casati Law and confirmed by the 1877 Coppino Law) was not supported by a suitable system of facilities, neither in Rome nor in many other Italian places, especially in southern Italy. Many State schools were housed mostly in rented premises initially meant as private residences (cramped and dirty flats, lacking air and light); sometimes they were lucky enough to lease Church property or settle in former convents that had been taken from suppressed religious orders. This situation was unbearable for the practical inconvenience that pupils had to suffer and the irresponsibility shown by the public service, which relied on certain institutions no longer accepted. Therefore, the overall situation of school buildings in Rome was close to a state of emergency and required both urgent legislative action and additional practical measures to redevelop the old unhealthy quarters and the new districts, intended for the immigrants and white-collar workers settled in the Capital. Local government administrators had to handle social and ideological emergency: Carlo Aymonino (1984, 9) pointed out that they urgently had to turn "the conquered capital [...] into a national capital city". Once Rome had been taken away from the Pope, the deep religious mark left on its cultural and scholastic tradition had to be replaced with an apparatus of public services showing that the secular government carried an equal amount of authority. This was to start from the buildings designed to house schools, the institution devoted to spreading the patriotic, unitary and secular ideals of the Risorgimento. As for the public buildings architecture, it had to be on the one hand rigorous and sober, yet on the other in line with the Italian majestic architectural tradition. To this effect, the children from Rome, Milan or Palermo shared the same fate in having to renounce their dialects to learn a national language, be it XIV or XVI century Florentine or Tuscan. Similarly, from one day to the next Italian children were accommodated in buildings which standardized throughout the country the style of that linguistic model typical of central Italy and of a precise era: Tuscany between the Middle Ages and the Renaissance. This plan clearly showed "the aim to hold together the different national members, trying to obliterate the specific features of each region" (Mugnai, 1984, 8).

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**Keywords:** school buildings, Rome, national identity, educational spaces

## 86262 *The early dawn of Spanish school architecture*

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### **Abstract**

In the mid-nineteenth century, when in Spain the first steps were being taken in this area, school architecture was already a discipline widely exercised, studied and published in the most developed countries in Europe. It seems logical, therefore, that in those initial phases, materialized experiences were used across borders, which came more in the form of publications than through their direct knowledge in their places of origin.

The starting situation is reflected in the preamble of the decree-law of 1869, which recognized that there was hardly a single town in Spain that had its own school building, the majority of them being housed in places lacking the minimum conditions necessary to teaching. To remedy this situation, the decree proposed the construction of public schools, suitably designed and adaptable to the particular conditions of each geographical area, and for this purpose it called for an extensive project competition for any corporation or individual that wishes to present its proposals. The opinion of the contest, favorable in the first place to the projects of the School of Architecture of Madrid and in second to those of the architect Francisco Jareño, was accompanied by the bases to which every newly constructed public school had to be subject, a clear precedent of the first Spanish technical-hygienic standards, promulgated in 1905. The projects of the School of Architecture suffered from serious defects, due undoubtedly to the direct adoption of foreign models and to their conception based on the mutual teaching system, and therefore they were little used. The organization of the class proposed by Jareño, on the other hand, was adapted to the latest pedagogical advances and was none other than what would henceforth be usual in simultaneous teaching. Had Jareño's projects been chosen in the first place, the deadline for reaching a solution to the serious problem of schooling for children would have been considerably shortened.

The construction of the Model School for Madrid (1885), the "Escuelas Aguirre" of Cuenca (1886) and Madrid (1886) and the "Jardines de la Infancia" (1879) derive from the contest of model schools of 1869, in some way, first froebeliana institution in Spain, also in the capital. The construction of the Navalcarnero Schools, near Madrid, and the building project for the Institución Libre de Enseñanza (ILE) are two proposals, both from 1882, due to the influence of Francisco Giner de los Ríos, founder of that institution, that complete the panorama corresponding to the second half of the XIX. Finally, on the edge of the twentieth century and as a clear precedent of what was to come, began in Cartagena (Murcia) the construction of schools graduates, first to apply the graduated system of education in Spain.

The decisive impulse in the matter of school buildings will take place in Spain from the creation of the Ministry of Public Instruction and Fine Arts, through the Royal Decree of April 18, 1900.

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**Keywords:** school architecture, Spain

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## SWG 2.02. GROWING UP IN OUT-OF-HOME CARE: HIST. OF CHILDREN IN FOSTER FAMILIES & RESIDENTIAL HOMES

61709 *Technologies of observation. The observation report as an imagined space of power within the Belgian reformatory, 1910s-1940s*

**Sarah Van Ruyskensvelde** (University of Leuven), **Laura Nys** (Ghent University)

### Abstract

"I insist on the fact that the observation report is not an administrative, but a pedagogical document and cannot, under any circumstance, be kept at the registry or at the office of the management." (State Archives of Bruges, ROG Ruiselede 2000, nr. 542, Letter of the Minister of Justice to the Director of Ruiselede of 31 January 1922)

This excerpt from a letter from the Belgian Minister of Justice to the director of a state reformatory for juvenile delinquents shows the importance of a new pedagogical practice in the heart of the Belgian Child Protection: the scientific observation report. As a consequence of the Child Protection Law of 1912, juvenile delinquents were subjected to a long scientific observation procedure, which resulted in a 'psycho-pedagogical' report that defined the strategy of re-education of the minor. In response to the second question about the conditions of the archive of the Standing Working Group, this presentation discusses the observation report as an imagined space that mediated power relationships within the reformatory during the first half of the 20th century. More specifically, we do not use the observation report as a 'key to the past', or as a source to reconstruct a particular segment of historical reality, as much of the earlier historical scholarship has done. Rather, we aim to historicize the observation report as a cultural object, in a response to the question as to "how [those] archives can still give answers on researchers' questions on children growing up in out-of-home care".

More specifically, we approach the observation report not only as the outcome of wider social processes of psychologization, medicalization and educationalization within the treatment of juvenile delinquency in the first half of the 20th century, but also as a producer of new pedagogical practices as they occurred within Belgian reformatories. As the quotation at the beginning of this proposal suggests, the observation report was not a mere matter of administration, but it was introduced as a pedagogical tool to shape educational practices and measure their effectiveness.

Our approach is threefold, and delves into the conditions and discussions surrounding the (1) introduction, (2) production and (3) reception of observation reports. First, we focus on the scientific discussions that preceded the introduction of observation reports, which is primarily based on a close reading of the writings of Maurice

Rouvroy, the first director of the Central Observation Institute in Mol. We then turn our focus to the observation report itself. We take one observation file as a case-study to document how particular kinds of behavior and emotions were selected by Rouvroy and thereby gained the status of factual knowledge about the constitution and character of the child. Third, we use the archives of the state reformatory of Ruiselede to discuss how observation reports were received and used in the pedagogical project of the reformatories.

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**Keywords:** observation, residential care, belgium, historical sources, interwar years

**63155** *How to conduct a research on other 'Franco's Forgotten Children'? The example of deviant minors sent to reformatory schools (Spain, 1939-1975)*

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### Abstract

When the documentary *Els nens perduts del franquisme* was broadcast in 2002 on the Catalan network Televisió de Catalunya-TV3 spectators discovered a practice of the francoist dictatorship which had been largely overlooked. Indeed, in the 1940s, thousands of republican children had been separated from their families and had been placed in the care of charitable societies, convents or in francoist families in the hope of making "real" Spaniards out of them. Montserrat Armengou i Martín, who directed the documentary, relied on the research of Ricard Vinyes Ribas, a professor at the University of Barcelona, whose research focuses on how the children of "red" prisoners had been treated by the regime. This joint project was fostered by a very favourable context: the movement for the "recovery of historical memory", which emerged in 2000, ambitioned to offer alternative narratives of the Civil War (1936-1939) and francoism (1939-1975) to those promoted by the propaganda of the regime. In this context, several grassroots organizations started looking into accusations of "abducted babies". Stories started emerging of children having been put up for adoption as late as the 80s by the medical staff of certain private clinics after their mothers had been convinced that they had died at birth or shortly after. And yet, the first trial only took place in 2018. This discrepancy between the moment when these questions became objects of public debate and the moment when they emerged as objects of academic enquiry can be, in part, explained by the powerful influence of the Catholic Church in Spain.

This paper will thus focus on a distinct 'institution of guardianship' created by the francoist state for children: the system of reformatory schools (*reformatorios*) in which minors who were considered to be either dangerous or in danger were sent between 1939 and 1975. If these institutions, which were managed by religious congregations under the supervision of juvenile courts, have not been studied extensively, it is because of how difficult it has proved to gain access to their archives. Most of the literature available on the subject has been produced by the religious congregations themselves. The aim of this paper will thus first be to present the different resources available and to detail the conditions in which the archives of these reformatory schools might be accessed. It will then be suggested how this documentary sticking point might be overcome by turning to other types of archives notably oral sources which represent the ambivalent grail of the "age of witnesses" described by Annette Wieviorka. The paper will conclude by evoking the different options presented to academics who have to reevaluate their social role in the context of these "wars of memories". Hopefully, comparing the situation of Spain—the history of which has been significantly fashioned by events in the second half of the 20th century (Civil War, dictatorship, democratic transition, admittance to the EEC)—to that of other countries, will prove to be a relevant contribution to the work of the SWG. This comparison should help to define

more precisely what role political and ideological factors play in determining the availability of archives documenting children placed in foster care.

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**Keywords:** reform schools, francoist dictatorship, catholic church, project for the recovery of historical memory

57352 *In search of answers. Archivists faced with requests for access to sensitive personal files*

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## Abstract

Requests for access to personal files have tended to increase in the State Archives of Belgium in about the last decade or two: foreigners' files, adoption files, trials for colluding with the enemy, etc.

Among these requests, there are regularly care-leavers and their descendants. They potentially have very diverse motivations: from simple administrative processes - aimed at demonstrating that they do not have to financially support a parent deprived of parental rights- to a search for answers to a profound identity question, or about their own childhood or about the trajectories of ancestors.

Regardless of the applicants' motivations, these cases are always not only sensitive, but above all emotionally charged. In Belgium, apart from certain situations where victim support units are responsible for opening and communicating recent files, in many situations, archivists are in charge of this task. However, the curriculum followed by archivists, who are mainly historians, do not provide for any particular training in accompanying people confronted with the revelation or reactivation of a painful past.

This contribution aims to examine this issue from the experience of archivists: how do they deal with the substantial absence of a framework and procedure for managing these requests? What measures do they put in place? Not only to provide access, but also to support the applicant in the sometimes complicated process of decoding the file (dated vocabulary, highly technical, administrative and judicial procedures, contextualization of facts and value judgments that sometimes date back to earlier decades...)? How do they manage the relationship that develops between them: on one side archivists who hold the file and have the historical skills necessary to understand it and on the other side the requester whose answers depend in large part on the good will of archivists? How do archivists ultimately perceive the accompaniment of people who have embarked on a painful process?

**Keywords:** archives, personal files

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## **SWG 5.02. MAPPING THE DISCIPLINE HISTORY OF EDUCATION**

### ***OBSERVING THE DISCIPLINE HISTORY OF EDUCATION***

79556 *The AIX History of Education in Educere (2008-2017)*

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#### **Abstract**

The Educere - National Congress of Education is an academic-scientific event organized by the Pedagogy course and the Post-Graduation Program in Education of the Pontifical Catholic University of Paraná (PUCPR). Headquartered in the city of Curitiba (Paraná-Brazil), since 2001, Educere has provided researchers - undergraduate, postgraduate and education professionals - socialize research results. Historically, the congress has made it possible to bring together teachers, students of Higher Education and teachers of Basic Education, and with this integration, it is possible to improve the initial and continuous training of Education professionals. The congress is biennial, although between 2001 and 2008 it took place annually. The present work aimed to analyze the papers approved for communication that comprised the thematic axis called History of Education, which integrated Educere between the years 2008 and 2017. The work was divided into the following specific objectives: to select, among the articles approved for communication, those who composed the axis History of Education; systematize the selected articles and examine the prioritized approaches in the articles. Stephanou and Bastos (2014), Nóvoa (2014) and Diniz-Pereira (2014) contributed their studies on the History of Education. In order to collect and systematize the data, the methodology known as "state of knowledge" was used by Romanowski and Ens (2006) and Ferreira (2002). From the understanding on "state of knowledge", 367 articles were identified in the History of Education axis. The results showed that the researchers who published in the Educere between the years of 2008 and 2017 discussed about the subjects: educational institutions and practices; pedagogical forms and periodical educational press; sources, archives and school assets; education and gender in the History of Education; the intellectuals and the pedagogical ideology; policies and history of education; and teacher training. The organization and debate about the production of knowledge on the History of Education become relevant to understand what has been produced and disseminated on the subject, as well as make it possible to subsidize and direct new studies in the field.

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**Keywords:** history of education, state of knowledge, Educere

59425 *Spaces and Places of History of Education in the Academia: Contrasting trajectories in an institution in constant mutation*

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### Abstract

History of Education occupies a very specific place in the Academia in the sense that it has no specific territory. This interesting paradox generates tensions and contradictions but also challenges for the persons investing this area for a career in Universities where research teaching and work in the collectivity is expected, but also specific objectives of the institution are to be tackled, objectives that vary from time to time.

The aim of this paper is to look at trajectories of professors in the universities in order to investigate the place, challenges and career from the sixties till now in Canada. The primary sources are interviews with professors in the academia but also documentary sources that permits to situate the personal trajectories in relation with the transformation of the institution during time. As History of Education and the social sciences in general don't have a specific territory in the academia, the trajectories of people working in History of Education will be put into relations to other trajectories in the broad area of education. The theoretical framework used in this paper is based on Claude Dubar way of seeing socialisation, more specifically «professional socialisation», and François Dubet with the concept of «logique d'action».

Putting together in a dialectical relation the evolution of the area in the academia and the trajectories of people working in the area of History of education, this paper aims to understand the complexity of this discipline. It obliges to examine the socialisation of the interviewers, but also their views on the socialisation they are to organise for their students, the choices they have to do in order to grow in the carrier, the choice in their personal lives but also in which way they try to influence the evolution of the area. It also permits to understand how the evolving rules related to tenure track and surviving in the academia interplay with the proper desires and aspirations of the interviewers. Finally, our paper aims to reflect, based on this autobiographical material, to propose a reflexion on the future of History of Education.

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**Keywords:** history of education, logiques d'action, socialisation professionnelle, narratives

### 83369 *"Observatory of the History of Education"*

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#### **Abstract**

The suggestion that we should set up a Standing Working Group called "Observatory for the History of Education" is inspired by the idea of regarding ISCHE as a "site" from which an international community of historians is able to "observe" the scope of its work by seeking to obtain a more wide-ranging and in-depth knowledge. Since 2014, most of us have been involved with SWG "Mapping the History of Education", which is devoted to "mapping" the trends of publications in academic reviews and the research outputs of doctoral theses, as well as discussing the question of "where" the History of Education should be institutionally located. As the successors of "Mapping the HE", which is being terminated in the 2019 Conference, our underlying objective is to strengthen the collaboration between researchers in every continent. The purpose of this is to give continuity to these studies in the belief that the History of Education as a specialist field, is of value to the whole community of ISCHE, regardless of what research area each of us is involved in. As well as studies of journals and the academic output of theses, we wish to draw particular attention to the teaching of the History of Education in teacher-training courses. What syllabus should be designed for its Curriculum? To what extent can the internationalization of research be found in the teaching of the History of Education and in which countries? How far is there a dialectical exchange between national and international teaching standards in the History of Education? The need for this inquiry can be explained by the fact that in empirical terms, we have noted a reduction in the workload that the discipline has experienced in several parts of the world, which has been a cause of concern for its role in teacher-training. Thus, in light of the growing complexity and internationalization of higher education, it seems to us that it is worth investigating to what extent this trend has led to the strengthening of the History of Education and the question of its permanence and degree of exposure in the Curriculum. In addition, we also intend to reflect on what forms the boundaries of the History of Education and its links with other areas of Education and the Human Sciences, at a time when the design of the humanities is being reshaped within universities. The community of ISCHE historians is provided with the necessary means to carry out studies of this nature, since the theoretical input and appropriate methodology of the "Clio workshop" are available, as well as the benchmarks for the assessment of Education and the Social Sciences.

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**Keywords:** history of education, mapping the HE, pbbservatory of the HE

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## SWG 6.01. MATERIAL HERMENEUTICS AND REMEDIATION AS CHALLENGES IN VISUAL STUDIES IN HISTORIES OF EDUCATION

17653 *La producción estatal de cine para la educación en Argentina: "Cine Escuela Argentino" (1948-1955)*

**Eduardo Galak** (IdIHCS-CONICET/Universidad Nacional de La Plata), **María Silvia Serra** (Universidad Nacional de Rosario)

### Abstract

En la producción de material cinematográfico para la educación, el Estado argentino como autor jugó un importante papel en la primera mitad del siglo XX, imprimiendo el sesgo particular de cada una de las gestiones de gobierno que encaró la tarea (Serra, 2011). En el presente trabajo nos interesa profundizar acerca de la singular mirada que el peronismo construyó sobre el cine educativo y las marcas que éste porta de una estética particular. Para ello trabajamos alrededor de "Cine Escuela Argentino", un proyecto de realización de material fílmico creado en 1948 por la Secretaría de Educación durante el primer gobierno de Juan Domingo Perón, a través del cual se buscaba promover "el empleo del cinematógrafo como auxiliar didáctico destinado a completar la labor educadora y cultural, principalmente en lo que atañe a exaltar los sentimientos de la nacionalidad, con el ejemplo heroico de los próceres, la moral cristiana y los múltiples deberes civiles, grandes y pequeños" (Museo del Cine, 2018). Estos objetivos condensan los principios que el peronismo otorgó al cine educativo, y que reafirmó especialmente desde 1952 cuando se explicita el uso pedagógico del cine como "auxiliar de la enseñanza", tal como se decreta en el Segundo Plan Quinquenal (Galak y Orbuch, 2017).

Según el catálogo del Museo del Cine "Pablo Ducrós Hicken", en el marco de este proyecto se produjeron no menos de 70 celuloideos. Entre ellos encontramos películas que hacen divulgación científica, promoción turística de diversas regiones del país, títulos ligados al sentimiento nacional, a la enseñanza de prácticas corporales, a contenidos ligados a la física, la geografía, la anatomía, entre otros. A pesar de la dificultad para visualizar el material —producto de que parte está perdido y otra gran parte no es abierto su acceso público—, seis de ellos se encuentran disponibles online: "La belleza en el movimiento de los animales" (1948), "Vacaciones útiles" (circa 1948), "Pobre de mí!" (animada, hecha por el dibujante polaco Wladimiro Kowanko, circa 1948), "El campo argentino" (1949), "En tierras del silencio" (circa 1950) y "Extraño manjar" (1952).

En ellos encontramos diferentes registros visuales —documental, ficción, animación—, en distintos formatos —cortos y medimétrajes— puestos al servicio de la construcción visual de un relato pedagógico.

Nos interesa abordar esta producción desde la postulación explícita del cine como singular escenario educativo, sea dentro o fuera de la escuela (Dussel y Gutiérrez, 2006; Dussel y Priem, 2017), pero también desde la particular mirada que el peronismo plasmó en ellos sobre el territorio nacional y su visibilidad, en la hipótesis más amplia de una estética peronista (Galak y Serra, 2018). La figura del Estado como autor, y especialmente del Ministerio de Educación del gobierno peronista, coloca a estas producciones como parte de intervenciones geopolíticas específicas, donde una estética epocal se articula con la postulación del cine como una potencial herramienta de producción de identidades colectivas.

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**Keywords:** cine educativo, Argentina, peronismo, Cine Escuela Argentino

53252 *SWG Workshop: Spaces of meaning, spaces of interpretation: images of schooling, historical practice and truth*

**Maria del Mar Pozo Andres** (University of Alcala), **Sjaak Braster** (Erasmus University Rotterdam), **Inés Dussel** (DIE-CINVESTAV), **Ian Grosvenor** (University of Birmingham), **Karin Priem** (University of Luxembourg)

#### **Abstract**

The meaning[s] we take from photographs are always framed by the context in which we come upon them. The properties of images do not change, but over their material existence they accumulate and accrue different meanings as they enter into relationships with new contexts and audiences. As a consequence, there is a need for historians to ‘examine the life or social biography’ of images to consider their circulation and currency as they move through time and space from context to context [Edwards, 2008; Walker 1997]. To give a generic example, we could consider the journey of a school album from the local to the global. School albums are generally compiled by teachers who would have carefully selected images, sequenced them, and placed them on a page and written appropriate captions. In time such albums often find their way into institutional archives where they are formally accessioned and catalogued. Once archived they can be used in an exhibition to visually represent past schooling or be digitised, electronically circulated and absorbed within the single archive which is the internet. Here they would become free-floating signifiers in a global network and would lose their local identity. In each of these contexts interaction with the photographic object would have been framed by the context of viewing.

The proposed Standing Working Group workshop will use visual evidence to explore two related areas of concern for historians of education. First, it will consider how the context of seeing changes the nature of meaning as an image is moved from space to space and the implications this has for the ways in which history is communicated through and leaves its mark in images. Secondly, it will consider the related issue of ‘believability’ or rather, as Fred Ritchin would term it, the ‘crisis of believability’. Here the focus will be on the implications for historical practice of how new imaging technologies have shifted the relationship between the real and the artificial and as a consequence the believability of visual evidence has become increasingly compromised as a source of ‘truth.’

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**Keywords:** space, photography, meaning-making, digital, believability

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## **SWG 7.02. MIGRANTS, MIGRATION AND EDUCATION**

10512 *New Migrants and New Strategies: Educating Newcomers in Urban America, 1880s-1920s*

**Paul J. Ramsey** (Eastern Michigan University)

#### **Abstract**

Prior to the Progressive Era, migrants in U.S. urban centers primarily came from rural America, German states, Great Britain, and Ireland. By the late-nineteenth and early-twentieth centuries, however, migration to the United States shifted toward regions of the world that were inhabited by people of supposed “inferior” ethnic stock. In the 1890s, nearly two million southern and eastern Europeans emigrated to the United States, many of whom were Czechs, Poles, Hungarians, Russians and Italians. During the following decade over six million arrived, with the largest number coming from Italy. The arrival of different groups encouraged social scientists to examine the “racial” implications of this new migration on America and its institutions (1).

The educational response to the mass migrations in U.S. cities before the 1880s was quite variegated—ranging from a focus on assimilationist moral training to a more pluralistic utilization of bilingual instruction—often

depending on the populations being served, the structure of the municipalities, and the prejudices of the cities' elites (2). With the arrival of groups that seemed more threatening to the cohesion of the nation, the social and educational responses to those migrations took on a new urgency, one that demanded a more encompassing response. As such, the Progressive Era witnessed large-scale immigration restriction, beginning with the Chinese Exclusion Act of 1882 and culminating with the Johnson-Reed Act in 1924, which severely curtailed immigration from southern and eastern Europe (3).

Although local variation continued in America's urban schools, the response to the new migration was, in general, a rapid, heavy-handed form of Americanization. For example, "[p]rior to 1880," the superintendent of New York's public schools announced in 1918, "the tide of immigration flowed from northern Europe and meant we were recipients of stock . . . who were easily assimilated because of certain common bonds." "However," the superintendent continued, "since that time the immigration movement has swept southward through Europe and has brought to our shores people whose racial history makes the problem of . . . assimilation much more difficult." During the Progressive Era, a national Americanization campaign began in urban schools, one that sought to quickly strip the new migrants of their purportedly dangerous cultural traditions (4).

This proposed paper addresses the SWG theme of "theories, concepts, approaches, methods, sources, and new directions" by examining the ways in which the racist social science of the Progressive Era impacted the schooling of migrant children in U.S. cities. The paper highlights not only the supposedly empirical notions of race in the period but also the ways in which school officials interpreted that "science" and utilized it for the formation of educational policy. The paper will conclude with an exploration of the strategies migrants and their advocates used to counteract and circumvent those policies.

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**Keywords:** migrants, U.S., progressive era

41578 *The immigrants' school as a medical space in Israel during the years 1948-1968*

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## Abstract

One of the most known components in Israeli schools was the Health Committee. This paper argues that the Health Committee had a major role in the acculturation of immigrant children and creating a new space. The activity of this committee reflects two discourses: the medicalization of education, and the student's society.

The Jewish school was a branch of the Hygiene Movement, which included the modern education since the last decades of the 19th century. The hygiene approach included, in addition to medicinal treatment or prevention, determination of standards for the schooling materials, preferred and proper appearance of the students, rules

of cleanliness, etc. (Martínez, 2007). According to Norbert Elias (1982) fixing hygiene as a personal and social norm is an expression of the degree of their civilizing process (Petrina, 2006; Milewski, 2014).

The 'student society' functioned to promote the values underlying social and civic education in many societies. The student society, which included all of the school's students, consisted of several committees responsible for planning and coordinating the social life of its members, and was managed in turn by the student council (Dror, 2007).

The medicalization of education discourse and the student's society discourse had to face new challenges due to the absorption of the immigrant children. The issues of health and hygiene became more pressing with the wave of immigrants. The overcrowding in the immigrant camps and shanty-towns caused poor sanitary conditions, compared to the standards maintained in the veteran settlements. (Davidovitch & Shvarts, 2004). These hard-objective conditions aroused anger in some of the permanent residents and also anxiety and prejudice—that the new immigrants were bringing dirt and disease along with them.

This attitude also characterized certain other immigration agencies active in the schools, prompting the broad range of activities initiated by the Israel Ministry of Health. The students themselves were considered not just as subjects of these hygiene studies, but rather as educating 'objects', agents to educate their friends. The Health Committee members used to keep the classrooms clean, providing first aid to children who got hurt at school, taking turns in the school yard to ensure children do not bring food with them when they go there (Rinah, 1962). In other words, the students were supposed to be responsible for their space. However, the Health Committee members were also tasked with checking that their peers' hygiene and appearance were satisfactory, and reporting those who did not adhere to more western standards of hygiene (Koren, 1964). This approach was also due to a lack of cooperation by the students' parents (Gratton, Gutmann, & Skop, 2007).

By doing so, the student society and the teaching staff created a new space which was diverse from the home space, to which the immigrant was accustomed.

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**Keywords:** immigrant, medicalization of education, student society

44868 *Migrants and movement; concept formation, social science methods and the history of academic expertise*

**Julie McLeod** (University of Melbourne), **Helen Proctor** (University of Sydney)

### **Abstract**

This paper explores how social scientists working in post-War Australia responded to waves of migration from the 1950s to the 1970s, focusing on the representation of migrant families, communities and children in relation to education. It considers the projects of social scientists whose work was principally concerned with understanding and theorizing the migrant presence in Australian life (e.g. Jean Martin 1978) and whose work was addressed at understanding the experience of Australian youth and education, where the migrant was not an overtly organizing category (e.g. W.F Connell 1959). We revisit and bring into critical dialogue two influential studies in order to surface the concepts and methods that were mobilized by social scientists at the time to understand the impact of migration and migrant children in Australian society more broadly, and education more specifically. In addition to examining the arguments developed in published texts, we explore the data collection



techniques, fieldwork methods, surveys and questionnaires that underpinned and authorized these studies. In doing so, we argue for more critical attention to the history of research methods (Savage 2010), as part of understanding the formation of expertise and its role in the iterative process of making and unmaking of social problems, such as the migrant child. Of course, this is also an inevitably transnational history, in which the movement and colliding flows of ideas, people and books was integral to the development of migration studies, as it was to the fields of educational and social sciences (McLeod et al 2018). But our focus here is less on the assertion of the mobility of ideas and more on approaches to how we might trace their re-articulation, anchoring and effects in the particular post-war context of settler-colonial Australia.

Overall, the paper seeks to respond to the SWG's call to address the theme of conceptual and methodological questions for the field, by contributing to histories of concept formation and networks (Somers, 2008) in the field of migration studies.

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**Keywords:** social science methods, expertise, concept networks

### 49440 *Blight busters! Community building and public education in Gary, Indiana*

**Angelo Van Gorp** (University of Koblenz-Landau)

### Abstract

Gary, Indiana, a once-thriving centre of manufacturing became a symbol of the decline of the steel industry in the United States. As the most segregated city in the United States (Grant-Thomas and Orfield, 2009), Gary has become a site of historical exploration, from examinations of industrial policy and history, ethnic and racial patterns, studies of urbanization and community studies (O'Hara, 2011) to historical studies of Gary's (progressive) public education system, known as the Gary Plan or the work-study-play plan (see, e.g., Kliebard, 2004; Zilversmit, 1993; Cohen, 1990; Cremin, 1961). This paper builds further on an earlier study juxtaposing Gary's industrial past with its post- and de-industrial present (Van Gorp, forthcoming), and seeks to connect with insights from, for instance, urban planning studies, social geography, and critical race theory in order to apply a holistic, ecological perspective on community phenomena (Manzo and Perkins, 2006).

This paper presents yet another juxtaposition by discussing Gary's policies of "social engineering" and "social imagineering," respectively (Suitner, 2015; Kliebard, 2004; Semel and Sadovnik, 1999; Pred, 1995). It particularly draws attention to developments in both formal and informal education in relation to the "complex and interwoven histories of race, residence, and work in the postwar era" (Sugrue, 2005, p. 5). Focusing on economies of scale (Naparstek, 1980), the paper explores the "blight busting" initiatives of both the city council and communities of Gary that driving on a "social imaginary" aim(ed) at counteracting the deficiencies of social engineering. By doing so, the paper discusses both the possibilities and limitations of what a renewed interest into the (public) school as a "social clearinghouse" (Dewey and Dewey, 1962/1915, p. 197) could offer to urban redevelopment and neighbourhood revitalization in a small (post)industrial urban setting like that of Gary, Indiana (Connolly, 2012).

The theme of this paper runs across the thematic clusters of (1) Theories, concepts, approaches, methods, sources, new directions; and (4) Teachers, community workers and social scientists as cultural mediators.

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**Keywords:** race, community, public school

64310 *'A Friend Down South': Indigenous scholarships, holiday programs, mobility and assimilation in Australia in the 1950s and 1960s*

**Beth Marsden** (Latrobe University)

### Abstract

In the 1950s and 1960s, a series of holiday programs were developed by a range of individuals and groups that provided transport and accommodation for Aboriginal children from the north of the country in the southern states of Australia. The purpose of programs facilitating the mobility of Indigenous children was often publicised as being educative and some programs were labelled as travelling scholarships. Although the mobility of Indigenous children to the southern states of Victoria, was often temporary, there were several cases that also resulted in more permanent arrangements, with some children remaining for extended periods in order to attend Victorian schools. Private boarding schools in the southern city of Melbourne began to develop specific scholarships for Aboriginal students from remote communities in the north of the country in the late 1950s. These scholarship schemes were supported financially and on a policy level by the federal and state governments as a mechanism of the assimilation policy directed towards Aboriginal people, and particularly children, since the 1930s.

The mobility of Aboriginal children from the north to the south featured in highly visual accounts published in Melbourne's newspapers. These traces in the archives are illustrative of the myriad ways in which the government and the public considered the assimilation of Aboriginal children to be best addressed in southern cities, through immersion in urban public and private spaces, including white homes and schools. Drawing on the methodological frameworks developed by scholars working in the field of Indigenous mobilities, this paper will consider how these media representations captured the mobility of Aboriginal children because it was unexpected and also, to a degree, risky. I argue that media representations also invited a participatory gaze, suggesting to white readers that they were involved in the processes of assimilation and, therefore, in the social mobility of Aboriginal children. I consider how the mobility of Aboriginal children from the north to the south was represented as and also contributed to conceptions of authentic Aboriginal people as being situated in outback/uncivilised/unsettled spaces, rather than in the civilised/settled/urban spaces of the south. The movement of children across this binary framework drew particular attention from white society due to the mobility of children across vast geographical distances and through layers of social and cultural barriers. While media representations of Aboriginal children participating in holiday and scholarship programs positioned children as passive actors with little control over their own mobility, in this paper I consider how critical readings of such sources—of 'reading against the grain'—can reveal moments of attenuated agency. Set against broader archival sources that construct a history of holiday and scholarship programs for Aboriginal children, I am to

reposition the role of children, their families and communities, to illustrate the way they negotiated such programs with the aims of improving their educational opportunities and outcomes.

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**Keywords:** mobility, scholarships, indigenous, assimilation

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## SWG 9.02. REFORMISM(s), PROGRESSIVISM(s), CONSERVATISM(s) IN EDUC: WHAT CRITICAL ARGUMENTATIONS? (REFORPRO)

16063 *Retour sur Hannah Arendt*

**Dominique Ottavi** (Université Paris Nanterre)

### Abstract

Pourquoi revenir sur Hannah Arendt, auteur des textes bien connus sur la crise de l'éducation? Parce que, pour beaucoup de professeurs, ces textes participent de l'« horizon de sens » qui soutient leur action dans un contexte difficile. Par ailleurs, s'ils constituent parfois un point de ralliement ou un objet ce consensus, ces textes participent aussi d'un clivage entre des positions conservatrices et des positions progressistes en éducation: Arendt conforte un attachement à la tradition et à l'autorité, elle s'oppose au progressisme pédagogique, tout en étant à l'opposé d'une justification des méthodes d'éducation des régimes totalitaires. Une résistance à l'obscurantisme, effet collatéral d'expérimentations malheureuses attribué aux pédagogies modernes, peut s'y ressourcer.

Parce que ces textes représentent aujourd'hui un point de ralliement et une référence partagée, mais que leur signification semble flotter il convient de revenir sur leur sens, leur genèse, leur contexte.

-La réception d'Arendt en France comporte des exemples de positions polémiques aussi bien que de l'interprétation « moyenne » selon laquelle ce texte permet un ressourcement aux enseignants et éducateurs.

Il faut d'abord souligner que l'ambiguïté facilite les interprétations. Arendt ne cite que peu de références, l'argumentation se présente comme philosophique, en même temps que comme une réaction à l'actualité, illustrant une caractéristique de son activité à la fois journalistique et théorique.

-Quelle est la cible?

La critique renvoie cependant à un contexte précis: elle vise l'éducation progressive, Dewey et surtout ses disciples. Il est donc important de préciser ces références, et la lecture arendtienne de l'éducation progressive. Parce qu'un mélange désordonné d'idées venues d'Europe centrale est aussi visé, il faut faire des hypothèses sur son interprétation des mouvements éducatifs européens, du rôle de la psychologie de l'enfant et de la pédagogie scientifique, et du lien entre Europe et Etats-Unis.

-Le contexte intellectuel.

Les publications d'Arendt interviennent dans un contexte historique et intellectuel, mis à distance, mais qui doit être pris en compte pour leur interprétation. Tout d'abord, la critique du progressisme pédagogique a été faite aux Etats-Unis. Les arguments de Arendt semblent par exemple reprendre ceux d'Arthur Bestor. Les alternatives à l'éducation progressive proposées par le courant néo humaniste semblent aussi une source d'inspiration possible. Elle intervient donc dans un débat déjà avancé, peu développé en dehors des Etats-Unis. Enfin, elle

intervient après l'épisode maccarthyste qui a occasionné la répression du progressisme pédagogique entre autres. Le niveau conceptuel auquel se situe «la crise de l'éducation» évite la complexité inhérente à ce contexte et élude peut-être aussi certains problèmes dans le même mouvement.

Revisiter les textes d'Arendt, en particulier «la crise de l'éducation», doit permettre une meilleure compréhension de la polarité progressisme-conservatisme éducatif, et de prendre des distances avec l'apparente facilité avec laquelle il permet de se positionner en tant qu'éducateur, en trouvant des ressources non seulement chez Arendt mais encore dans l'héritage de la pensée critique du XXe siècle.

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**Keywords:** education, enseignement, progressisme, conservatism

50187 *The French "Classes Nouvelles" episode (1945-1952): why is it so difficult to change the traditional pedagogy?*

**André Robert** (Université Lumière Lyon 2), **Jean-Yves Seguy** (Université Jean Monnet Saint-Etienne)

### Abstract

At the first levels of French secondary education (pupils 11 to 15 old), the "classes nouvelles" experiment between 1945 and 1952 involved an important essay of secondary school pedagogy renewal (Prost, 2013). This attempt was part of a threefold movement towards the democratization of education that crossed the first twentieth century: the will to open second degree education to more pupils and to transform consequently traditional pedagogical practices, and to implement a school guidance device. After having set the origin of this experiment in the democratic Reform project carried out by the "Front Populaire" government before the Second World War (Seguy, 2019), this article aims to describe the particular circumstances that preceded the decision to implant these "classes nouvelles" in 200 schools on the national territory, at the start of 1945 school year ; the paper will be particularly interested in the pedagogical principles implemented and in some significant local experiences (relying on original sources of national and departmental archives). It will ask about the reactions of several actors in front of this pedagogical renewal and the reasons why this episode ended without immediate strong repercussions on the French educational system, in link with the reflections of Tyack and Tobin (1994) on the themes of conservatism and progressivism in pedagogy (Robert, 2006).

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**Keywords:** French “Classes Nouvelles”, pupils’ orientation, democratization, progressive and conservative pedagogy

80451 *Pedagogical renewal in Portugal between the 1950s and the 1970s: actors, reception of ideas, educational experiences*

**Joaquim Pintassilgo** (University of Lisbon), **Alda Namora de Andrade** (University of Lisbon)

#### **Abstract**

In the period after World War II and particularly in the 50s, although Portugal was still under authoritarian rule, there was an educational renewal effort, developed especially in the margins of the regime and carried out by educational actors who were in the field of political resistance. The prominent personalities of this movement were intellectuals and educators, such as Rui Grácio, João dos Santos, Maria Amália Borges and Sérgio Niza, who inspired or helped in the development of a set of alternative school experiences that sought education for citizenship while also seeking to implement new concepts on teacher training, child protection or special education. These educators had a decisive role in receiving and disseminating a set of innovative ideas that circulated internationally and in promoting the implementation of these ideas in Portugal, in order to contribute to the future accomplishment of a democratic society. Focusing on the Portuguese educational context from the 50s to the 70s, the purpose of this presentation is to reflect on the appropriations of pedagogies that present themselves as alternatives to the so-called “traditional” pedagogy and to evaluate the role played by a group of educators regarded as “progressive”, understood here as “intellectual mediators”. We also aim to reflect on the complex relation between tradition and innovation, employing the concept of “tradition of innovation”. Our sources consist of different types of texts produced by these educators, whose content we will analyse. We resort, in particular, to the concepts and perspectives of Cultural History.

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**Keywords:** tradition, innovation, progressive pedagogy, appropriation

49286 *«Pas de théorie pédagogique révolutionnaire, pas de pratique pédagogique révolutionnaire», un mot d'ordre progressiste ou marxiste-léniniste?*

**Xavier Riondet** (Université de Lorraine)

#### **Abstract**

Alors que nous avons précédemment décrit la singularité du marxisme-léninisme althussérien par rapport au réformisme langevin-wallonien (Riondet, 2018), nous voulons mettre en relief une autre spécificité de ce courant par rapport au progressisme à l'œuvre chez certains philosophes communistes s'intéressant aux questions pédagogiques.

Paraphrasant une célèbre formule de Lénine (1870-1924), le philosophe communiste Georges Snyders (1917-2011) avait écrit, en : «Pas de théorie (pédagogique) révolutionnaire, pas de pratique (pédagogique) révolutionnaire» (1971, p. 7). A cette occasion, le travail était mené sur les idées en jeu dans les publications des figures à la mode dans le monde pédagogique (Rogers, Lobrot, Oury, etc.) pour savoir si les pédagogies concernées pouvaient être qualifiées de «progressistes» pour ne pas dire de «révolutionnaires». A cette même époque, Althusser et ses collaborateurs, dont la plupart sont encore membre du PCF, s'attaquent, à leur manière, à la question scolaire dans le projet «Ecoles» (1969-1972).

Rompant avec l'image de théoriciens dogmatiques qui collent éternellement à la peau d'Althusser et ses proches, notre communication ambitionne de montrer comme ces intellectuels posent en réalité la question de

l'étude d'un objet concret, qui a une histoire et une actualité, et se situe dans une conjoncture (post-68, révisionnisme, etc). A l'occasion de notre communication, nous souhaiterions revenir sur trois points assumés par ce collectif: le fait d'approfondir la théorie marxiste, nécessitant de prolonger certains travaux et de revenir sur certaines notions (forme, appareil idéologique, etc.); l'importance de mener l'analyse concrète d'une situation concrète, qui nécessitera une approche des pratiques et une part d'empirie; l'importance de rendre compte des résistances déjà-là dans la pédagogie.

Malgré un air de famille trompeur, nous voulons montrer comment la logique complexe à l'œuvre dans ce collectif est fort différente du projet de Snyders, et délimite plusieurs manières de concevoir l'idée de progressisme dans la pédagogie.

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**Keywords:** progressisme, marxisme-léninisme, althusser, pédagogie, ecoles

78607 *They are dressed up in their proper clothing: innovation and method to teach*

**Vera Teresa Valdemarin** (State University of São Paulo)

## Abstract

In this paper is presented the partial results of the research that has as a general theme the methods to teach and its relations with the curricular organization and the elementary teacher training courses.

Here, the study of the theme focuses on the transition between two methodological proposals elaborated by the same author, Charles A. McMurry, North American educator, in general, identified as a disseminator of the ideas of J. F. Herbart in the United States (FUJIMOTO, 2014; NULL & RAVITCH, 2006, DE GARMO, 2001), in the first decades of the twentieth century. To do so, it takes as documentary source two textbooks directed to teachers in exercise and in training: The elements of a general method based on the principles of Herbart, published in 1907 (MCMURRY, 1907) and Teaching by projects. A basis for purposeful study, published in 1920 (MCMURRY, 1920, p. 15) which has as the intent analyzing the dynamics between the teaching method and pedagogical innovation.

It is a characteristic of this typology of sources (MAGALHÃES, 2011) the exposition of conceptions about knowledge and society with the prescription of guidelines for the pedagogical practice of teachers, which makes it possible to analyze ways of thinking invested in ways of doing (CERTEAU, 2005). In each of the textbooks, the author exposes reasonably distinct processes about the ideas formation, the basis on which the methods for teaching intend to act. However, when the analysis focuses on prescriptions aimed at guiding teachers' practices, the differences are partially diluted in syntheses consisting of both innovative procedures and others already current in the school environment. As the author himself states about the introduction of education through Projects: "They are not new, and yet one thing in them is strangely new. They are dressed up in their proper clothing. We do not recognize them at first because we never before saw them in full equipment and with an adequate setting" (MCMURRY, 1920, p. 15).

The analysis of these sources allowed to reiterate the understanding that the prescriptions for the teaching practice make readable educational and social aims and that the teaching methods are not only technical elements; they intend to change modes of thinking as well as the curricular organization on different levels of instruction. Even when introducing innovations, the prescriptions presented in the textbooks offer those readers a sense of continuity, without threatening them with the need for breakthroughs. In the flow of ideas, the author modulates the language to combine conceptual elements and practical procedures and thus build a repertoire of knowledge to be operationalized and repeated.



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**Keywords:** teaching method, american herbatianism, project method

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**2.08. CIRCULATIONS AND CONNECTIONS: LOCAL, (TRANS)NATIONAL AND GLOBAL CARTOGRAPHIES**

38082 *El espacio escolar como lugar de interconexiones culturales: el Instituto Colón entre 1907 y 1936*

**María Guadalupe García Alcaraz** (Universidad de Guadalajara)

**Abstract**

En este trabajo analizamos, en un marco de crisis y cambio tanto en México como en los Estados Unidos de Norteamérica, la puesta en relación entre los postulados educativos de las misiones protestantes y su operación en una escuela ubicada en la ciudad de Guadalajara. Hacemos una lectura del espacio escolar del Instituto Colón buscando entender cómo se materializan los valores de instrucción abanderados por los protestantes y cómo se construyen formas ambiguas o en tensión en el encuentro o desencuentro entre misioneros/as y maestras norteamericanas y actores locales. Más allá de pensar en una imposición cultural, dilucidamos cómo es que en el espacio escolar se entrecruza lo tradicional y lo moderno, lo homogéneo y lo heterogéneo, lo local, lo nacional y lo global.

Los misioneros protestantes llegaron a México en los años sesenta del siglo XIX y llegaron a la ciudad de Guadalajara en 1872. Esta dinámica se dio a nivel internacional y se relaciona con un programa político, económico y cultural mediante el cual los Estados Unidos de Norteamérica pretendían instaurar un nuevo orden civilizatorio y de modernidad asociado a la expansión de su poderío, estrategia en la que participaron las iglesias protestantes mediante tres frentes: la educación, la prensa y la fundación de templos. En esta lógica los orígenes del Instituto Colón se remontan a 1892, cuando la Iglesia Metodista en estrecha relación con la Congregacional fundaron un “colegio inglés” para niños. Posteriormente, en los primeros años del siglo XX, esta escuela se transformó en el Instituto, se promovió la co-educación en el kindergarten y en la escuela primaria, y fue sólo femenina para los estudios de profesorado.

Los institutos y colegios protestantes usualmente eran urbanos, tenían servicio de internado y estaban orientados a la formación de los hijos de los extranjeros, de los nuevos fieles y los “libre pensadores”. En estas escuelas se buscaba urbanizar y civilizar a los “grupos primitivos”: enseñar a pensar, crear un cuerpo sano, evitar los vicios, e internalizar en los alumnos/as valores en torno al trabajo, diligencia, honradez y servicio, puntualidad, perseverancia y cortesía. Algunos de estos postulados coincidían con lo que planteaban políticos e intelectuales mexicanos emanados de Revolución iniciada en el país a partir de 1910, aunque su puesta en práctica se montó en el entramado de las condiciones locales.

En el período que cubre nuestro trabajo se entretejen dinámicas que exceden el espacio físico del Instituto Colón, pero que lo atraviesan y marcan: el expansionismo norteamericano, la crisis de 1929 y sus efectos, la Revolución Mexicana, la posrevolución y la política del presidente de México Lázaro Cárdenas, en especial el proyecto de educación socialista; así como la importante presencia de la Iglesia Católica en Guadalajara, la cual mantuvo una postura de intolerancia ante la presencia de los protestantes en la ciudad.

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**Keywords:** escuela y culturas, lo local, lo nacional y lo global, crisis y cambio

### 38750 *El Collegio de Pedro II: centro de referencia e las ideas educacionales transnacionales para la enseñanza secundaia brasileña en el período imperial*

**Ariclé Vechia** (University of Tuiuti do Paraná), **Karl M. Lorenz** (Sacredheart University)

#### **Abstract**

Tras lograr la Independencia política en 1822, la educación brasileña fue tema de acosados debates, principalmente durante la Asamblea Constituyente de 1823. Sin embargo, la cuestión de la enseñanza secundaria sólo vino efectivamente a la superficie, en la década de 1830, durante el Período Regencial. El Imperio de Brasil, aún en formación, pasaba por grandes inestabilidades políticas. Era necesario pues crear el sentimiento de nacionalidad brasileña; además, formar una elite dirigente capaz de hacer frente a las naciones más adelantadas. En conformidad con este pensamiento, se tomó la decisión de crear instituciones culturales, científicas y educativas, que fueran capaces de desarrollar las Artes, las Ciencias y la Literatura en el país. Entre ellas, constaba la creación de una institución de enseñanza secundaria que sirviera de patrón para la formación de la juventud nacional. Para alcanzar esta meta, el Ministro del Imperio, Bernardo de Vasconcelos, consultó los Estatutos de colegios de Prusia, Alemania, Holanda y Francia. El Imperial Collegio de Pedro II, creado en 1837, en el Municipio de la Corte, fue organizado con base en las instituciones de enseñanza secundaria francesas. La investigación analizó la organización general de los estudios en el Imperial Collegio de Pedro II, así como la relación entre los estudios de humanidades y ciencias expresada en los planes de estudios desde 1838 hasta los adoptados a fines del Imperio. Los análisis demuestran que el primer plan de estudios establecido para el Imperial Collegio de Pedro II, en 1838, puede ser considerado una versión reducida de los planes de estudios adoptados por los Collèges Royaux de Francia, como pasaron a ser llamados, en el período de 1815 a 1848, los Liceos creados por Napoleón en 1802. Esas instituciones ofrecían un tipo de educación que conciliaba los estudios de las Ciencias y de las Humanidades en un mismo curso. Las reformas efectuadas en la década de 1850 buscaban equilibrar el énfasis dado a las dos ramas de enseñanza y compatibilizar la enseñanza secundaria al técnico. Estas reformas reflejaban las dos reformas efectuadas en Francia: Salvandy en 1847 y las de Fourtoul. La desvalorización de las profesiones técnicas y el prestigio de las profesiones liberales han resultado en una nueva reforma de enseñanza en 1862, la que estableció un curso único con siete años de duración que conducía a los cursos superiores y que enfatizaba los estudios de Humanidades. En la misma dirección, en 1864, en Francia, la reforma de Emile Duruy, restableció un plan de estudios único que conducía a los estudios superiores. Los demás planes de estudios adoptados en Brasil hasta el final del Imperio, con algunas alteraciones, seguían el patrón adoptado por la reforma de 1862. Las enmiendas se derivan de los debates sobre las Ciencias X Humanas que se dieron en Europa central, especialmente en Francia. Esta cuestión, que está relacionada con las finalidades de la enseñanza secundaria, orientó los debates educativos en diversos países europeos y en Brasil durante el siglo XIX.

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**Keywords:** enseñanza secundaria, ideias transnacionales, ideias educacionales

*72328 Pedagogical ideas circulation at the School Teacher Training of Porto (1882-1938): Actors and Authors*

**Juliana Martins da Rocha** (University of Porto), **Anabela Amaral** (University of Porto), **José António Afonso** (University of Minho)

**Abstract**

Since its beginning, in 1882, the School Teacher Training of Porto tried to accompany the movement of pedagogical modernization and renewal through in(direct) contact with the European reference centres, mobilizing a set of actions to stimulate the search and knowledge of innovative educational experiences to be applied in the future in the school. Among those actions, we emphasise the sending of trainees and teachers on study missions to other countries to analyze the systems, methods and teaching materials, access and dissemination of national and foreign works as can be proved on the list of book purchases, participation in congresses and visits of foreigners and national official entities that showed interest in knowing the school and what was done there. The temporal arch in question 1882-1938, corresponding to the creation and closure of the School Teacher Training of Porto, but it's also a period marked by the demand and building of a school model and a specialized speech about education.

In summary what interests us, in particular, is to analyze the process of circulation and appropriation of ideas, models and pedagogical objects about education, as a result of the school opening to the outside. This review requires the restitution of national and international interconnections, which allow us to understand in what conditions the knowledge has circulated, how the appropriation took place and at what level it was shown. We cannot ignore the active role of the receiving agents (teachers and students), that meant analyzing the role of educational trips, participation in congresses and exhibitions.

We assume as theoretical references Michel Certeau (1994) and Roger Chartier in the distinction between the prescription of uses and their appropriation by the subjects and we also considered the reflection that has been taking place in the field of cultural history about the several ways of circulation of the information flows, people and cultural objects and the role that some elements, structures and supports play as mediators (Carvalho, 2007; Houssaye, 2007; Rioux & Sirinelli, 1998). To construct "The history of mediations and intermediaries, in the strict sense of an established diffusion of knowledge and information, but also in the broader sense of the inventory of the dowels, of the vehicular supports and of the circulation flows of the concepts, of ideals and cultural objects" (Rioux, 1998:21). We assume that ownership, although not intended for the manufacture of a new object, has an original way of using the products that are imposed.

The sources to be used are many and most are from the archive and library of the institution - meeting minutes of school council's, catalogues, correspondence and the dossier of the documentation separate – Expenses, Salaries and rewards, correspondence received, and reports published by the Junta da Educação Nacional and the Government Gazette.

As a result, we concluded how this institution played an important role in the appropriation and dissemination of new theories and educational practices as a national reference school.

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**Keywords:** ideas circulation, pedagogical journeys, scientific discourse in education, pedagogical modernization

**35507** *Espacios de producción y escenarios para la circulación del saber: los institutos de investigación en la primera mitad del siglo XX*

**Carlos Jilmar Díaz-Soler** (Universidad Distrital Francisco José de Caldas, Bogotá-Colombia)

**Abstract**

Dos institutos de investigación se constituyen en protagonistas de los asuntos relacionados con la educación y la pedagogía en la primera mitad del siglo XX: el Teachers College de la Universidad de Columbia (Nueva York), que en 1904 contaba con John Dewey, y el Instituto Jean-Jacques Rousseau (Ginebra, Suiza) fundado en 1912 por Claparède y Bovet. Institutos insertos en la lógica de producción simbólica en asuntos atinentes a la discusión sobre la infancia y preocupados con las nuevas reflexiones sobre la educación, la pedagogía y el currículo.

Estos institutos, además, mediante poderosos aparatos políticos, contribuyeron, mediante diferentes estrategias de circulación y difusión, a generar, también, una dinámica mediante la cual les fue posible comunicar ampliamente su perspectiva; aspecto determinante, por lo tanto, en la instalación de un nuevo ideario político para la educación y la pedagogía y, en este marco, en la configuración de la estructura naciente que aportó, a su vez, a la organización, tanto de un aparato destinado a la formación de profesores, como al proceso de curricularización de la escolarización. En el marco de sus diversas estrategias de difusión algunos formatos fueron privilegiados —edición de libros, organización de revistas especializadas, publicación de artículos, preparación de conferencias, articulación con representantes gubernamentales y asesoría a gobiernos, así como a la instalación de procesos de formación de profesores mediante pasantías, entre otras—.

En esta comunicación se propone una presentación de los mencionados institutos, buscando un análisis de los elementos que pasaron a constituirse en relevantes de su puntual perspectiva. Se hará particular énfasis en la dinámica que cumplió el Instituto Jean-Jacques Rousseau, en Ginebra- Suiza pues, gracias a su funcionamiento es posible entrever, tanto asuntos que atañen a una de las esferas de la praxis humana, relacionada con el campo de producción simbólica (la ciencia), como con el de la política que busca la configuración / reconfiguración de lazos (vínculos) sociales. En consecuencia, serán presentados aspectos constitutivos del Instituto Jean-Jacques Rousseau, su particular funcionamiento, ya que encontramos en él un elemento común con el funcionamiento de otros institutos: su incesante búsqueda de influencia en el movimiento político pedagógico por una nueva o activa educación y asumir, en consecuencia, la discusión sobre la educación: su reclamo de mayor efectividad pedagógica a nombre de referentes provenientes del discurso de la ciencia. Apelar al discurso de la ciencia y en él al de las Ciencias Humanas —psicología y sociología, por ejemplo— fue una manera de presentar sus discusiones y, desde allí, asumir, también, procesos de formación de profesores. Heterogénea confluencia que encontramos desde entonces.

Las fuentes utilizadas están relacionadas con las Revistas Educación, tanto la editada en Bogotá, como aquella que circuló en São Paulo-Brasil. Esta comunicación se inscribe en el proyecto investigativo “Pedagogía y Currículo: pensar la formación de profesores como problema analítico y político”, que busca comprender las particulares dinámicas de campos como el de la ciencia y el de lo político (Bourdieu, 2000), constituyentes de procesos relacionados con la formación y que en su comprensión requiere del abordaje histórico.

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**Keywords:** producción y circulación del saber, institutos de investigación, formación de profesores, historia de la educación

### 3.06. CONTRASTING SPACES: URBAN/RURAL; CENTER/PERIPHERY; METROPOLE/EMPIRE

68445 *Rural-urban spaces in the South African education system: 1948 to 1994*

**Johannes Seroto** (University of South Africa)

#### **Abstract**

From the arrival of the white colonists in the mid-seventeenth century until 1994, South Africa was characterised by spatialized relations of power which were extended and formalised by Nationalist Party apartheid ideology in 1948 (Christie 2013). In this paper, I discuss how particular historical geographies and educational policies, particularly during the apartheid period (1948-1994) grounded on spatialized relations of power, were used to generate rural and urban distinctions in South Africa. The work of philosopher and sociologist, Henri Lefebvre (1991) entitled *The Production of Space*, provides a theoretical bedrock for my argument. Lefebvre (1991) proposes three interrelated aspects of space (also referred to as the spatial triad): representations of space (conceived space), spatial practices (perceived space) and spaces of representation (lived space). Conceived spaces are those spaces, which are dominant, abstract and mental and have been created by bureaucracy (Lefebvre 1991). Conceived space emanates from the world of commodities and the influence of the political state. Shields (1999) adds that conceived spaces are “logic and forms of knowledge, and the ideological content of codes, theories, and the conceptual depictions of space”. These are conceptual spaces of architects, scientists, technocrats and planners and they are tied to the relations of production of ‘order’ of the market and of the state. Perceived space is concerned with everyday interaction with the material world and it gives structure to everyday activities within the wider socio-economic context. Lived space refers to experienced spaces of everyday life created by the meanings attached to them through everyday living. In these spaces, individuals are able to interpret space symbolically - in their imaginations and dreams and as expressed in the arts and architecture (Lefebvre 1991).

Post-colonial Africa, which later became part of the global world, appears also to have ignored the provision of equal and quality education to learners in both rural and urban areas. In most cases, governments continue to exacerbate the rural-urban dichotomy. These spaces were shaped to meet the needs of capitalism and were crafted in such a way that it would not challenge dominant ideologies of the time.

The aim of this paper is to investigate how the rural-urban spaces were produced historically in the schooling system for Africans during the apartheid period to 1994. I examine different strategies that the apartheid government used to create and maintain a rural-urban dichotomy in the schooling system for Africans and I document educational outcomes that resulted from the government’s spatial creation of a rural-urban dichotomy during the period under review.

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**Keywords:** spaces, apartheid, South Africa, schooling, rural-urban

77744 *Palimpsests: Continuities and discontinuities from the bantustans to post-apartheid schooling*

**Heather Jacklin** (University of Cape Town)

#### **Abstract**

During the apartheid era, the South African government created seventeen separate education departments, including one for each of ten racially and spatially defined ‘homelands’ or ‘bantustans’. After the end of apartheid in 1994, these departments were replaced by a unified national and provincial education system. Layered beneath these systems remain, however, arrangements, meanings and activities that can still be traced, if we look in the right way. This paper revisits a set of reports produced on schooling in the homelands in the early nineties and considers what the legacy of Bantustan education has been within a reconfigured national and provincial post-apartheid education system.

**Keywords:** 'school systems' space



### **Abstract**

The place and space of the teaching of Angolan languages have been changing throughout the history of Angola, involving different realities between the urban and the rural ones. Bibliographic research exposes this variation. This communication aims to succinctly expose this mutation of the urban/rural space and place of the teaching of endogenous languages in Angola. Angola is a multilingual place, with more than sixty indigenous languages (James, 2004). Portuguese served as a language of communication and friendship during the beginning of the territorial conquest, and was later used as the language of colonial expansion, cultural subjugation and social domination (Quintas, Brás & Gonçalves, 2017), following the Portuguese colonization, when this language was introduced and enforced in Angola (Kukanda, 2000). During this time, the vast existing linguistic heritage was devalued. Local languages were not allowed in formal education. Portuguese was the exclusive language, within education as well as administration (Quintas, Brás & Gonçalves, 2017; Vilela, 2001; Moutinho, 2000; Kukanda, 2000). It was the urban language, of services and schools. Indigenous languages were transmitted between generations (verbally), especially in rural zones. The place of education was differentiated according to students' origin. Religious missions were responsible for the education of the natives. Their languages were also excluded here, with two exceptions, according to the Decree no. 77 of the high-commissioner in Angola: "According to Article 2, it is not allowed to teach indigenous languages in mission schools, and, as stated in Article 3, using indigenous languages is only allowed in the context of catechism and as support while learning Portuguese." (Vilela, 2001, p. 33). This type of policy was explained by Moutinho (2000, p. 72): the colonizer considered the languages of the natives as "simple dialects, rudimentary forms of communication, in opposition to the language [here referring to Portuguese] that would be a superior form". After Angolan independence, Portuguese has remained the teaching language (Act 17/16, of October 7th, Article 16 (1)) and became the official language of the new country (Article 10, of the Constitution of the Angolan Republic, 2010), despite being the first language of only 30% of Angolans, mainly those living in urban zones, and that in many rural zones this language is unspoken, pointing out that, currently, there are still some ethnic groups that do not speak it (Lundi, s.d.). Since the independence, mainly after national peace (in 2002), indigenous languages have been gaining prominence in the urban and political world as national heritage to be taught and preserved, and their inclusion in the educational system has been planned since 2008. This Angolan multilingual revalorization is encouraged in the Article 19 of the Constitution of the Angolan Republic (2010, p. 11): "the State values and promotes the study, teaching and use of the other languages of Angola". The formal teaching of some local native languages started to expand. These languages are gradually entering, though apprehensively, the urban zones, now not only verbally, but also in written form, conquering places and spaces previously vetoed to them.

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**Keywords:** education, space, place, angolan languages

#### 4.11. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION

41522 *Hacer de la televisión un dispositivo escolar extramuros. Usos pedagógicos y políticos de la tecnología durante el peronismo en Argentina (1952-1955)*

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##### **Abstract**

Con la creación en 1948 del Departamento de Radioenseñanza y Cinematografía Escolar el Estado argentino hizo del cine, de la radio, de la televisión y del teatro dispositivos pedagógicos para la educación de las sensibilidades, extendiendo la función de los procesos de escolarización por fuera de los muros escolares. De esta manera, los procesos de escolarización ampliaron sus fronteras y pasaron a ocupar espacios masivos de lo público, estrategia que caracterizó el gobierno de Juan Domingo Perón entre 1946 y 1955, especialmente a través de una imponente Secretaría de Informaciones que relevó, en este registro, al Ministerio de Educación en algunas de sus funciones. En esta investigación en particular se estudian los primeros usos de la televisión como tecnología educativa, cuestión que incipientemente comienza a desarrollarse desde 1952 por el mencionado Departamento, tal como lo reflejan las páginas de su principal órgano difusor: la revista "Noticioso". En efecto, en la segunda gestión de Perón como Presidente argentino se produce un embrionario pero creciente incentivo oficial por hacer que la televisión simultáneamente se masifique y democratice, paralelamente a un sostenido apoyo estatal a la realización de contenidos audiovisuales pedagógicos.

La propuesta educativa del Departamento hacía de la televisión un recurso para la transmisión especialmente de una identidad nacional a través de las imágenes en movimiento de las costumbres folclóricas regionales o de bellezas naturales, por momentos marcados por un sentido propagandístico que mezclaba lo patriótico con lo partidario. Lo cual no implicaba necesariamente un aislamiento ni un chauvinismo, como había ocurrido con la cinematografía educativa posterior a la Segunda Guerra Mundial, sino por el contrario, una oportunidad de procurar una unidad continental: el peronismo supo ver en la ausencia en Latinoamérica de políticas escolares que hagan de la televisión un recurso educativo la posibilidad de situarse como pionera y a la vez construir lazos transnacionales que permitan desarrollar tanto el mercado tecnológico como los contenidos pedagógicos.

Otra relevante característica estuvo signada por el recurrente uso del folklore, indicativo de la reivindicación de los grupos étnicos argentinos. Como un correlato de las migraciones internas que alteraron definitivamente la estructura social y productiva nacional, la música, las danzas y las tradiciones poéticas se convirtieron a la vez en objetos de estudio y de consumo cultural, especialmente a través de los medios de comunicación. La televisión fue un vehículo de esta difusión que buscó influir en la creación de una sensibilidad nativista que dejara atrás las fuertes influencias internacionales imperantes en el ámbito cultural hasta entonces. Se procuraba una transformación del sentimiento argentino: si se buscaba una "Nueva Argentina", tal como rezaba el eslogan oficial, era necesario una nueva sensibilidad argentina.

En síntesis, se estudian las significaciones sobre la "función social" de la televisión en la Argentina entre 1952 y 1955, interpelando las retóricas nacionalistas, modernizadoras, pedagógicas y democratizadoras que envolvieron sus usos, particularmente a través de analizar los discursos publicados en "Noticioso".

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**Keywords:** sensibilidades, televisión, política, imagen

22523 *El lugar del profesor en disputa. Estudio de tres casos de conflictos entre profesores de secundaria y autoridades de la educación en Uruguay en la década de 1930*

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**Abstract**

En la década de 1930, la enseñanza secundaria en Uruguay atravesó cambios importantes. Fue un período marcado por una reorganización administrativa, al tiempo que por un proceso de discusión y redefinición de sus fines (Romano, 2018). Se había alcanzado acuerdo sobre el carácter formativo que debía tener la enseñanza, pero seguía discutiéndose la naturaleza de esa formación. El crecimiento del estudiantado, aunque menor comparado con décadas posteriores, conmocionó a los contemporáneos. La expansión de los liceos en el territorio y el aumento de la matrícula, demandaron más docentes e incidieron en la integración del cuerpo profesoral.

La separación de la Universidad y la creación del Consejo de Enseñanza Secundaria en 1935, modificaron las condiciones del trabajo docente, así como las relaciones entre profesores y autoridades. Se ha señalado que la creación del Consejo supuso un reforzamiento de las relaciones jerárquicas a la interna de secundaria, y un control sobre los profesores que era novedoso (Maronna, 1994; Nahum, 2008). En esta comunicación, nos proponemos pensar esa relación no como prescrita solo por nuevas disposiciones administrativas, sino siendo construida en el conflicto mismo y desde la experiencia de los profesores en sus disputas con las autoridades. Ello supone asumir que los profesores, desde sus prácticas y vivencias, participaron activamente en la construcción de la enseñanza secundaria, y en la definición de qué lugar ocupaba el profesor.

Analizamos tres casos concretos de sanciones a profesores: los de Carlos Benvenuto en 1934, Hugo Fernández de Artucio en 1936 y Reyes Thévenet en 1939. Los tres fueron episodios de conflictos individuales, pero que cobraron notoriedad pública y vehiculizaron discusiones más generales. Aunque en principio parecen haber sido casos excepcionales, pueden servir de analizadores para pensar qué acciones y estrategias estaban al alcance de los profesores. Los tres fueron sancionados por una participación política que las autoridades entendían en conflicto con la calidad de profesor, pero que abarcaba prácticas diversas: desde arengar a los estudiantes a levantarse en armas contra la dictadura local, a escribir un comunicado contra el nazismo en los corredores de un liceo. Planteamos que el análisis de esos tres casos podría aportar pistas sobre cambios en el lugar que ocupaban los profesores, así como en la relación profesores-autoridades entre mediados y fines de la década de 1930.

Los casos de conflictos entre profesores y autoridades, funcionaron como espacios de disputa y de diálogo entre el lugar otorgado a los profesores y aquel que éstos reivindicaban. Pero también significaron instancias de transacción entre viejos y nuevos lugares imaginados vinculados al rol del profesor. El trabajo constituye un avance de mi tesis de maestría en curso, sobre la formación de los profesores de secundaria como un grupo específico después de la creación del Consejo de Enseñanza Secundaria, enfocado en cómo las condiciones concretas de trabajo y las prácticas de los docentes construyeron los sentidos vinculados al lugar del profesor.

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**Keywords:** enseñanza secundaria, Uruguay, profesores, conflictos docentes-autoridades

79539 *Innovaciones arquitectónicas y tradiciones pedagógicas: La Escuela Normal Domingo Sarmiento de Alem, Misiones (1964)*

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**Abstract**

El pensamiento pedagógico de la posguerra profundizó las críticas a las pedagogías llamadas tradicionales, enfatizando principios como los de autonomía y libertad, y la Argentina no estuvo al margen de ese movimiento. Al mismo tiempo, dentro de la relevante obra de arquitectura realizada en nuestro país durante los años del

gobierno encuadrados en el desarrollismo -en particular el gobierno de Frondizi 1958/1962-, se destacan importantes ejemplos de arquitectura educativa. Estas obras, contemporáneas al debate sobre los sentidos de la educación, el arte, el auge de las vanguardias artísticas y movimientos rupturistas, constituyen un excelente material para explorar las articulaciones y tensiones producidas entre el proyecto arquitectónico del edificio escolar las propuestas pedagógicas que lo sustentan.

En el presente trabajo nos interesa explorar la Escuela Normal Superior Domingo Faustino Sarmiento, localizada en la ciudad de Alem, provincia de Misiones, de la República Argentina. Se trata de una encomienda directa a los arquitectos Mario Soto y Raúl Rivarola, por parte del gobierno provincial, de la construcción de la primera Escuela Normal en la naciente provincia de Misiones. Si bien la elección de estos dos arquitectos probablemente se debiera a su reconocimiento por su participación en la construcción de escuelas primarias, innovadoras en la tipología y en la materialidad, esta Escuela Normal parte de un programa clásico normalista, donde no se postulan innovaciones pedagógicas. Sin embargo, la obra resultante se nutre de nuevas visiones en torno al espacio, que habilitan una experiencia pedagógica singular para la época y la región. Quizá por enfrentarse a un territorio casi inexplorado, selvático, complejo en geografía y población, la gesta de estos arquitectos presenta ribetes épicos tanto en sus definiciones conceptuales como en la propia construcción. El uso del hormigón, su expresividad plástica y la condición de edificio público representativo de la presencia del Estado, conlleva una clara oportunidad de plasmar nuevas propuestas para el espacio escolar.

Con obreros casi analfabetos, Soto y Rivarola se “asentaron sobre la marca” de la arquitectura de los modernos argentinos que los precedieron y del legado tardomoderno de Le Corbusier. Se apropiaron de una herencia de la que se sabían y se sentían herederos, pero emancipados, y la Escuela Normal N° 1 se constituyó en una obra relevante que posteriormente fue reconocida como monumento histórico nacional en el año 2012, destacándose además por rasgos de sensibilidad y creatividad que compartió con gran parte de la arquitectura de los países de América Latina.

¿Cómo convive un proyecto edilicio con claros rasgos disruptivos de la tradición arquitectónica escolar con un programa pedagógico tan clásico como el normalismo? ¿Cuáles son las huellas que el edificio porta tanto del programa pedagógico como de la propuesta arquitectónica de vanguardia? ¿No es posible acaso encontrar en el edificio resultante marcas de innovaciones pedagógicas y estéticas de la época, que lograron trascender el programa de base normalista? Este trabajo pretende responder a estos interrogantes, abonando una reflexión que cruza la historia de la educación con la pedagogía y la arquitectura.

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**Keywords:** innovaciones en el espacio, arquitectura escolar, Escuela Normal Domingo F. Sarmiento, Misiones-Argentina

39928 *El lugar de lo cotidiano en el diseño de las políticas escolares secundarias durante la segunda mitad del siglo XX en Chile*

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## Abstract

El objetivo de la presentación es entender el lugar que dentro de la narrativa política se le otorgó a la cotidianidad en el proceso de diseño de las políticas escolares secundarias durante la segunda mitad del siglo XX en Chile. La metodología recurre a los aportes derivados del análisis del discurso pedagógico y curricular, particularmente a partir de las nociones de discurso regulador o regulativo y de discurso instruccional, conceptos que tomamos en préstamo desde la producción académica del sociólogo de la educación Basil Bernstein. El autor define el “discurso pedagógico como una regla que engloba y combina dos discursos: un discurso técnico que vehicula

destrezas de distintos tipos y las relaciones que las unen y un discurso de orden social” (BERNSTEIN, 1996, p. 62). Este último –que condicionaría al primero– corresponde al discurso regulador, es decir, un “discurso moral que crea orden, relaciones e identidad” (p. 92). El discurso técnico o de instrucción, por su parte, correspondería “al discurso que crea destrezas especializadas y sus mutuas relaciones” (p. 92), y que, para el caso en estudio, remitiría a la dimensión discursiva curricular que no fundamenta las bases de su propia exposición y que, por el contrario, las expone como dadas o pre-comprendidas.

Al respecto, como hipótesis heurística se propone que tanto la reforma educacional desarrollada durante el gobierno de Eduardo Frei Montalva (1964-1970) así como la desarrollada tras el retorno a la democracia (1990), dieron un espacio menor de importancia a la dimensión de lo cotidiano que la que se dio durante la reforma escolar neoliberal (1979-1990) de la Dictadura chilena.

Para concretar la reconstrucción histórica hemos llevado a cabo una revisión documental de fuentes oficiales – como decretos y leyes–; documentos generados por el ministerio de educación, y la revisión de la revista oficial del ministerio, Revista de Educación, durante todo el período en estudio.

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**Keywords:** experiencias escolares cotidianas, políticas escolares, cotidianidad, Chile

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## **4.12. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION**

*15266 School journeys and the paradox of progressive education in Portugal, 1890-1960*

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### **Abstract**

The histories of education’s ideas and methods that flourished and spread around the world at the turn of the 20th century provide valuable insights into the ideas, institutions and personages of progressive education movements. (1) When connecting schooling and modernity (2) most of these histories, however, focus aspects that ultimately refer to school spaces, thus overlooking that the scope of schooling does not deplete itself within its walls. Indeed, schooling – understood both as institutional and cultural processes – was also carried out beyond those spaces in an attempt to bridge them to the world in terms of knowledge transference and production of subjectivities, that is in an attempt to support the students’ learning and becoming processes. (3) Among the means used to build such bridges was the school journey, an activity meant to take the students out of the school space in order to observe, study and actively experience in situ historical heritages, industrial processes, natural objects and phenomena, societal achievements, all culture at last related to what was to be taught, thought and acted upon. According to Lawn (4), school activities concerning observation study played a decisive role in the development of educational systems since the late nineteenth century and were the key drivers of a culture of classification and understanding that enabled the universalization of ways of seeing. Furthermore, they were imbued with the moral concern of governing the subjects, which was connected to the desire of producing a metamorphosis from student to citizen (5).

By mapping the debate on a way of thinking and making schooling beyond the classroom, through an analysis of the Portuguese educational discourse, dispersed on monographs, journal articles, school principals’ records and schools’ yearbooks, this paper provides an overview of how this active learning method was imagined and undertaken in secondary education Portugal, between 1890 and 1960. The analysis is centred around the concepts of educational paradox (6) to identify convergences and divergences across different levels of discussion (ideas and practice), and of grammar of schooling (7) to discuss how they can be understood over time. I will argue that the discontinuities and the continuities, the desired change towards emancipatory learning-understanding processes and the persistence of some mechanisms of the criticized unproductive teaching-

transmission tradition can be explained by the 'reason' of schooling (8) i.e., the 'logic' that orders and governs the school subjects, in this case on school's extramural space. In my understanding, the examination of school journeys allows a new perspective onto the grammar of modern schooling and instigates a critical genealogical incursion into one of its most long-lasting activities.

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**Keywords:** school journeys, progressive education, reason of schooling

53286 *"Le lycée est installé dans quatre porcheries." Fictions et réalités dans la formation de Le Tout Puissant Empire du Milieu*

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## Abstract

L'Enseignement Secondaire a été créée au Portugal le 17 novembre 1836 par Passos Manuel. Le modèle qu'il a proposé était basé sur le modèle du lycée français. L'objectif était de fournir une préparation littéraire et scientifique aux jeunes enfants de la bourgeoisie, en particulier à ceux qui n'allaient pas suivre l'Enseignement supérieur.

En raison de la forte instabilité politique qui a marqué les premières années de l'implantation du libéralisme, ce n'est que dans les années 1840 que les premiers lycées ont été installés, dans un processus qui a duré jusqu'en 1853, année où le nombre de 21 lycées est atteint, un par capitale de district.



Les lycées ont été installés principalement dans des bâtiments nationalisés, en raison de l'extinction des ordres religieux, mettant l'accent sur les couvents et les collèges. Quand ils n'existaient pas, ils étaient installés dans d'autres bâtiments publics ou loués aux privés.

À partir d'une enquête approfondie menée au sein du Fonds de la Direction Générale de l'Instruction Publique du Ministère du Royaume et du Fonds du Ministère de l'Instruction Publique (qui n'existait qu'à partir de 1870 et plus tard de 1890 à 1892), existant à l'Archive Nationale de Torre do Tombo, ainsi que dans les Fonds de l'Archive du Lycée Central de Braga, et du Archive du Lycée National de Viana do Castelo tenant en compte aussi des sources journalistiques et littéraires de l'époque, j'ai essayé de comprendre comment, pendant la période de la Monarchie Constitutionnelle dans laquelle il y avait des lycées (1840-1910), l'État et le gouvernement local investissaient dans la construction, l'amélioration ou l'entretien des bâtiments destinés aux lycées, ainsi que, dans quelle mesure, ils les ont équipés afin qu'ils puissent remplir la fonction pour laquelle ils avaient été créés. La rhétorique législative a toujours essayé de démontrer que l'Enseignement Secondaire était la pierre angulaire dans l'édifice pédagogique portugais, mais en réalité, les moyens qui lui étaient attribués pour devenir le tout puissant Empire du Milieu, selon la désignation bien connue de Lucien Febvre, étaient toujours rares et l'investissement budgétaire a très rarement montré une volonté de changer cette situation.

En partant d'une analyse raffinée de deux cas spécifiques, ceux des lycées de Braga et de Viana do Castelo, on verra l'effort des recteurs respectifs et de nombreux enseignants pour atténuer la situation. Ainsi, ils ont essayé de donner une certaine dignité aux lieux où étudiaient des centaines d'élèves et de les équiper aussi bien de meubles plus nombreux et de meilleure qualité, que de matériel et d'appareils scolaires. Pour cela, ils ont eu recours à la bonne volonté des bienfaiteurs, dont beaucoup des émigrés portugais qui se sont enrichis au Brésil, aux offrandes d'anciens étudiants, en soulignant le rôle des officiers de l'Armée déployés dans les anciennes Colonies, ainsi qu'aux dons faits par les professeurs du Lycée eux-mêmes.

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**Keywords:** enseignement secondaire, culture matérielle scolaire, politique educative

**60678** *Classrooms and teaching material in Southern Italy between the 18th and the 19th century*  
**Caterina Sindoni** (Università degli Studi di Messina)

## Abstract

Since the end of the 18th century, Southern Italy assisted to the gradual appearance of free public schools of reading, writing and arithmetic as well as the introduction of new teaching techniques, such as the normal method or the mutual teaching method. As a consequent, this led to the adoption of a series of measures concerning the school buildings, a new and more rational classroom disposition, the realisation of specific

teaching material and textbooks for both teachers and students, the essential school supplies for young boys and girls and, more in general, a renovation in the areas meant for education. This contribution aims at investigating the tangible factors of Southern Italian education with regards to imagination, instructions and actual realisations. The analysis involved a careful examination of the regulation issued in the long time frame covering the years from 1784 – when the first primary public schools appeared in Southern Italy – to the decades following the Italian Unification and the application of Legge Casati to Southern regions. Furthermore, the research focused on a series of unpublished and miscellaneous documentary archive sources, which is mainly composed of school reports written by principals and teachers, quotes given by the artisans in charge of creating desks, boards, tables, wheels and telegraphs, accounting records drafted by the textbooks' printmakers and projects elaborated by private teachers. S. Agresta, *Istruzione e scolarità nella Sicilia del primo Ottocento*.

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**Keywords:** history, teaching material, literacy, teaching methods, Southern Italy, 18th century, 19th century

## 33430 *Narrating home. Domestic landscapes in Italian children's literature from the second half of the 20th century to the present*

**Marnie Campagnaro** (University of Padua)

### Abstract

This paper will focus on the representation of homes and domestic landscapes in Italian children's literature from the second half of the 20th century to the present. For children, home plays an important role because it helps them to construct a sense of belonging and contributes significantly to forming their identities and understanding of their relationship with real or imagined domestic places. Both homes and their interiors (e.g. bedrooms, kitchens, living rooms, attics, cellars and gardens) can be used to investigate the cultural and social changes in children's literature and in the history of education (Beseghi, 1995; Dewan, 2004; Reimer, 2008; Perrot, 1988, 2009; Covato, 2014; Cantatore, 2015; Sachiko Cecire, et al., 2015). Homes including furniture and domestic objects (e.g. doors, windows, tables, chairs, cupboards, bookshelves, beds and wardrobes) are imbued with an extraordinary narrative power that penetrates the unexplored privacy of the family and provides new insights into children's literature (Campagnaro, 2017). In this paper three major aspects of the visual relationship between domestic landscapes and children in 40 Italian picturebooks (1945-2018) will be analysed and discussed. Firstly, it will be observed how children see and interact with their domestic surroundings in these picturebooks. Secondly, it will be investigated how these domestic landscapes can contribute to the formation of their identity, family and social relationships. Finally, it will be examined how the interactions between the protagonist and the domestic spaces may help to understand changes in children's life and in the idea of childhood. The goal is to investigate the variety of the representation of homes in Italian children's literature across time periods and make comparisons about the influence that the representation of the home has on the characters' (and the readers') sense of identity and belonging. This investigation is part of the international research BIRD project "The construction of the sense of *espace vécu* in the European Children's literature in the second half of the 20th century (1945-2010)" that is being undertaken in 2016 by the Italian historical research group in education at the University of Padua.

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**Keywords:** home, visual domestic landscapes, family relationships, children's literature

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## 5.12. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

17095 *The role of the 'learning street' in Spanish school architecture until 1936*

Francisco Javier Rodriguez Mendez (University of Salamanca)

### Abstract

The "learning street", understood as a collaborative space and social circuitry within the school, is a concept rooted in Maria Montessori's thinking and further developed by Herman Hertzberger from the 1960s onwards. According to the analogy proposed by Hertzberger of the school as a miniature city, the learning street would be to the school the equivalent of the main street to the city, and as such should encourage daily interaction among its inhabitants, which is why it should be as appealing, welcoming, central and open as possible. Just like a suburban mall, it should inspire spontaneous conversations and unhurried transit, include nooks and crannies to sit, plenty of natural light, views to the outside, etc.

Currently, there are not many education centres in Spain built according to Hertzberger's design. The possibility of this structure existing in the sphere of state education is even more remote, since the situation here is similar to that described by the Dutch architect: the requirements' programmes that govern the design of state centres completely disregard the educational opportunities offered by common spaces, which are seen as no more than a percentage of the teaching areas, the latter being the only useful ones in the eyes of the government. In Spain, as in the Netherlands, "ideal architecture" is the one that achieves the most 'teaching space', reducing the rest, including corridors, to a minimum."

The purpose of this communication is to establish that even before Maria Montessori's influence, Spain had set a precedent for using the gallery as an embryonic learning street that, as well as connecting the different spaces, was used for the installation of art objects, instruments, etc., and also as a waiting room and, occasionally, for the practice of certain sports exercises, or even as a playground when the weather was too bad to go out to the schoolyard. The never built project for the Institución Libre de Enseñanza (Free Educational Institution, Spanish acronym ILE), of 1882, the Cervantes school facilities in Madrid, of 1915, and the six school buildings framed in

the 1922 Plan for Madrid, included wide corridors specifically designed for such purpose. Already in the Second Republic, the learning street became legitimised by the technical building codes of 1933, which established the compulsory nature of using the conveniently sized corridor that led to the classrooms for “predominantly manual work”. The well-meaning and, in many respects, fully justified campaign launched by the journalist Luis Bello in favour of schools, supported by a large sector of Spanish architects led by the GATEPAC (Spanish Group of Artists and Technicians for Contemporary Architecture), did away with the initiative that the ILE attempted to implement in Spain when the pressing educational needs rendered it all but unfeasible. Proof of such are the 1933 and 1936 plans for school buildings in Madrid.

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**Keywords:** learning street, school architecture

## 17725 *Extraordinary educational spaces in 19th and 20th century Italian juridical-pedagogical tradition: the “Garaventa’s Redemption Ship”*

**Stefano Lentini** (University of Catania)

### Abstract

In the years 1876-1909, the Italian School of Criminology was riding on the wave of Positivism. While pursuing the merging of Natural and Human Sciences, it was able to gain “educational and institutional autonomy in the country,” which was a forerunner of significant, even if short-lived, achievements. In the same years, Italy also developed an innovative and international pedagogical tradition apart from its own established educational system.

This consisted of a juridical-pedagogical tradition aimed at improving humanization of punishment. Between the 1860s and the 1890s the country gave birth to an ambitious reform programme of the penitentiary system, which intended to turn prisons from marginalizing places of social exclusion into places for social recovery based on education and training. As a few contemporary unpublished works witness (see, for instance, the first Italian journal dedicated to the prison system, i.e. *Effemeride carceraria* – 1865-1870), at this time some educational projects designed for the social recovery of juvenile delinquents went even further by calling into question the actual rehabilitation extent of the prison system as well as its well-established and trite practice. Among these, Professor Nicolò Garaventa (1848-1917)’s educational proposal stood out for the Redemption Ship, an interesting page in Italian education’s history and an ambitious enterprise that involved nearly 12,000 – sometimes incorrigible – minors for almost a century, from 1883 to 1977.

Garaventa’s revealing idea was his training ship for the disadvantaged children who plagued the Port of Genoa. The “School Ship” looked immediately appealing to the young would-be sailors. Unlike in reform schools, whose iron bars and space arrangement reminded the child about his “delinquent” essence unremittingly, and despite the harsh discipline exerted aboard, children did not perceive themselves to be prisoners, nor did they look like as they were wearing sailor suits.

The educational experience carried out on the “Garaventa Redemption Ship,” and later repeated in other port towns such as Venice (1904) and Naples (1911), represented a unique effort to approach the issue of minor child

abandonment and misbehaviour and amounted to a fully inclusive space whose social value has since been widely recognized.

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**Keywords:** educational spaces, the "Garaventa's Redemption Ship"

## 20888 *Places to Develop Democracy: Relevance of Relph's Concept of Place for the History of Education*

**Carmen Sanchidrián-Blanco** (Universidad de Málaga)

## Abstract

This paper, based on the research developed in the Erasmus+ project Reimagining Creative Democracy (2018-1-SE01-KA203-039115), provides a synthesis of Relph's concept of place giving examples of its use in the study of past and present educational spaces. The reappraisal of Relph's concept might help address new perspectives from which spaces and places of education may be seen differently.

Spaces are relevant to the History of Education and Relph's essay is important for us because it represents the phenomenological approach to the study of place and space from at least two perspectives:

1. The distinction between place and space;
2. The delimitation, when writing about educational spaces, of the emotional attachment to or detachment from a specific learning place (inside or outside the school buildings).

Historians of Education started to conduct research in school and/or learning spaces since the 80s, but the research attention has rarely been focused on places. Nevertheless, after the cultural turn, all the sciences have included new perspectives. When analyzing oral sources, artifacts or pictures, for example, historians know that, behind them, there are ideas, values, and emotions. From this perspective, Relph's concept of Place and Placelessness, and his taxonomy of insideness and outsideness as specific degrees of emotional experiences of



places ranging from existential insideness –home– to existential outsideness – a complete estrangement–, offers a model that may be used to analyze the emotional attachment that the material school objects (classroom, desks, textbooks, posters, uniforms, songs, among others) intended to develop.

Besides, teaching history as a school subject has traditionally been strongly linked to the notions of Nation-State, Homeland, and Patriotism with different outcomes, and the fact that the modern Nation-state has a strong territorial dimension should not be overlooked. The analysis of classrooms, schoolbooks and other material artifacts used in the classroom– such as maps or pictures– reveals how this closed nationalistic thinking has been implemented in teaching and education. This implementation has been arguably stronger during dictatorships and nationalistic periods, when spaces were used to construct a national identity against the ‘Other’, and texts and images were not truly designed to convey cognitive content to students, but to shape their sentimental being and to develop their emotional attachment to some places.

While is not necessary to teach the concept of home, the notions of nation and homeland need to be taught and cultivated. The interpretation of these concepts changes over the time, the place and the person, but they are relevant to every social researcher and to the teachers. This is particularly relevant today when education is seen as a powerful force for building and ensuring democracy which is seen as a multifaceted concept. Democratic principles (human rights and acceptance of diversity as fundamental premises for democracy) do not come naturally; they need to be taught and they cannot be taken for granted. Constructing history for an inclusive and democratic nation that seeks understanding not only across its own components groups –but also of its neighbours- can clearly be a force for good. Good and bad examples over time and space will be presented.

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**Keywords:** history education, democracy, diversity, place and placeness

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### 5.13. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

37675 *The role of Teachers and social networks in Greek Rural Space (1920-1950): agents of change and social interactions*

**Despina Karakatsani** (University of the Peloponnese), **Pavlina Nikolopoulou** (University of the Peloponnese)

#### Abstract

Throughout the interwar period and until the end of the civil war (1949) Greece remained a rural country despite of the attempts of industrialization and urbanization. As a result of the two Balkan wars was the increase of the national territories and the doubling of the population of the country. A decade later a large number of impoverished refugees were added to the Greek population as a result of the Asia Minor disaster.

The big rural reform of the interwar period created an extensive social strata of independent land owners and contributed to securing social peace by providing life resources to refugees and by enhancing the patriotic feelings of the inhabitants of the Northern provinces. At the same time, educational institutions were called upon to contribute to the construction of a common national identity and to the cultivation of the national consciousness of the citizens of the new state.

As far as rural areas are concerned this task was mainly given to teachers, since the first decades of the 20th century; the existence and the role of the primary school was very important in the whole countryside as well as the role of its agents-the teachers.

In our communication we will analyze the role and the function of Greek elementary school in the rural areas and the place and the activities of the teachers in the local societies. We will try to show how they were transformed into a very important part of the "rural spaces", and how these spaces were constructed by specific materials, agents, networks and social structures, practices and relations. We will follow the efforts of the teachers who, as official bodies of national politics and rhetoric, have been called upon to be the protagonists of educational and social life at the local level. We will analyse rural school as a "place" (locus) of construction of social relations, control of identities, distribution of knowledge and practices in accordance or in conflict with the habitus and the life of local societies and communities. We will also focus on the analysis of school and its community as a "place" of different networks. Finally, we consider rural school in this period as the "place" where hopes and aspirations of social mobility were invested, either as a result of a realistic approach either as the impact of ambitious interpretations about educational opportunities, inspirations and effects. Our analysis is based on educational archives (Archive of the Pedagogical School of Marasleion, archives of inspectors), pedagogical articles, reports of inspectors and teachers' autobiographies.

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**Keywords:** rural space, teachers, social networks, social relations, primary schools

13081 *A small school can make a difference*

**Dimka Ivanova** (The Paisii Hilendarski University of Plovdiv)

**Abstract**

The process of education could happen at any time and any place. It is an inseparable part of human history. Historically speaking education could take place in a monk cell or in the palace of a great king where children could be taught by the wisest teachers. The aim is always one and the same to prepare the next generation to do the best with life.

In 19th century Bulgaria didn't exist as an independent country. It was a part of the territories ruled by the Ottoman Empire. In the whole of the Empire there didn't exist a unified school system.

Because of the late foundation of the first Bulgarian University which was opened at the end of 19th century in 1888, most young Bulgarians were dependent on the universities of Central and Eastern Europe. Traditionally they gained their education in Russia, Austria or Germany. The growing trade and business needed more well educated people to run it.

Intelligent young boys, mostly from wealthy families, successfully graduated from some of the best European universities but initially they had to gain their primary and secondary level of education at local schools.

As already was mentioned the lack of an organized school system was a severe problem. Education was in the hands of local communities so there were a lot of towns and villages where there were no school or if there were they only had one or two classes of primary education. There often were no professional teachers or even books. On this background in a very small mountain town called Elena something very interesting had happened. There was a school that was a normal primary school at first. Then after the arrival of a new educational reformer things had changed. This man was called Ivan Momchilov. He gained his education in Greece and Russia. Ivan Momchilov reorganized the school and introduced new subjects to be learnt. He even designed and built, with the help of the local community, a suitable new school building. Soon after that he divided the school in two different parts - one for young students and another one for adult students who would be prepared to be teachers.

This school was so successful that it was known in our history as the Teacher Factory. For a very short time it had managed to produce a lot of teachers who started teaching in 61 towns across Bulgarian lands and 31 towns beyond them. This fact changed the face of Bulgarian education.

One man focusing the energy of a nation in the late Revival had managed to create a space for education in an insignificant place and changed it into the kind of an institution that influenced and inspired generations of educational specialists. The spark is in every space and every place. It just needs a proper man to light it up and to engage the whole of society in the process.

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**Keywords:** bulgarian revival, small schools

47646 *El Grupo escolar en distrito rural de São Leopoldo/RS: memorias de escolarización (1932-1945)*

**José Edimar de Souza** (University of Caxias do Sul)

**Abstract**

São Leopoldo es un municipio de Rio Grande do Sul, Brasil situado en la región de Porto Alegre, capital del estado. Su origen está relacionado con la presencia de la inmigración germánica a partir de 1824. Con los inmigrantes llegó también a la región la escuela, que fue instalada junto a la Iglesia, principalmente para las familias que practicaban la religión protestante. En este sentido, desde el siglo XIX, prácticas de escolarización se establecieron con las escuelas parroquiales o capillas-escuela, como argumenta Kreutz (2010). Aunque la escuela pública primaria presente registros de la segunda mitad del siglo XIX, solamente en la primera mitad del siglo XX se consolida un espacio específico para funcionar escuela, con los Colegios Elementales y posteriormente, los grupos escolares. En esta región, a partir de la década de 1930, son instalados los primeros grupos escolares. De acuerdo con Souza (1998), edificios imponentes, eran construidos generalmente en las grandes ciudades. Sin embargo, en 1933, fue instalado un grupo escolar en la villa de Campo Bom, en aquella época, un distrito rural

del municipio. De esta forma, el objetivo de este trabajo es analizar, en dimensión regional, el proceso de instalación de esta institución evidenciando aspectos de la cultura escolar a partir de memorias de tres alumnos de esta escuela entre 1932 y 1945. Además, se cuestiona qué habría llevado a la administración local a elegir esta localidad para construir un grupo escolar? Existe alguna relación con la característica de que esta localidad pudiera contribuir de forma expresiva para la recaudación fundiaria municipal? La implantación de los grupos escolares bajo la influencia del movimiento republicano en Brasil, en Rio Grande do Sul contó con influencia del positivismo castillista, que durante la llamada República Velha en Brasil buscó organizar una estructura de enseñanza tanto para las clases aisladas como para los grupos escolares. La investigación se apoya en la visión teórica de la Historia Cultural y utiliza metodología de análisis histórica documental. Las memorias son consideradas en su perspectiva social a partir de Halbwachs (2006). La escuela se originó a partir de la 15ª. Clase Pública de la maestra Ida Guilhermina Knieling de Souza, inaugurada en 1927. Y por el Decreto del Estado número 5.412, del 22 de agosto de 1933, se creó el grupo escolar. En 1937, el grupo fue identificado como "Coronel Teodomiro Porto da Fonseca". Este hecho generó mucha polémica, ya que la localidad eligió a una persona viva para identificar un establecimiento público. Por ese motivo, a partir de 1938 la escuela recibió nueva identidad: "Ildefonso Pinto". En cuanto al análisis de las memorias, se destaca el respeto al maestro, la memorización y el uso de la pizarra en el cotidiano de las clases. A partir de este estudio se identifica que había necesidad de implantación de una escuela para formación de líderes locales. La escuela fue fundamental para prácticas profesionales en la vida adulta, como es el caso de Evaldo Dreger, que fue vice-prefeito, después de su emancipación de Campo Bom. Celina de Souza, que actuó como propietaria de un almacén, y de Vitalina Pereira, que actuó en diferentes organismos sociales en la localidad.

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**Keywords:** memorias, grupos escolares, instituciones escolares, culturas escolares

### 46816 *Schooling memories in rural spaces: Briefing the project "Rescued memories, Reconstructed identities"*

**Ana Isabel Madeira** (Institute of Education - University of Lisbon)

### Abstract

The project Rescued Memories, Reconstructed identities aims at contributing to the practice of an active citizenship and to the building of life learning processes, sustained by the exploration of memory and the local historical patrimony connected to education and schooling in the rural environment. The project places itself in the context of a ever-evolving living history, where the Past, the Present and the Future are interwoven (Bédarida, 2001; Frank, 2001; Rousso, 2000). In order to capture the nature of our research object - the immaterial and the material culture of school - we have set up a series of methodological tools to be developed in distinct phases. Firstly, the nature of our object focus at representations and remembrances with a strong evaluating charge, symbolic and experiential, associated with the scholar experience, schooling paths, and with the relation between the educational culture and the community. In order to produce it, it is indispensable to control in a critical way the procedures of the Oral History about the raw material "testimonials", either using life histories or using biographic methods, like autobiographies, memories or diaries (Pineau & Michèle, 1984; Bourdieu, 1986; Wiewiorka, 1998; Vinão Frago, 2000; Josso, 2002). In order to transform these testimonials into sources we consider the Oral History methodologies that take into account the depth of information and the characteristics of our "living archive", registering by audio support the direct speech of the actors whose past we want to rescue (Joutard, 1998). The project disclosure among the community and the work to be done with the partners constitutes a first moment of introduction into the community (information and awareness raising) and will allow the passage to the second phase of the project (testimonials gathering). Based in the inventory of the educational and cultural tools, we consider the students of the senior universities of the region as the universe for extracting the sample we are going to work with. Since this population presents distinctive characteristics from the popular classes and agricultural workers in the counties related to the project, we decided to include testimonials of other social actors belonging to contiguous rural counties. Secondly, the semi structured

interview central goal is to recover, through reactivating the informants' memory, a narrative referred to the scholar experience of each subject, with special incidence on primary school memories. The organization of this narrative depends on obtaining information in four areas: school space-time; schooling path; relations between the socialization models and the school apprenticeship; and informal knowledge transfer systems. Thus, when we attempt to rescue school memories we are not referring to the memories transmitted by the school but to memories related to the school, school times and teaching, i.e. the "memories that individuals, communities and society have built up about the school world and the educational process" (Meda & Vinão, 2017). Rescued Memories, Reconstructed identities (MRIR) is a FCT funded project (nº 29091), co-funded by the European Union (FEDER/FNR).

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**Keywords:** memories, schooling experiences, rural spaces, oral history

## 5.14. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

38075 *"Creating Healthy Socialists": The practices of the Soviet regime for the establishment of hygiene rules (1920-1936)*

**Pougaridou Paraskevi** (University of Western Macedonia)

### Abstract

This study describes the effort of the Soviet regime to improve the living conditions of citizens through the implementation of health measures, which were based on the school. The study covers the period from 1920, year that the Bolsheviks prevailed, in the region we are studying, until 1936, when Stalin's politic changed about minorities.

After the Bolsheviks prevailed, they turned their attention to the ordinary citizen and his needs. During that period, the population suffered from health problems, child mortality and illnesses, which was thought to be related to poor hygiene and cleanliness. At the same time in Europe, the Pedology movement is growing more and more. This movement emphasizes the need of forming healthy pupils, who will develop in healthy people, capable of offering physically and intellectually to their homeland. Pupils will be healthy if we ensure them a healthy school and family environment. According to these thoughts, school buildings should be subject to hygiene rules. First of all, they should be large and bright, allow the pupils to move around easily, and be easily and regularly ventilated. Pupils should be properly dressed during their stay at school, they should have shoes and clothes, according to the needs of the season. The school doctor becomes a very common institution in the USSR school at this time. He is an active member of the school mechanism, who knows each pupil separately and his / her medical history, monitors his / her weight, height, diet, and regularly gives advice on how to maintain his or her health. As long as it concerns the teacher, he supports this effort also. He controls daily the feeding and clothing of pupils. In the case of a contagious disease, he informs the doctor and works with him to prevent the spread of the disease.

School is used as a tool in all this effort. The school textbooks contain a variety of texts that propagate hygiene and cleanliness, both in terms of the individual hygiene of the pupils and the cleanliness of the home unit. These texts sometimes describe the right way for pupils to wash and keep themselves clean. They also describe how they should react and what kind of actions they should take, when they are ill, and finally yet importantly, the practices they have to apply to keep the place they live clean. These reports are an indirect tool for the

permeation of these practices to pupils' parents, many of whom followed and applied obsolete practices, which the new regime expected to fight through the school. (e.g. ill people seeking relief in the church, etc.). One hundred and six school textbooks addressed to minor and adult population, written in a peculiar type of writing of the Greek language, were the sample of the research. In this sample, the references related to cleanliness, hygiene and school buildings were identified and analyzed. Qualitative analysis was used.

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**Keywords:** school buildings, hygiene, pedology, USSR

### 66357 *Discovering a hidden place: the School Toilet in the History of Education*

**Fabio Pruneri** (University of Sassari)

#### Abstract

The term 'toilet' conveys different meanings; it could be seen as an isolated place or public service, a secluded and dirty area or a symbol of civilization and progress. In the film *The Phantom of Liberty* (1974), Luis Buñuel presented a formally dressed social group gathering over a meal in toilets around a table, while eating food is presented as a private function. In this way he overturned standards regarding morality and society as acquired in the long "civilizing process", to quote the well-known book by German sociologist Norbert Elias. This demonstrates that the use of the toilet has its attendant bodily functions and manners but is also associated with social and sexual behaviour, shame, and repugnance.

My paper seeks to engage with both: the educational "hygienic turn" between the nineteenth and twentieth century and the processes of mass education accompanying the acquisition of good manners. The space of the toilet is also considered in its transversal connotation (a temporal rather than spatial one) and connected to the idea of rest and claim of privacy.

From this perspective the aim of my presentation is to investigate: the physical, conceptual and educational place of the school toilet in relation to different issues of the history of education; the perceived hygiene and wellbeing of pupils; the control of the bodies; the modernisation of school buildings. Some consideration will be given to the analysis of the subjective use of toilet as a time, more than space, for instance as a way to escape from the control of teachers and school activities.

The space of the school toilet in education will be analysed based on different sources: national political-administrative guidelines, local archival sources, student memoirs and documentaries. The investigation spans more or less a century, from the early nineteenth century to the advent of fascism.

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**Keywords:** School Toilet, body, nineteenth and twentieth century, time

58965 *What one is supposed to teach and what one wants to teach: perceptions of a history teacher between the beginning of the Portuguese Republic and the start of the New State*

**Kadine Teixeira Lucas** (University of Lisbon)

## Abstract

Through the history of the school the position of the teacher had been gradually constructed until it reached a professional status. Even before any kind of certificate was considered necessary in order to practice this activity, and regardless of whether it was one's main occupation or not, a set of knowledges and rules has been built which establishes itself as a body of principles strictly related to the teacher's profession. Based on that premise we set out to investigate the pedagogical conceptions of Augusto Reis Machado (1887-1966), teacher both at the Liceu Pedro Nunes and at the Liceu Passos Manuel, regarding the teaching of the subject he lectured, aiming to notice the tensions among the prescribed, the debated and the carried out, as well as analyzing his performance as a teacher. The study encompasses the period between 1917, when Machado's reflections on teaching have been published, and 1965, with the publication of his moral and philosophic considerations. We aim, thus, to investigate the degree to which the perceptions of Machado as a teacher are representative of the school culture in which he was inserted, even though they foreshadowed new conceptions on history teaching. In this perspective, the main goal of this study is to unveil the teaching practice, the effective act of "doing" of the history teacher - that is, according to Viñao, the "dark box" of the daily life -, through some evidences suggested by Machado when pondering over his own practice. We intend to broaden the documental repertoire connected to Machado with the employee time tracking records related to school-year, as well as with pedagogical council proceedings and teacher reports. We'll also be attentive to the different elements that constitute fundamental pillars to the understanding of this "school culture", such as: professional training and academic pathway; concepts, ways of speaking, jargon and lexicon that are used. In this sense, it's extremely important to notice the extent to which they are - or not - aligned to those elements that constitute the official school program, in addition to the organizational aspects and features of the schools where he used to lecture, trying to analyse the extent to which he used either to incorporate or to subvert them. We intend, thus, to understand the tensions among the official curriculum (inscribed in the school programs and in the textbooks), the pedagogic debates (through the pedagogic press) and Machado's acting as a teacher. Finally, and regarding his professional acting, we're interested in analyzing him as an intellectual-teacher, able to reflect, to question and to produce knowledge. According to the perspective on which we are based, the concept of intellectual refers not only to the membership in a cultural and lettered elite, but also to the use of this access to knowledge in order to play a leading role in the political arena. It represents, thus, a lettered acting that is politically engaged and that occupies leading social positions (in this case, as a teacher in a central national liceu).

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**Keywords:** history of education, school culture, history teaching, intellectual-teacher

#### 88685 *Proxemics and social education in the context of the Portuguese First Republic*

**José Viegas Brás** (Lusófona University /CeIED), **Maria Neves Gonçalves** Lusófona University /CeIED)

##### **Abstract**

Space plays an important role in structuring social learning. Space enables a certain kind of interactions which lead to a certain kind of belonging (Hall, 1986). Thus, the organization of space is not an indifferent procedure since it aims to trigger certain kinds of learning outcomes. In this sense, the starting question we ask is the following: what territoriality does social education claim so that its purposes can be achieved? To look into this issue, our methodological option is to analyse how the pedagogic press, more specifically the journal *Educação Social* (1924-27), expressed these concerns, in a particularly sensitive context of Portuguese politics regarding the education of the population. As regards goals, we highlight the following: to analyse the discourses on school space in the education and teaching press; to identify the preferred typology of space organization. The methodology we will use focuses on document analysis and interpretative approach to the journal *Educação social* (1924-27), according to the following descriptors: 1) typological genres of space; 2) associated functions; 3) recipients; 4) spheres of intimacy. From the research already done, we can conclude that the education for social development envisioned in the *Educação Social* is associated with the need to create different education spaces. Development is thus associated with the experience of the different spaces. The culture underlying social education aims to model the spaces so that they, in turn, can ultimately shape each individual. These devices were then understood as being meaningful to learning because, as Nóvoa so well sums up, “the gaze and the hand acquire an indisputable pedagogic relevance” (2005, p. 77).

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**Keywords:** social education, space, first republic, journal *Educação Social* (1924-27)

## 7.09. THE POLITICS OF PLACE: AUTHORITY, CITIZENSHIP, DEMOCRACY, GENDER AND EMPOWERMENT

55138 *Closing doors on barristers' education: moving american legal education out of court*

**Stephen Ostrach** (Independent Scholar and Retired Judge)

### Abstract

Litigation, the sovereign's resolution of disputes, is inherently performative. The parties perform before a judge or jury and that performance must be public so the community can see justice being done. Solomon decided the baby case in public and "all Israel" was amazed of his wisdom. 1 Kings 3:28.

Some lawyers practice in court and others write contracts or give legal advice. England distinguishes between barristers and solicitors as do EU countries like Portugal (advogados vs. solicitadores). The American legal system does not take formal notice of this distinction, but lawyers know "litigators" and "office lawyers" need different skills.

Until the mid-19th Century, lawyers learned to advocate before courts by being in court, either as observers or assistants to older attorneys. Alexander Hamilton, Daniel Webster and Abraham Lincoln, successful lawyers and later statesmen, never spent a day in "law school." The courts they learned in were quintessential "public" spaces. Court was often the only place, other than church, where the public congregated. Gradually, however, lawyers began to offer structured legal training in their offices; first to supplement court training, but later to replace it. By the end of the century, formal "law schools" were prevalent. Today a law school degree is required to practice and neither apprenticeship or demonstrated advocacy skill suffices.

This shift in advocacy education from open courts to closed schools was contemporaneous with other changes in legal education. The 19th Century saw a shift from apprenticeship to scholarly instruction and victory of the inductive "case method" over deductive instruction from basic principles. By 1890 Harvard's President Eliot, who turned Harvard Law into the colossus of American legal education, wrote that while doctors had to see real patients, spending any time at all in court was a "waste" for legal training. Law schools today offer "moot" courts and clinical programs, but real court contact comes only after graduation.

Learning advocacy in court encourages lawyers to go beyond legal niceties and to discuss the social consequences of the matter at issue. Arguments that seem persuasive in class or across a conference table may not work in a public setting, a reality today's advocates only learn after graduation.

This paper examines how and why advocacy education left courts and what the consequences might have been for advocates and the community.

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**Keywords:** legal education, advocacy, clinical training, public space

73434 *School, empire and state in Ethiopia: strategic tradition and the shaping of the modern, urban space and place*

**Lorraine Towers** (University of Sydney)

### Abstract

The school is explored in this paper as an historical frontier of emergent centralizing power that has territorial consequences in the shaping and control of contemporary modern urban spaces and the varying rights of subjects/citizens to 'natural' and rightful place in Ethiopia.

The school, its constitutive practices and subjects, is examined as an institutional space for engagement with its subject populations through and in the context of various forms of violence. This is therefore an account of power and subjection but also struggle and subversion, something not unusual in the study of imperial and colonial deployments of the institution of schooling. The school is considered here, however, as a place that does not merely replicate existing power and authority but is vital to creating variant subjectivities that rely on the authority of particular historical traditions and create new domains in which this authority can operate.

It is argued that this deployment of schooling facilitated the centralisation of imperial power under Haile Selassie by permitting it to author a particular concept and practice of modernity, and control the rights and possibilities for subjects to find and exercise the rights of place. This context was challenged and radically modified but not displaced by the subsequent socialist dictatorship in its utilization of schooling and the use of language in the modern urban areas to articulate and enforce loyalty to its regime.

The strategic deployment of schooling in a diverse empire/nation will be explored through the collected oral testimonies and published histories of those whose traditions were considered as antithetical to this order, the Oromo peoples. This is not because Oromo were exclusively excluded or denigrated by the system. Rather it is because of the political potential they hold as a united group and the role of schooling, in which they participated in relatively large with varying forms of assimilation, as a galvanizing experience of subjugation into active resistance.

The link between this history of schooling will be made with its legacy in the contemporary contestation, often called 'identity politics', over the naming and claiming of place, and the articulation of 'natural' and legal rights within these domains.

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**Keywords:** schooling, power, place, subject/citizen

75637 *The city as a place for learning, research and intervention: dialogues between public spaces and youth voices*

**Ana Garcia** (University of Porto/CIE), **Eunice Macedo** (University of Porto/CIE), **João Queirós** (Institute of Sociology/University of Porto)

### Abstract

This paper will present a set of results of an ongoing research on how a group of young people from a cluster of social housing in Porto (Portugal) relate to their city, what social ties they establish among themselves and the community and if and how they practice citizenship. The participant group is formed by young people between 14 - 25 years old, who were invited to participate in this project as research partners. They have been raising their voices to express how they think, feel and live their city and what they would like to do to improve it. The group has been challenged to develop a set of collective actions in the public space, generating non-formal educational contexts, guided by participatory, collaborative and co-creative research processes.

These research outcomes are a selection from the experiences, learning processes, constructions of narratives and representations about city realities that have been explored through several sessions of informal conversations, group dynamics, participatory photography, theatre and music workshops. One of the main topics highlighted by most of the research group relates to how each one experiences their social relations and deals

with prejudice, social injustice, gender violence and about young people not being considered in the decision-making in their school and city.

This proposal invites to a reflection and debate about the tension between the perception of the city as a place constituted by several spaces of social relations, a dynamic territory of sharing, communication and interaction (Lefebvre, 2008), and the weakening of community relations, horizontal social ties and solidarity (Paugam, 2001), the fear of the city (Fernandes, 2006) and the refuge in private and digital spaces. The urban spaces are one of the targets of unequal appropriations, which, for the most part, instigate asymmetric power relations and situations of social exclusion (Young, 2002; Queirós, 2007). The segregation in the urban space, the creation of specific circumscribed zones, such as social housing areas, is a way of established power, namely the governments, to declare control and guarantee social organization (Wacquant, 2004). As a mechanism to promote social order, these circumscribed spaces frame social processes such as stigmatization, as a form of "collective violence concretized in urban space" (Wacquant, 2004, p 155). A territory of multiple contexts and diversities, the urban space is loaded with symbolic meanings "(composed by positive and negative valences) that represent evident terms for the construction of personal identity" (Mela, 1999, 145). These valences and meanings affect the perceptions, trajectories, social relations and ways of acting of young people that are living in or out of these spaces. If the urban space is characterized by social disparities, unequal appropriations and unstructured places, creative interventions may help as a pretext for critical dialogues, collective participation, spaces of expression and youth empowerment. In this research, it has been verified that when young people experience situations of injustice, exclusion and social oppression, the occupation of the public space and the artistic intervention in the urban community is a way of creating possibilities for new and different relations between the young people and the several spaces of the city.

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**Keywords:** city, public space, citizenship(s), youth empowerment, participatory research

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### **PRP-16378 PREFORMED PANEL. TERMS AND CONCEPTS AND THEIR JOURNEYS THROUGH SPACE**

Convenor: Rebekka Horlacher (University of Zurich)

Discussant: Sabine Reh (Humboldt-Universität zu Berlin / BBF Research Library for the History of Education at DIPF)

### **Introduction**

Research dealing with texts, concepts, ideas, or discourses is closely connected to the linguistic and cultural context underlying the concrete case studies. This linguistic and cultural entanglement does not only affect the terms and concepts with which and on the basis of which research is conducted. The question also arises how it can be dealt with productively if the research horizon is not to be limited to one's own linguistic and cultural context.

Attributing these challenges to the internationalization of research is not enough. At least since the 17th century, intellectual history has been concerned with the demarcation and differentiation features between cultures and languages, whereby these questions have always stood in the context of the question of "we" and "the others". At least two phenomena can be identified in the early modern period as driving factors for these developments. On the one hand, the travels of mostly English noble off-springs through Europe, the Grand Tour, with the aim of perfecting their own education, and the travels of natural scientists, missionaries or commercial agents to the newly discovered regions of America, Africa, Asia and Australia, which encountered different habits, customs and traditions, which provoked questions because the differences to the known were too obvious. On the other

hand, reference should be made to the territorial upheavals in Europe following the Napoleonic Wars, which, with the end of the Ancien Régime, brought forth new forms of political organization that implied other ideas about the inhabitants of a political unit.

These discussions about the question of “one’s own” were connected with efforts to distinct and differentiate, what implies comparison and presupposes a space within which it is possible to compare. However, the comparison was not only used to show why one’s own was “better” than the foreign, but also as a model and argument to improve organizations perceived as deficient or to learn from the model. This can be seen, for example, in the journeys made in the first decades of the 19th century in order to improve schools and teaching, in the reports written on foreign school systems or at the World Expositions.

Based on three case studies, representing a broad range of dealing with the topic of the panel, and placed in different times and spaces, the panel wants to discuss the role of comparison as a methodological approach dealing with notions of space within the history of education. The relevant space, where the comparison is rooted in, can be political (nation), cultural (language), geographical (urban / rural), social (classes) or administrative (statistics). It is also asked to what extent the comparison as a methodological approach should better be replaced or supplemented by concepts such as transfer, exchange or circulation. It is the explicit intention of this panel not only to present case studies, but also to question the case studies with regard to their methodological dimensions and to ask for the chances and pitfalls of comparative studies.

## 20016 (Re-)Defining the “Normal Method” - From Silesia to Solothurn and Strasbourg

Jil Winandy (University of Vienna)

### Abstract

When, towards the end of the 18th century, the role of education gained in importance for larger groups of the population, a felt need for “better” – or more systematically trained – teachers concurrently became a concern in different areas. One method that was of particular note in Catholic European countries was the so-called “Normal Method”, developed by the Augustinian abbot Johann Ignaz Felbiger (1724-1788) and handed down in his famous *Methodenbuch* [Book of Method] (1775) that became an important tool for teachers. Designed as a means to contribute to the improvement of teaching and learning and more precisely to solve the issue of low attendance of Catholic Parish schools in his home province of Silesia, Felbiger’s method offered a practical and very detailed instruction for teaching and organizational issues of schooling.

Even though the teaching method’s success had only a short duration, the Normal method, originally transferred from Hecker and Hähn’s Pietist Berlin Realschule, continued its journey to different areas and may therefore be regarded as an example for the importance of the theme of transfer of educational ideas and methods at the end of the 18th century. Drawing on the idea of “educational transfer” (Beech, 2006), the paper seeks to (re-)define and historically analyze the meaning of the Normal method as re-contextualized in two specific places, Solothurn (Switzerland) and Strasbourg (France) at the turn of the 19th century. Building on this, it offers a case study to discuss, how and to what extent the concept of comparison can be a fruitful tool for research in the field of the history of education.

The paper proceeds via three consecutive steps. After revealing the Normal method’s origins and development in the context of the “Catholic Enlightenment” in a first section, the paper addresses the role of different factors and channels (e.g. printing press, letters) that allowed for the approach’s dissemination and reception in different geographical spaces and under particular historical conditions. Attempting to shed light on Felbiger’s network of correspondents in the 18th century’s “republic of scholars” (*Gelehrtenrepublik*), the paper’s second section focuses the transfer of the Normal method, that was adopted – or rejected – in and adapted to different contexts against the backdrop of a general wish for better trained teachers that should act as “tools” to solve situations of perceived social crises and shape people according to prevalent cultural values of social order (Jäger & Tenorth, 1987; Tröhler, 2013; 2017). The third step focuses on the concrete case studies Solothurn and Strasbourg and shows, how and what Normal method meant at these specific places. In doing so, the question is discussed, to what extent local formulations of a concept can be compared or if other methodological concepts like transfer, reception or travelling ideas, to name just a few, are more suitable to argue with in a language and culture driven context like education.

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**Keywords:** normal method, teacher training, educational transfer, comparison

### 54970 *Combining International and Local Narratives: The Role of Local and Regional Levels in the Comparative History of Nineteenth Century Schooling*

**Johannes Westberg** (Örebro University)

#### **Abstract**

Cowen (2006) argues that there are several themes or motifs that marks comparative education—including space, time, praxis, the State, the educational system—among which the concepts of transfer and context are the most important. Together, these latter concepts create, Cowen claims, three fundamental questions for comparative education: How can we understand the concept of transfer? What are the problematics of context? How may the concept of transfer be related to the concept of context?

Depending on vantage point, these questions may be answered in many different ways. In this paper, I intend to address these questions from the local and regional levels of nineteenth century schooling. Such a task is certainly important since schooling in this era was marked by significant local and regional variations: W. B. Stephens even claimed that it was difficult to talk about national conditions in England before 1870 (Stephens, 1987, 2).

Addressing the themes stressed by Cowen (2006) by presenting local case studies from nineteenth century Sweden, this paper emphasizes the importance of examining the mundane local practices of schooling over that of national policy, and the governing bodies of the local level of the educational systems (school districts, townships, municipalities) rather than the State. As a result, the role of “the national” in this comparative history of schooling will be discussed, as will the concepts of context and transfer, and the role of international comparisons in such a local and regional history of schooling. Thus, this paper raises further questions about the use of “context” and “transfer” in studies investigation the local and regional histories of schooling.

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**Keywords:** comparative education; history of education; schooling; social history

### 77163 *From Paris 1799 to PISA 2000 – How Spaces of Comparison were Established by Metrics*

**Lukas Boser** (School of Education FHNW)

#### **Abstract**

In 2001 the first PISA results showed that 15-year-old Swiss students were no better than the OECD average. This was a shock to many Swiss who thought their school system to be among the best in the world. In order to catch up with the best ranked country at that time, Swiss politicians and educators traveled to Finland and/or invited their Finnish counterparts to Switzerland. Comparisons of the two national school systems, those experts in the field of education supposed, would teach them how Swiss schools could do better in the future. However, my paper will not primarily be about Finland, or PISA, nor will it primarily be about the Swiss school system. Instead, in my paper the Swiss response to PISA will serve as an example to discuss the question why experts all over the world are willing to accept that a comparison between different national school systems is a meaningful thing to do.



A comparison between national school systems “presupposes a space within which it is possible to compare,” as stated in the panel abstract. But what defines this place, and how is access granted to this place? Those are questions I will address in my paper, and to do so, I will focus on metrics. My argument will be that metrics establish and/or grant access to a space that allows comparisons. To illustrate this argument, I will discuss several historical examples of how different metrics were shaped in the 19th and 20th centuries, what mode of thinking they represented, and in how far they established a space and/or granted access to a space where comparisons of schools and school systems could be done meaningfully. To begin with, I will focus on the case of the first international conference in Paris in 1798/99, where the metric system was defined. Then, I will focus on the case of how absenteeism became a measure for school quality in the 19th century. Finally, I will focus on PISA.

PISA is a particularly illustrative example to show the role metrics play in international comparisons. At a first glance, it seems that the space for comparisons is provided by the OECD. But a closer look reveals that there is yet another, more important space established here. The key to this “other space” is not the OECD membership but the metrics of PISA. The power of the PISA metrics lies in their capability to convert complex and rather heterogeneous social entities such as national school systems into numeric values. Eventually—and I will show this with all three examples—it is in the space of numbers where the actual comparisons are made, and it is the space of numbers where those comparisons make sense.

Note: For a similar research project see: From Paris to PISA. Governing Education by Comparison 1867 – 2015. Research Project conducted by Dr. Sotiria Grek (University of Edinburgh) and Professor Christian Lundahl (Örebro University). URL: <https://www.oru.se/english/research/research-projects/rp/?rdb=p1315>.

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**Keywords:** international comparison, metrics

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## PRP-69847 PREFORMED PANEL. EDUCATION, A TRANSNATIONAL CAUSE? THE CONCEPTUALIZATION AND CIRCULATION OF EDUCATIONAL MODELS IN THE TWENTIETH CENTURY

Convenor: Émeline Brylinski (University of Geneva)

Discussant: Gita Steiner-Khamsi (Teachers College, Columbia University)

### Introduction

In the twentieth century, a “new educational internationalism” was being conceptualized and institutionalized, involving structures and methods of collaboration that established circulatory regimes and fields of action (Droux & Hofstetter, 2015). These agencies created and were led by both individual and collective actors, figures within the “reformist nebula” and epistemic communities that came together around defined causes and mandates (Iriye 2013, Kott 2011, Laqua 2011, Saunier 2013, Topalov, 1999). In this panel, we aim to shed light on the nature of transnationalism, a dimension intrinsically linked to the circulation of educational models and practices through individual, collective and institutional incentives. The study of circulation, newly created spaces and the mechanic of connexion is crucial to expose the morphology of transnational phenomena (Saunier, 2004). Our panel comprises three case studies that show how educational models were established and disseminated, and how individual and collective connexions, and cooperation, constitute plurinational spaces (Saunier, 2004). Circulation of such ideas, knowledge, and practice takes diverse forms, some of which we aim to problematize such as the –perceived– universal nature of national discussions in a definite transnational space. If we are not able to address the local reception of education ideas in depth – a crucial dimension to the transnational nature of education – we seek to initiate a conversation focusing on its conceptualization as a cause and as an object

travelling across boundaries, and demonstrating the influence of power dynamics (Moutsios, 2010). Contributing to the historicization and scholarship of the “history of the causes” (Saunier, 2012) and on transnational education (cf. Saunier, Irye, Voegtli & al.), our analysis also calls for the historicization of theories of educational policy transfer (Ball, 1998, Stone, 2004, Holzinger and Knill, 2005, Moutsios, 2010, Steiner-Khamsi 2004, Steiner-khamsi & Waldow, 2012).

*17802 Shaping Education as a transnational cause: states ‘contributions to the “international code for public education” and subjacent power dynamics (1934-1968)*

**Émeline Brylinski** (University of Geneva)

**Abstract**

As early as 1934, the International Bureau of Education (IBE) organized the annual International Conferences of Public Instruction (CIIP). These conferences brought together more than 40 states in order to 1) share their national experience on a given theme, 2) prepare and debate a comparative report that gathered these experiences, 3) vote a series of international recommendations constitutive of a “international code for public Education” (Hofstetter & Schneuwly, 2013). If the vocation of the IBE is to establish peace in the world through education and science (Hofstetter & Droux, 2016; Magnin 2002), states participate in this global project using techniques of intergovernmental collaboration, putting forth their educational model or referring to another one. Their investment highly depends on the themes addressed, and these themes cover a large panel of issues such as teachers training, pedagogy, curriculum, and so on. However, although CIIP’s principle was to promote exchanges in an apolitical space-time, one needs to consider political dimensions connected to regionalization effects, strategic positioning and alliance formation (Hofstetter & al., 2017).

By applying network analysis techniques to the verbal act of educational debates over 30 years (1934-1968) and thus covering discussions around the production 65 international recommendations, this paper reveals the different levels of investment of nation-states according to the themes addressed by the CIIP. This approach also makes it possible to identify geographical spaces (Beauguitte, 2011) that combine educational themes and to highlight states, regions and continents whose role and contributions on the international scene have often been underestimated (Hofstetter & Droux, 2016, p.4, Saunier, 2004, Dumont, 2014).

This work is part of a thesis entitled “Sociogenesis of intergovernmental cooperation: from pacifist propaganda to education for peace” (Brylinski, 2017), which anchored in the SNSF project “The International Bureau of Education (IBE): a laboratory of educational internationalism (1919-1952)” (FNS Application ERHISE /AIJJR No. 100011\_169747).

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**Keywords:** educational internationalism, international institution, intergovernmental cooperation, network analysis

19988 *Making the “Good African”: Transatlantic Circulations and Educational Innovations in the Colonial and Post-colonial Era (1920-1970)*

**Anton Tarradellas** (University of Geneva)

**Abstract**

In August 1920, an educational commission composed of six American, African and British experts arrived in Freetown, Sierra Leone, and began a journey from West to South Africa through Congo and Angola. The purpose of this commission is twofold: to evaluate the educational systems in these regions and to propose innovations. Its establishment is the result of an unprecedented collaboration between the British colonial power, missionary societies and American philanthropic foundations, especially the Phelps-Stokes Fund. Motivated by different interests - revive the colonial project, pursue evangelization, extend the economic and strategic American influence - the three poles of this transatlantic network share the idea that education must be the spearhead of the “civilizing mission” in Africa. One educational concept, then presented as innovative, brings them together and becomes the cement of their collaboration within the commission: industrial education. Implemented by Booker T. Washington at the Tuskegee Institute in Alabama and financially supported by the Rockefeller and Carnegie foundations, this method is intended to provide basic and almost exclusively practical training to blacks in southern United States. The Colonial Office, with the help of missionary societies, seized the growing interest of American foundations for Africa and their conceptual educational tool to set up a coherent project of education for its African territories.

This contribution aims to shed light on the transnational dimensions of the history of education in the colonial and post-colonial era. For this purpose, I will first analyze the genesis of the network that led to the setting up of the African Education Commission, emphasizing the circulation of ideas and people between the United States, the United Kingdom and Africa. I will then focus on the conceptualization of the industrial education and the attempts to transfer and adapt it from the southern United States to the African context. I will be interested in the economic and especially political and ideological motivations that underlie this project: to fight communism, to oppose garveyism and to perpetuate white domination over colonized people. Finally, I will show how industrial education, as a model for the colonized world, has subsequently been adapted to the post-colonial context. I will try to find out to what extent it has influenced the setting up of an “education for development” that spread in Africa from the 1950s.

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**Keywords:** transnational history, circulation, colonial and post-colonial education policies

30178 *In the heart of global higher education: International Conferences in the field of higher education and the making of transnational norms and standards in the first 20th century*

**Guillaume Tronchet** (Ecole normale supérieure, Paris)

**Abstract**

Between the end of the 19th century and the middle of the 20th century, the number of international congresses increased in higher education. A lot of scientific congresses have been well studied by historians (orientalists, linguists, archeologists...), but professional congresses in higher education remain unknown. These professional congresses represent key-moments in the transnational standardization of global higher education in several areas: academic recruitments, campus life, student housing, students’ role in the governance of higher education institutions, national public policies in international higher education, etc.

Two sorts of congresses will be analyzed in this paper: first, the international congresses in higher education which took place before the First World War, especially in France, and which were crucial in the invention of new norms for higher education systems in Modern Europe; second, the international conferences of the inter-war period, organized in the framework of the League of Nations and the International Institute of Cultural Cooperation, in order to build new principles for international academic cooperation.

Based on unpublished archives, this paper will expose in details what norms were shaped in these international meetings, how these norms were spread within the world academic community, and how some national States tried to control and even to neutralize the international meetings in order to reduce them to spaces of expertise without power to decide.

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**Keywords:** international higher education, internationalism, international cooperation, transnational history

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## **PRP-81804 PREFORMED PANEL. EDUCATIONAL SPACES IN ITALY: EXAMPLES OF FRACTURES AND INNOVATION IN PLACES AND MENTALITY**

Convenor: Simonetta Polenghi (Università Cattolica Milano)

Discussant: Inés Dussel (DIE-CINVESTAV)

### **Introduction**

The panel discussion revolves around examples of “change/displacement” with regard to educational spaces in Italy. The question addressed are: how have developments in pedagogical needs, new media and didactic tools influenced the construction/use of educational spaces. We consider four different examples, relating to schools, factories, institutes for abandoned children, and television and children’s magazines. We therefore examine both physical spaces (national and local) and cultural spaces (TV). Social, cultural and pedagogical theories are interwoven with the response they receive from educational practitioners.

The first case concerns the teaching of gymnastics in schools. The De Sanctis Law (1878) made Gymnastics compulsory in all Italian schools, including in primary classes. This created a remarkable transformation of spaces, which was not merely a response to logistical need, but also conveyed symbolic meaning.

In particular, the use of spaces originally intended for other purposes – such as churches and classrooms, which had been designed for religious services and for the intellectual education of pupils – was related, on the one hand, to the secularization of Italian society, of which the training of the body represented an important ideological sign, and, on the other hand, to the integration of physical exercise into the school curriculum for the purpose of enhancing childhood discipline, as in the case of the Desk Gymnastics.

The second example examines the famous industrial entrepreneur Adriano Olivetti’s concept of community, to see how it affected his ideas on architecture and urban design and their application in his factory at Ivrea in the Fifties. Mounier and Maritain’s educational views influenced Olivetti’s creation of community life in a harmonious, beautiful and innovative space, where workers would not feel alienated.

The third piece of research examines early responses to television, (the Italian state channel started broadcasting in 1954), exploring how a very famous and widely-read magazine for children and young people presented TV to its readers and how they in turn reacted. The concepts of inside and outside were shattered by TV: illusion and reality were blurred, remote places seemingly being inside the television set and therefore near the viewers. This “amazing images box” was a mysterious, almost magical thing, which for years was regarded with suspicion and curiosity, until it became familiar. The spaces where TV programs were viewed communally (bars, living rooms)

were shared spaces of common emotions, until viewing became a private activity in the late Sixties, when nearly every family owned a TV.

The fourth case highlights how criticism of the “military barracks” look of the institutes for abandoned and ‘deviant’ minors, which was voiced in the Fifties, actually influenced their change. Big anonymous dormitories and dining halls denied the inmates privacy and prevented the development of any aesthetic feeling. Discipline was the priority, with individuality a casualty to it. This depersonalizing approach had to be overturned, to be replaced by a more family-like educational activity. The Istituto Belvedere of Reggio Emilia, set up in 1962, shows how the adoption of this new child-centred approach produced radical change in buildings and educational spaces.

### 11027 “Community” according to Adriano Olivetti: transforming the factory and urban physical space into an educational space

**Sabrina Fava** (Università Cattolica Milano)

#### Abstract

Adriano Olivetti (1901-1960), the well-known intellectual and entrepreneur of the factory producing typewriters and calculators that became icons of design and efficiency around the world, considered Saint Augustine’s *The City of God* the first essay dedicated to the concept of “Community”. Olivetti followed in his footsteps to describe the *City of Men* (1960), a systemic territorial, political, administrative, economic and cultural entity tailored on the individual, where people can fully express their inner potential. Such conceptual and concrete entity is called “community”, thus becoming the seed for the evolution of a moral and civil reconstruction of postwar Italy, aiming at merging the productive-industrial and political-social worlds. This idea of “community” first became a project, then a reality in its redevelopment of the urban and industrial physical space (*Società, Stato, Comunità*, 1952). If F. L. Wright and Le Corbusier were the fathers of horizontal Garden Cities where man and the environment merged together, L. Figini and G. Pollini created a new concept of a factory which – like the glass-walled one in Ivrea – moves beyond the alienation of workers derived from an unnatural separation of man from nature and its cyclical time. Urban innovations are deeply rooted in a strong aesthetic belief that Olivetti called the “spiritual force” of community life, consisting in order, balance and proportion among all parts (*Il cammino della Comunità*, 1956).

This paper wishes to outline the development process at the basis of Adriano Olivetti’s thoughts about “Community”, following its evolution from the functionality of production and urban spaces to their educational potential. The development process of Olivetti’s experience shows a constant strive for change: the material forces that created a productive-industrial/residential-social modernity were transformed into educational-spiritual forces at the service of people within the community thanks to the influence of the personalist thought. This research aims to analyse how Jacques Maritain and Emmanuel Mounier’s theories supported Olivetti’s concept of Community, showing how such pedagogical sources attached an educational value to spaces, outlining development functions and perspectives through time.

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**Keywords:** history of educational institutions, aesthetics of space, city planning and education, industry and education

14045 *The spaces devoted to educational Gymnastics in Italy during the second half of the 19th century: logistical needs and symbolic meanings*

Paolo Alfieri (Università Cattolica Milano)

**Abstract**

In Italy in the mid-nineteenth century, as elsewhere, Gymnastics came out from the military barracks to become an educational practice undertaken by civilians. As a result, the first Gymnastics associations were formed to promote this form of physical activity, leading to its introduction in schools, especially at secondary level.

It therefore became necessary to find suitable spaces for the equipment and for the practice of the physical exercises themselves: in some cases – as in Turin, the capital of Italian Gymnastics – new gymnasiums were built; in others, different places were used, in particular abandoned churches.

The De Sanctis Law (1878) made Gymnastics compulsory in all Italian schools, including in primary classes. Due to the precarious state of school buildings, primary schools were not usually equipped with a gymnasium and it was not easy for their pupils to access the facilities of the high schools or the Gymnastics associations, which were still few in number.

For these reasons, the physical education school programs issued at that time prescribed so-called “Desk Gymnastics”, which consisted of very simple exercises – standing up, standing on tiptoe, moving your arms, clapping, etc. – that could easily be done inside the classroom.

The spread of Gymnastics in Italy in the late nineteenth century created a remarkable transformation of spaces, which, in light of the attention paid by historiography to the material culture of education, can be analyzed not only in terms of their physical characteristics: this transformation, in fact, was not merely a response to logistical need, but also conveyed symbolic meanings.

In particular, the use of spaces originally intended for other purposes – churches having been designed for religious services and classrooms for the intellectual education of pupils – was related, on the one hand, to the secularization of Italian society, of which the training of the body represented an important ideological sign, and, on the other hand, to the integration of physical exercise into the school curriculum for the purpose of enhancing childhood discipline, as in the case of the desk Gymnastics.

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**Keywords:** educational spaces, gymnastics, Italy, XIX century

35763 *Feeling at home: new spaces for the education of children without families in the Italian “Villaggio Belvedere” during the XX century*

Anna Debè (Università Cattolica Milano)

**Abstract**

At least until the middle of the twentieth century, Italian orphaned and abandoned children lived in residential institutions – known as “institutes” – which were spread all over the country. At any one time, the large, anonymous and amorphous buildings, which were structurally ill-suited for educational purposes, hosted hundreds of children without parental care. These segregating facilities were characterized by depersonalization, rigid discipline and routine, and social isolation. The large dormitories and refectories did not allow young people either the intimacy they required or the opportunity to develop a sense of beauty, with educational activity being aimed more at the masses than at the individual. In the aftermath of the second world war, institutes were accused of being inadequate to meet children's developmental needs and progressively began to be replaced by new initiatives, such as home care interventions to prevent child abandonment, foster care and adoption, community-based services which reproduce the family context.



This process of “de-institutionalization” was at its height between the end of the Sixties and the end of the Seventies, particularly due to the appetite for reform triggered by the 1968 movement, the complaints of well-known figures in the European intellectual world (such as Erving Goffman, Erik Erikson and the Italian psychiatrist Franco Basaglia), the reform of family law and the new role given to local autonomies in the social welfare system. In Reggio Emilia, a fairly large city in northern Italy, a significant act of “de-institutionalization” was realized at the beginning of the Sixties, when the two local orphanages, founded in the XVI century, were abandoned. These were still organized along highly traditional lines, in terms of, for example, their standardized management of spaces, the high number of inmates, the non-specialist staff, and the lack of individualized relationships between children and adult staff. In place of these orphanages, in 1962 the “Villaggio Belvedere” was inaugurated, a family-type community organized like a little village, where small groups of minors lived in an architectural setting that enabled the provision of educational, recreational and assistance services based on the primary interests of the child.

Summarizing the results of archival and bibliographical research, this paper traces the history of the “Villaggio Belvedere”, paying particular attention to its connection with the wider historical and educational context of the time. The aim is to identify the social, political and cultural events that influenced the definition of its pedagogical proposal, highlighting at the same time the importance of spaces in the definition of a specific educational framework.

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**Keywords:** residential homes, children without parental care, Italy, XX century

84151 *Inside and outside the “magic box”. Images of television as a new medium in the Italian children’s magazine “Corriere dei Piccoli” (1954-1971)*

**Simonetta Polenghi** (Università Cattolica Milano)

### Abstract

The Italian state television channel started broadcasting in 1954. Watching the evening programs was initially a communal experience that took place in bars and private houses. By 1974, 92% of families owned a TV: watching TV had become a normal and more private activity.

This research aims to show how TV was presented in the “Corriere dei Piccoli” from 1954 to 1971, after which the magazine changed dramatically. Founded in 1908, this publication was the first Italian weekly comic, and sold nearly 400,000 copies per week in the fifties and sixties.

Under the direction of Gaetano Mosca (1952-1961) the magazine, influenced by Catholicism and nationalism, took a traditional view of television, attributing a purely educational aim to it. The new medium was seen as a potential source of distraction from homework and study and as a rather boring, although at the same time somewhat desirable, object. There was an ambivalent attitude towards TV: it could be dangerous but it could also fascinate. This strange object, that enabled you to see far-away places and people, inspired a high level of curiosity. This “amazing image box” was a mysterious, almost magical thing, viewed with suspicion and curiosity for years until it became familiar.

There were a lot of cartoons or little stories about what was actually inside the “magic box”. The lack of understanding of how TV was able to show images, places and people, and the emotions stirred by what viewers saw, made it a sort of magical medium that could link different places. TV became a window on a parallel world or on far-flung places. The concepts of inside and outside were shattered: illusion and reality became blurred, with remote places existing inside the TV and therefore near the viewers. The function of the aerial was puzzling and magical too. The communal viewing of TV programs (in bars and living rooms) created a shared space for common emotions.

All this was represented in the pages of the “Corriere dei Piccoli” until Guglielmo Zucconi became editor in 1961. An expert on TV and radio programs, Zucconi revolutionised the magazine’s approach in his three years in charge. He explained to children in a clear and enjoyable way how TV worked, from both a scientific and a journalistic point of view. He showed what really happened behind the scenes of programs and inside the box. He gave space to TV programs and characters whom children loved. When he was replaced by Carlo Triberti in 1963 however, these innovative traits ceased. The space devoted to TV was drastically reduced in favour of comic strips, not only because Triberti was not interested in TV, but also because TV had become a routine part of everyday life. This research has been conducted by reviewing all the weekly editions from 1954 to 1971.

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**Keywords:** children’s literature, visual education, television, Italy

## **PRP-50485/21863 SYMPOSIUM. SIMBOLISMOS, MATERIALIDADES Y FORMAS DE RECUERDO DE LA VIOLENCIA EDUCATIVA DE LOS PROCESOS POLÍTICOS AUTORITARIOS EN IBEROAMÉRICA**

### **PANEL 2**

Convenors: Antonio Romano (Universidad de la República), Pablo Pineau & Ana Diamant (Universidad de Buenos Aires)

### **Introduction**

Este panel se propone recuperar antecedentes y profundizar el debate en torno a experiencias políticas y huellas de la irrupción de los autoritarismos sobre los sujetos entre fines del S XIX y comienzos del S XXI, especialmente en Iberoamérica, reponiendo tanto los contextos que les dieron origen, las acciones que desarrollaron, las marcas que han dejado en instituciones – particularmente escolares - y en la subjetividad, así como en sus formas de recuerdo.

Las situaciones que emergen de dictaduras políticas, buscaron eliminar supuestas diferencias – no sólo ideológicas, también conductuales -, silenciar propuestas emancipadoras – como consideraciones sobre la grupalidad y la socialización-, y controlar la aparición o desarrollo de movimientos opositores, con especial atención sobre los pedagógicos – respecto de la enseñanza y el aprendizaje, tanto en sus contenidos como en sus formas- y sobre las perspectivas de considerar y alojar a la infancia y a la adolescencia.

Poder analizar estas situaciones principalmente en el siglo XX, en el que se mostró el mayor despliegue de la educación moderna en la historia de la humanidad, en el que los sistemas escolares se ampliaron y buscaron albergar a la mayor cantidad de población posible para garantizarles su derecho a la educación, es incluir, junto a la mirada que da cuenta de avances indiscutibles, la perspectiva de control y sumisión y una oportunidad para revisar con nuevos aportes, teorías y prácticas, dispositivos, materiales y actividades que dan cuenta de políticas deliberadas de control sobre la experiencia diversa, democrática y participativa.

Recuperar producciones materiales y testimonios de protagonistas y testigos desde la perspectiva de la resistencia, además de hacer justicia con ellos y con sus producciones, genera un corpus de saberes que a la vez que se constituyen contenidos de la enseñanza de la historia reciente, destacan a la escuela como espacio de resistencia, de supervivencia, de batalla, de creación y fundamentalmente de construcción de identidad.

Este panel se propone ir más allá de la denuncia y de la interpretación – sin dejarlas de lado – de las experiencias autoritarias y del correlato que encontraron en las instituciones educativas y hacer un ejercicio de recuperación y valoración de acciones, figuras y producciones que hagan justicia sobre ellas y sobre las marcas que perduraron o que las “historias oficiales” pretendieron desaparecer.

En las presentaciones se actualizan documentos, voces y memorias de docentes con perspectivas diversas, particularmente de género en el caso de las maestras españolas y mexicanas en relación con el franquismo y el porfiriato. También sobre estudiantes y su presencia en el espacio público durante las dictaduras de Franco y

Pinochet y sus huellas posteriores que no sólo están en las personas, también en los lugares y en los materiales de educativos como en el caso de Argentina, Brasil y Uruguay, todas expresiones de la violencia educativa de los procesos políticos autoritarios.

74092 *La simbología en el sistema educativo franquista. Experiencias en una escuela rural*

**Maria Teresa Bejarano Franco** (Universidad de Castilla La Mancha)

**Abstract**

El régimen franquista (1939-1975) creó una densa red represiva que tenía como objetivo eliminar física e ideológicamente al “enemigo republicano” y aterrorizar al conjunto de la población (Arnabat, 2013). Por ello, la represión abarcó todos los campos posibles, uno de ellos el educativo, que fue utilizado como instrumento de dominación poblacional y de humillación personal. Al revisar, con perspectiva histórica y de justicia social, la reciente historia del sistema educativo español, nos encontramos con marcas y huellas que destilan signos de represión franquista. Las marcas, se localizan en los símbolos alusivos a la Dictadura Franquista (1939-1975): educación segregada, fuerte presencia religiosa en todos los niveles educativos, el patriotismo como cimiento fundamental de la enseñanza (Lagos, 2016) y los manuales, auténticos catecismos políticos-religiosos difusores de la ideología franquista (Párraga, 2010). Esta simbología, se hace presente como soporte a un Régimen que se resiste a ser olvidado y que hoy día resurge con fuerza en el debate político y civil, al hilo del cumplimiento de la Ley de Memoria Histórica (concretamente sobre el artículo 16). Los rasgos de esa represión están candentes y vivos en los testimonios orales de los alumnos-as no adeptos al Régimen que vivieron discriminaciones, castigos, apropiaciones, y adoctrinamientos en la escuela rural de la Dictadura. En esta exposición, recuperamos el sentido y significado de la simbología franquista que se articuló en torno a la pedagogía del miedo (Viñao, 2014). También, se harán presentes los testimonios de dos alumnas marcadas por el recuerdo de las vivencias educativas-franquistas y que haciendo uso de la resiliencia, (Noriega, Angulo y Angulo, 2015) pudieron superar exitosamente las adversidades y salir fortalecidas de las experiencias vividas en una escuela rural franquista. Esta escuela, alberga en la actualidad, un museo repositorio de marcas y señas de identidades personales y culturales que el franquismo y la represión no han podido borrar. Desde estos análisis se dará luz a un sistema educativo represor, al que acudió una gran mayoría de la población infantil y adolescente, que si bien estuvo ya castigada por el exilio, la desaparición, la apropiación de vida de los progenitores, encontró en la escuela un escenario más de castigo.

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**Keywords:** franquismo, autoritarismo, sistema educativo

33246 *“Resistencias en la formación de maestros en la dictadura cívico-militar en Uruguay (1973 – 1984) y pedagogía autoritaria”*

**Eloisa Bordoli** (Universidad de la República)

**Abstract**

El trabajo tiene por objetivo analizar y discutir el proceso de configuración de sentidos que la formación de maestros adquiere en el marco de la dictadura cívico-militar (1973 -1984) en el Uruguay así como las diversas resistencias que los estudiantes y docentes articulan en el período. La ruptura de las instituciones democráticas en Uruguay afectó, de forma sustantiva, al sistema educativo, a sus docentes y estudiantes (Caetano, 2005; Bentancur, 2007; Mancebo, 2007). De modo particular la formación de maestros se constituyó, en primera instancia, en un espacio de persecución y “limpieza ideológica” y, en un segundo momento, se procuró inscribir

una pedagogía conservadora y autoritaria (Romano, 2010; Markarian, 2015). Los nuevos sentidos de la formación de docentes se materializaron en las reformas institucionales, en el cambio de la normativa, en el gobierno de la educación y en la modificación de los diseños curriculares. En forma paralela y de modo “latente” los estudiantes y maestros del período produjeron otros sentidos a su formación y a la enseñanza.

En este trabajo, en forma específica, se analizarán las nuevas formulaciones semánticas que se condensan en los diseños curriculares de la formación de maestros de 1977 así como los diversos sentidos - “latentes” - que los estudiantes y docentes del período articularon. Metodológicamente se trabajará con documentos del período así como con entrevistas en profundidad realizadas a los actores de la época.

Conceptualmente, la investigación se nutre de los aportes del Análisis Político del Discurso (Laclau, E. y Mouffe, Ch., 1987) y de los estudios curriculares (de Alba, 1998; Frigerio, 1994, etc.). Desde este particular abordaje y a través del estudio de los documentos curriculares del período así como de los relatos de los estudiantes y docentes se identificará la construcción de los sentidos diversos en torno a la formación de los maestros en el período.

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**Keywords:** formación docente, pedagogía autoritaria, dictadura

## 76635 *Los sustitutos: El movimiento escolar como espacio de aprendizaje político transgeneracional durante el Chile (post)dictatorial*

**Cristina Alarcón** (Humboldt-Universität zu Berlin)

### Abstract

La presentación se centra en el movimiento escolar chileno, que ha incidido en la agenda de la política educativa durante más de una década. Estos escolares rompieron un tabú social, al cuestionar en forma innovadora y provocadora el modelo educativo neoliberal vigente desde la dictadura militar (1973-1990) hasta hoy. Basada en el concepto del “aprendizaje generacional” y desde la teoría del “framing” (Rucht 2012; Kreis & Sack 1998), la presentación analizará el movimiento escolar como espacio de aprendizaje transgeneracional. Específicamente se analizarán las demandas, las estrategias, los procesos de (auto)educación y de aprendizaje desplegados en ese espacio. Los principales argumentos son:

1. Los escolares actuaron más en nombre de las generaciones previas que en oposición a aquellas, en otras palabras, se configuraron como sus “sustitutos”.
2. El movimiento muestra indicios de formas de “parentificación” política, en el sentido de que los escolares asumieron roles parentales hacia los propios padres y abuelos (Moré, 2013).
3. El espacio de aprendizaje conectó espacios como la familia, la escuela, la sociedad y el movimiento político en forma innovadora.
4. El éxito del movimiento se basó en que supo extender los límites del horizonte de normas y expectativas sociales existente.
5. Su fracaso se debió a su vez a una de sus características esenciales: no constituir un movimiento de asalariados.

La presentación se basa en entrevistas de voceros de las organizaciones estudiantiles tanto de los últimos años como en tiempos de dictadura realizadas en 2013, además en fuentes escritas tales como informes y periódicos, y visuales como imágenes y videos.

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**Keywords:** resistencia, dictadura, escolares, generación

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## **PRP-34306/34565 SYMPOSIUM. SCHOOL BUILDING PROGRAMS IN THE FRONTIER OF DIFFERENT ENDEAVOURS: NATION BUILDING AND PEDAGOGICAL REFORM MOVEMENTS IN THE EDUCATIONAL SPACE OF SOUTHERN-EASTERN-EUROPE FROM 1880s TO THE 1930s**

### **PANEL 2**

Convenor: Imre Garai (Eötvös Loránd University) & András Németh (Eötvös Loránd University, János Selye University)

Discussant: Simonetta Polenghi (Università Cattolica Milano)

### **Introduction**

The main aim of the planned symposium is to compare the peculiarities of school building programs in Southern and Central-Eastern European region, namely in Portugal, Italy, Greece, Czechoslovakia and Hungary. We would focus on the process of urbanization (emerging cities - capitals as well as cities that important in other aspects industrial, administrative or cultural centrums) and nation state building. Structures of emerging modern cities affected the modern school systems and thus the school building programs. Moreover, it seems that school building programs were in the frontier of different endeavours.

Towards the end of the 19th century, even in the metropolises of Central and then Southern Europe, which experienced rapid urbanization, the city administration and urban technology began to modernize. The idea of a "Garden City", developed in Great Britain and played an important role as a design model. This period was initially marked by greater social responsibility on the part of the city administrations, which, within the framework of a national education and social policy, made housing construction and the construction of new school buildings, sports and leisure areas their task. (Seaborne and Lowe, 1977, Göhlich 1993, Jelich and Kemnitz 2003)

In the background of these urban political improvements there were many philosophical trends, social and educational movements, which also affected the school system and thus the new forms of school buildings. This trends could be subsumed under two main categories. On the one hand, nationalism, industrialization and nation state building efforts served as a kind of disciplinary force. Schools and school buildings had to serve the cultivation of citizens and thus the glory of the state. On the other hand, counter movements (reform pedagogy, life reform movement, hygiene movement, child studies) offered an other aspect of perception of school buildings. (Dudek 1990, Kost 1983, Depaepe 1993, Hopf 2004, Stoß 2000, Reyer 1991). These movements were critical towards the industrialization and modernization. Interestingly, some aspects of their criticism and proposals stimulated the beliefs of politicians and even physicians who were responsible for creating new types of school buildings complying with the needs of the transforming societies. () From the 3rd quarter of the 19th century to the 1930s, nation states and modern cities launched new school building programs in order to renew their education. By using the ideas of the counter-movements, they established not just new types of schools but paved the way for a social reform.

The participants of the symposium used the hermeneutic document, pictorial and material analysis as primary research method. We expect to discover the unknown connections and peculiarities between school building programs and pedagogical movements of the examined cities and countries.

During the symposium the participants will examine examples of school building programs in Lisbon, Madrid, Rome, Prague, Leitmeritz, Athens, Piraeus and Budapest (Wekerle-estate), which were affected by these aforementioned intellectual trends. Modernization of school buildings meant and modernization of cities and thus citizens.

46231 *Schools in the countryside: Wekerle Garden City near Budapest*  
**Beatrix Vincze** (Eötvös Loránd University)

**Abstract**

At the turn of the century, industrialisation in Hungary brought about profound changes. At the beginning of the 20th century, a large factory system was concentrated in Budapest, and urbanisation became stronger. As the population of the capital grew, there was a lack of infrastructure: transport, housing, education and health institutes (Romsics, 1999).

The modernisation programme conceived by Budapest's mayor I. Bárczy aimed to solve the social tensions with school development (1901-1906) and a complex urban innovation programme (1906-1920). In 1908, the first Hungarian garden city was founded near Budapest according to the English model, in order to improve living conditions in the capital (Nagy and Szelényi, 2008; Neau 2013). The garden city named Wekerle after one of the initiators. S. Wekerle was the social creator of the residential district is still revered today.

The aim of the contribution is to present the educational opportunities offered by schools and school buildings in Wekerle Garden City. The educational conditions are submitted by the analysis of school types, school environment and architecture of schools, in different spatial conditions. The presentation of the teacher staff, the teaching programmes and the cultural life of the community will illustrate the opportunities that the workers' children had for higher education. What special forms of learning could the Garden City environment provide for the young people? To what extent were health care and healthy living promoted? (László, 1926)

On the one hand, the nation state wanted to strengthen the identity of the nation through education, on the other hand it wanted to reflect on the new challenges. In education at that time, one could follow the influences of childhood research, the child-centred philosophy of life and methodology of reform education and the closely connected life reform movement with the garden city and hygienic movement. The educational system in Garden City Wekerle is a good example of how modern and anti-modern aspirations can interweave.

The research is part of the project Life Reform Movement, Reception and Institutionalism at Eötvös University. The sub-theme was to illustrate the connection between the school system and changes in housing conditions. The results of the Garden City Schools reflected a significant improvement in living standards due to the variety of forms of education, the decrease in illiteracy and the increasing number of people continuing their education. As sources, the earlier results of the research team are used and supplemented with the analysis of data from local history.

The Wekerle neighbourhood, with its near-natural way of life and its solid community, ensured the increasing reproduction of the population and an enormous number of trained and healthy children. The garden city, in which more than 70,000 trees were planted, could function as a real paradise. The new residential area enabled the humanistic change of life for its inhabitants, many of whom had moved from the countryside to the capital, and gave them a healthy space to live in the city in the countryside. The children received a modern education to start their lives (Cluet, 2019).

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**Keywords:** life reform movement, garden city movement, school development, social reforms

#### 49056 *The social and educational reform movements and the school building programme around 1900 in Budapest*

**Imre Garai** (Eötvös Loránd University), **András Németh** (Eötvös Loránd University, János Selye University)

##### **Abstract**

Towards the end of the 19th century the Hungarian capital belonged to the metropolises of Central and Southern Europe, which experienced a rapidly progressing urbanisation. Budapest had a typical pattern of this development, with the stark difference between the capital and the province in the background. As a result, Budapest became the almost exclusive cultural centre of the country, which experienced its heyday at the turn of the century. During this period, the liberal mayor István Bárczy, who headed the capital between 1906 and 1918, began the urban reforms. (Németh 2000, 2006)

In this decade, the Bárczy-era, the city developed into a world city. The majority of the "mayor's building" buildings, schools, public buildings, apartment buildings, still stand today. This period saw the expansion of the city administration, public transport, lighting and the municipal system in Budapest. As part of the social and cultural policy programme, the construction of numerous small apartments and schools began.

After 1909, the extensive construction of schools formed an important part of Bárczy's cultural policy programme, in the course of which 36 new schools were built and numerous school buildings renovated within three years. At that time, 55 schools and 967 new classrooms were built in Budapest. Our paper is primarily using hermeneutic research methods to investigate the most important features of this school building programme. The analyses focuses on the processes in which the ideas and practical initiatives of the various social and pedagogical movements of the epoch (child research, school hygiene movement, life reform and reform pedagogy) unfolded and influenced the establishment of the school building programme. (Depaepe 1993, Németh 2004, Németh & Pukánszky 1999).

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**Keywords:** education reform, school building, Bárczy-programme, social reform

#### 50632 *New school in Czechoslovakia (Sudeten German and Czech examples)- a space for educational school reform and life reform after 1918*

**Tomas Kasper** (Technical University of Liberec), **Dana Kasperova** (Technical University of Liberec)

##### **Abstract**

At the beginning of the 20th century, the reform pedagogical discussion among German and Czech teachers intensified and led to the elaboration of individual school reform programmes and the establishment of selected reform schools. Especially after 1918, after the foundation of Czechoslovakia, school reform life increased in

intensity. Both the number of reform schools and the pedagogical heterogeneity of individual reform school concepts increased. One of several reform school concepts that were developed in Czechoslovakia was the so-called "Landerziehungsheime" and "Waldschulen", which were based on the model of C. Reddie in England and after H. Lietz and G. Wyneken in Germany were conceived. Their foundation, contextualized in the diverse school reform language after 1918, can be seen as a demonstration of national bourgeois efforts for so-called healthy schools and healthy new education (Reyer 2003, Bernstoff/ Langewand 2012, Kasperová 2015). The sharp criticism of the learning concept of the "old school" was reflected in the criticism of the pedagogical, psychological and social course of instruction (Skiera 2010, Buchholz/ Latocha/ Peckmann/ Wolbert 2001), as well as in the criticism of the "material everyday life" (school buildings) of the "old school".

In our contribution, the concept - ideal and material - of so-called "land educational homes" is thematized using two prominent examples of reform schools. The educational and teaching concept of a land education home is reconstructed by the Sudeten German teacher and protagonist of the Sudeten German youth movement, Karl Metzner (1880-1947), in the Bohemian town of Leitmeritz (Kasper 2015, Kasper/Kasperová 2015). This analysis will be compared with the educational and teaching concept of the Czech reform teacher Eduard Storch (1878-1956) in Prague. These examples are illustrative and show the school reform efforts also on the level of the school building, which represented the space for the realization of the school concepts. One wonders what common aspects can be found in both reform pedagogical concepts and how they are presented in the respective examples of school buildings? Furthermore, one wonders which different characteristics both reform concepts have and how these differences can be explained? Can they be understood conceptually and pedagogically, or did national characteristics also play a role? (Stambolis 2003, Puschner/Großmann 2009)

The article works with rich archive material on both reform schools and with abundant photographs.

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**Keywords:** progress education, life reform, new schools, Czechoslovakia

*33699 The first portuguese republic (1910-1926): schooling, secularisation, worship of the homeland and pedagogical renewal*

**Joaquim Pintassilgo** (University of Lisbon)

### Abstract

Implemented in 1910, the first Portuguese Republic became a high point in the pro-literacy discourse that was already present since the last decades of the nineteenth century. Combining sources of inspiration rooted in enlightening and positivist ideals, republicanism claimed that the propagation of the 'lights of the alphabet' would open the way to the future citizen, the new republican man capable of securing the continuity of the new society. The struggle against Catholicism, its symbols and its rituals, along with the pursuit of a radical secularization of society and of the school, led to an attempt to establish a set of ritual and symbolic practices as alternatives to the practices of Catholicism. Although these were apparently secular, they carried a certain underlying civic religiosity, as is the case in the worship of the Homeland, its symbols, its history and its heroes and, in the educational field, the Tree Fest or the introductory military instruction. In addition to the discursive

context, the political and cultural environment at the time was clearly conducive to the development of a wide range of initiatives in the field of literacy, schooling and cultural popularization, such as the mobile schools using the João de Deus method, the free or popular universities, the Voz do Operário schools or the paradigmatic Oficina Escola Nº 1 in Lisbon, among many others. However, the political instability and conflict that characterised the national context, the participation in the First World War, the financial difficulties and the ephemeral character of the republican experience (quickly replaced by an authoritarian regime that at first was a military one) did not allow the schooling movement to consolidate and indeed the illiteracy rate observed only a minor reduction over this period. Moreover, the republican discourse of rupture with the monarchic and clerical past did not conceal strong continuities, not only in the regime's character (liberal but non-democratic), but also in many aspects of educational life, such as school buildings, despite the construction of a set of emblematic 'education palaces'. In any case, the republican educational policy maintained an intense dialogue with the pedagogical renewal movement. Under the inspiration of New Education and experimental pedagogy, this movement argued for the introduction of a set of innovations in school life, such as the use of active and intuitive methods and the implementation of self-government practices. It also called for the pursuing of the integral education ideal, for the consecration of the child's pedagogical centrality and for the valorisation of a close relationship with nature. In some aspects there is a relative proximity between republican pedagogy and New Education, but in others the distance is clear, as is the case of the arguments about civic festivities or the school battalions. We will use a diverse set of sources collected in the context of a wider research project on Portuguese republicanism (legislation, magazines and other pedagogical publications, school textbooks, etc.) for our presentation.

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**Keywords:** republic, schooling, secularisation, patriotism, new education

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## SWG 1.02. GENDERING LOCAL, NATIONAL, REGIONAL, TRANSNATIONAL AND SUPRA-NATIONAL HISTORIES OF EDUCATION

### IMPERIALISM, NATIONALISM AND SHAPING GIRLS' EDUCATION

**11823 Mrs Pelham Johnson in Tanganyika Territory (1939-1959); shaping policies of girls' schooling**  
**Florence Wenzek** (University Paris Descartes)

#### Abstract

In 1938, the government of Tanganyika, by then a British mandate, was looking for a woman to fill the new position of «Supervisor of Female Education». The opening of such a position was the consequence of a growing commitment of both the Colonial Office and the Tanganyika Territory to expand girls' schooling. They recognized that it had been left behind and insisted that it was a risky endeavour that had to be carefully planned. Mrs Pelham Johnson was selected, and she held this position for twenty years (1939-1959), almost until independence (1961). Charged with drawing up new syllabi, advising the Director of Education on questions affecting women's education and supervising all girls' schools in the territory, she played a major part in the development of girls' schooling.

The objective of this multi-scaled proposal is to study how her action was shaped at the intersection of the British educational sphere, imperial networks, educators of Tanganyika Territory and local demands. Born in Uganda, the daughter of a British officer, she was educated in Bath and Gloucester; she then taught in the United Kingdom

and South Africa. Once in Tanganyika, she discussed educational policies regularly with the Colonial Office. She also gained knowledge of local practices by visiting all the girls' schools of the territory. She recounted on various occasions how much she had learned from educators who had previous experience in Tanganyika during her first years of service. Thus, she had a British socialization and experience in the field of girls' schooling but was also exposed to ideas circulating in the imperial networks and to local practices and preferences.

While looking at the influence of both transnational trends and the local context, we are drawing on a call for such crossed analyses (Crutchley, 2015; Swartz and Kallaway, 2018). Indeed, these researchers underline that while transnational approaches have renewed our understanding of the shaping of education worldwide, they tend to neglect local contexts. When it comes to girls' education, making links between imperial and local scales appears especially necessary. The way imperial educators shaped girls' education in the British world with their own gendered, social and racial imaginaries has been studied (Whitehead, 2017), while others have demonstrated how much depended on local specificities (Stoler, 2002; Decker, 2014).

The British and Tanzanian national archives hold many documents authored by Pelham Johnson or in which she is mentioned. Her personal papers, kept at the Weston Library in Oxford, offer precious additional documentation on her thoughts and on the ways in which they were shaped by her imperial and local connections. For the presentation, we will focus especially on her writings and action during the war years, which for her were a moment of deep thinking about how to develop girls' schooling.

We will show that the shaping of Tanganyika's policies of girls' schooling have to be understood within the colonial space of the territory, but also within transnational and imperial connections and according to specificities of subnational spaces.

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**Keywords:** girls' education, women administrators, Tanganyika, imperial networks, school policies, british empire

# *68057 The Expansion of the Western Space in Japan (1859–): Culture, Community, Class, and Gender in Girls' Mission Schools in Foreign Settlements and Japanese Cities*

**Keiko Sasaki** (University of Electro-Communications)

## **Abstract**

After some 200 years of a seclusion, Japan signed the Treaty of Amity and Commerce in 1858 and opened five ports in Kanagawa (Yokohama), Nagasaki, Hakodate, Hyogo(Kobe), Niigata. Trade and other activities were permitted in the settlements around the five ports and the corners of two cities, Tokyo and Osaka. These settlements, separated spaces in Japan consisting of Western-style buildings such as the Consuls, trading companies, hospitals, churches, and mission schools, provided Japan with an amazing encounter with Western culture.

The first girls' school in Japan was Ferris Girls' School (founded in 1870), which was run by missionaries in the Yokohama settlement. Also, in Tsukiji-Tokyo settlement, Joshi Gakuin and Aoyama Girls' School, which would become prestigious girls' secondary schools, were founded in the 1870s by female missionaries respectively. It could be argued that the most successful works of the missionaries in Japan were the foundation of girls' secondary schools. The mission schools surpassed existing Japanese female education in the Meiji era because the Japanese Government could not afford to provide sufficient girls' education. Consequently, Japanese intelligentsia and people of high social positions sent their daughters to the mission schools in Tokyo, Yokohama, and other cities. Thirty-five girls' mission schools were founded in 1870–1890, even in cities far from Tokyo or Yokohama. Although many public girls' high schools(koto-jogakko) were gradually founded and spread widely all over the country, the girls' mission schools were appreciated for offering a high level of education, insight into western culture, and models of the Western family.

The curriculums of the girls' mission schools included English, literature, mathematics, physics, chemistry, geography, world history, music, Western sewing, and other subjects. These subjects were sometimes taught only in English by the women's missionary teachers. Of course, the Bible and hymns were also taught to evangelize.

I discuss why the Japanese mission schools for girls continued to exist and expanded with the favour of the Japanese, although the percentage of Japanese Christians was less than 1% of the national population. To do so, I focused on changes in the educational policy of the girls' mission schools that aimed to arouse aspirations in the students to enter women's colleges and obtain licenses such as that of a medical doctor. I focused on the urban intelligentsia who were in the upper-middle class and familiar with Western culture. I suggest that in Western space and perhaps also in worldwide Christian society, the movement for women's education might have happened simultaneously. Further, I discuss how in Japan, upper-middle class culture might have been succeeded by the female line through the girls' mission schools.

I analyse 'the Present Condition Report on the Christianity Education in Japan' (1929): total enrolment, number of graduates, number of those who entered higher schools, and percentage of Christians in graduating class of thirty- eight girls' mission schools (high school) in Japan. I also analyse as a case study, letters of female missionaries, reminiscences of students, and documents of students' mothers associations that belong to some girls' mission schools.

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**Keywords:** foreign settlement, western space, girls' mission school, class culture

#### 42311 *Gender, Architecture, and Everyday Spaces at Secondary Girls' Schools in Hong Kong 1921-1941*

**Meng Wang** (University of Sydney)

##### **Abstract**

Girls' secondary schooling in interwar Hong Kong was underlined by the industrial and urban transition that redefined the agency of females in transforming the colonial society-it was a period when the first-generation female professionals entered the scene. During this period, girls' secondary schools, government and grant English schools in particular, forged a link with higher education and professional training that further informed their curriculum and practices, and by extension, school architecture. This paper explores the ways in which school architecture responded to this shift in curriculum and functioned as a social technology of gender that underscored the everyday spatial practices of schoolgirls.

The interplay between gender and school architecture is explored through the lens of space in that this paper examines the gendered body as a spatial body, and argues that it is in and through the spatial practices of schoolgirls that the gendered body emerges. As Henri Lefebvre suggests, spatial practices are shaped by social relations - for example, gender, race, and class - and to examine the gendered body as a spatial body is to say that, gender, as this paper approaches it, is contingent on its intersection with race and class that coalesced in the spatial practices of schoolgirls.

During the interwar period, curriculum at secondary girls' schools in Hong Kong was underlined by the introduction and growth of practical skills training courses- for example, cookery, home nursing, and first aid, science subjects-including biology, botany, physics, and chemistry, and physical education. Extra-curriculum courses such as shorthand and typewriting were also offered at few grant schools. The spaces in which these



curricula activities took place and the production of gendered bodies in and through these spaces is the central line of inquiry in this paper.

Grounding the gendered body in everyday spatial practice, this paper is a close examination of everyday school life, and the interplay between school architecture and curriculum in shaping experiences. To trace the spaces of lived experiences, this paper draws on oral histories, newspaper clippings, school publications, and government reports.

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**Keywords:** gender, school architecture, everyday spaces

## *20928 'Modernizing' Autocracy via Female Minds and Bodies: Women at School for the New Ethiopian Nation (1940s-1960s)*

**Pierre Guidi** (CEPED/IRD)

### **Abstract**

Intense nationalism and the building of Haile Selassie's autocracy took place in the three decades following the liberation of Ethiopia from the Italian occupation (1936-1941). Selassie's project was highly supported by USA, through the Point IV Program (1953-1961) and the USAID device (from 1961). The main aim of Selassie's program was to train clerks for the state apparatus. Therefore, educating men was a priority. On the contrary, girl's education was less developed. In 1955, girls were 16% of the student population at the primary and 1% at the secondary level. However, female participation in the secondary level increased progressively from the end of the 1950s: in 1965, girls were 16% of the student population in the grades 9-12.

In a speech delivered in 1955 in one of the most prestigious girls' school of Ethiopia, the Empress Menen School, Emperor Haile Selassie's stated: "Girls have to play their part in the building of the nation equally with boys". By saying "equally", the Emperor meant 'in a complementary way'. Again in 1955, Senedu Gebru, the headmistress of the Empress Menen School who studied at the University of Lausanne from 1928 to 1932, stated that "a girl has to play four different roles in her life: 1) as a daughter; 2) as a dutiful wife; 3) as a responsible and loving mother; 4) as a law abiding and patriotic citizen". According to this discourse, domestic science and morality took an important role in the women's curriculum. Nevertheless, Senedu Gebru also emphasized girls needed to have the same level of education guaranteed to men in order to let women also have access to university. In her opinion, "the Ethiopian girl seems quite resolute in sharing the work, responsibilities and privileges enjoyed by men". Therefore, the pedagogical project of this elite school was to train girls to be 'good' mothers and wives; to become nurses, typists, and teachers; but also to enter prestigious works and positions dominated by men. So doing, it contributed, at the same time, to strengthen the domestication of women, to reproduce a gendered division of wage labor, and to challenge male domination.

Based on the material I have collected in the archives of two elite girls' schools in Addis Ababa, the Empress Menen School, ran by the state, and Nazareth School, ran by Catholic missionaries, my communication will focus on academic teaching, practical training, morality, and the organization of space and time at school. It will analyze the intellectual, moral, and body's regulation in order to understand how girls' schooling in 1950s-1960s Ethiopia aimed to shape contradictory forms of gender relations and male/female organization at large. The analysis of this 'social pedagogical project' will be contextualized, first, within Haile Selassie's 'modernizing' patriarchal autocracy, drawing on the writings of Ethiopian educators such as Senedu Gebru and Haddis Alemayehu. Secondly, it will be studied in articulation with the new imperial politics after WWII, notably characterized by the greater investment of the US in 'modernizing' the Third World.

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**Keywords:** women education, nation-building, Ethiopia, 1940s-1960s

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## **SWG 3.02. HISTORY OF EDUCATIONAL FUNDING: MODELS, DEBATES & POLICIES - INTERNATIONAL PERSPECTIVE (1800-2000)**

### ***EFFICIENCY, QUALITY, EQUITY...: ISSUES RELATED TO EDUCATION FUNDING MODELS?***

64291 *Regulating regional variations in primary schooling: the case of state subsidy reform in early twentieth century Sweden*

**Johannes Westberg** (Örebro University)

#### **Abstract**

The historiography of state intervention generally, and the historiography of state subsidies in particular, has indicated that state intervention may have a wide variety of effects on school systems, depending on the kind of intervention and its context. A centralization of the school systems funding and organization have been perceived as resulting in increased regional equality in Massachusetts (Kaestle & Vinovskis, 1980, 199) and France (Grew & Harrigan, 1991, 227). Matching grant formulas have, on the contrary, been said to increase differences between poor and rich school districts, since they allocate funding depending on how much districts spend on their schools (Swanson & King, 1991, 197). Studies have also shown of state grants have been used to increase the funding gap between schools for the white and the African-American communities in the USA (Margo, 1982), and that cost per pupil did not seem to converge after the introduction of payments by results in England and Wales after 1862 (Mitch, 2010).

This paper examines the efforts to reform and centralize the funding of the Swedish primary school system in the early twentieth century. From the 1870s and onwards, the funds of the Swedish primary schools had been distributed according to a matching grants system. In 1871, previous state subsidies were replaced with a system of matching grants that covered half of school teacher salaries (with a maximum subsidy of 250 SEK per primary school teacher (folkskollärare) and 75 SEK per junior school teacher (småskollärare). In 1875, the grants were made more generous to match two-thirds of teacher salaries with a maximum of 400 SEK for primary school teachers and 125 SEK for junior school teachers. This was later followed by minor adjustments of the maximum level of the subsidies.

In 1913, this system of matching grants was reformed. After parliamentary debate on raising the level of state subsidies, starting already in 1878, the Swedish parliament decided in 1913 that the state was to cover 90% of teacher minimum salary and all of the add-ons that teacher received after a certain number of years. As a result, the government grants increased from contributing to 30 percent of the local school districts' revenues in 1910 to 49 percent in 1920 (Westberg 2017).

By examining available statistical data, and contemporary parliamentary debate, this paper studies the intentions behind this reform, and the impact that this reform had on regional disparity of Swedish schooling in the early twentieth century. As a result, this paper contributes to the historiography of state subsidies, and the literature on the centralization of primary school systems during the end of the nineteenth century in Sweden and elsewhere in the West.

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**Keywords:** primary school, school finance, inequality

20251 *To spend or not to spend on educational quality? Focus on the French budgetary process: people, practices and decisions (1967-1995)*

**Clémence Cardon-Quint** (Université de Bordeaux)

### Abstract

Should we spend more or spend differently to improve the quality of education? To this question, economists and econometrists have formulated several answers based on in-depth international or intra-national comparisons, that take into account the actual level of educational spending per capita and the efficiency of different input-based policies. Their work is explicitly aimed at influencing decision makers, to encourage them either to spend more, to reallocate funding, or even to cut spending. This paper takes a different approach by examining how financial considerations affected educational policy choices in France, between 1967 and 1995. It engages both with the results of comparative political economy of education, which highlights the redistributive stakes of educational policies, and with the flourishing literature of sociology, political science and history of public finances, which shed light on the people and process involved in budgetary decisions. This paper aims to explore the gap between the geometric rationality of the econometric approach, and the complexity of a budgetary decision process, which depends on intricate parameters and articulates several temporalities.

This study will first develop a prosopography of those involved in the budgetary decisions related to education – senior officials and politicians – including positions with a rapid turnover (in the ministry of Finance, or in ministerial cabinets) and positions characterized with a greater stability (the Departement of financial affairs in the Ministry of Education). It will attempt to highlight the convergent or divergent representations – among participants – of what deserves to be funded (and what does not). Second, it will focus on the routine of budgetary decisions in education, and try to identify constraints and room for maneuver for those discussing educational spending. Finally, it will use these financial elements to revisit the genesis, ambitions, and impact of some major decisions taken during the period under scrutiny: the instauration of the “college unique” in 1975, the “Zones d’éducation prioritaire” introduced in 1981 (compensatory education), the increase in upper-secondary schooling between 1985 and 1995, the 1989 reform of teacher training.

By starting in 1967, this study voluntarily ignores the previous period (1945-1966) characterized by a steep increase in school frequentation – simultaneously fueled by demographic dynamism (the baby-boom) and the first stage of secondary school massification. It focuses on a more “ordinary” phase during which quantitative objectives (expansion of pre-schooling or upper-elementary schooling) competed with more qualitative ones (improvement in the pupils/teacher ratio, teachers training, individual support in the class room, compensatory education, etc.). The study ends in 1995, a turning point for three reasons: a political changeover, a cap on upper secondary school enrolment after ten years of rapid growth, and a stagnation - soon to be followed by a decline - in domestic spending on education as a percentage of gross domestic product.

This study is based on a wide range of public archives from the Department of Education, the Department of Finance, and the advisors of the Prime Minister, as well as on oral records. It combines qualitative analysis of the archives with the use of quantitative data on the French school system.

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**Keywords:** educational funding, quality in education, stage budget, France

## 64387 *What does it matter where the money comes from? School-building, finance and politics*

**Adam Wood** (Monash University)

### Abstract

Before school buildings are lived and become places of education and used as educational tools, they are already policy instruments, that is, technical and social devices that organize relations between the state and its constituencies (Lascombes and Le Galès, 2007). This paper draws on a policy instrumentation approach to explore how the control of monies invites particular forms of social relationships through the planning, design, construction and maintenance of schools.

Its contribution is methodological: it attempts to provide a useful framework for thinking how forms of government/governance across time employ finance to build schools for various policy ends and, reciprocally, how school buildings change to better fulfil political, social and educational roles. The main benefit of this approach is the attention it draws to policy from the perspective of the tools involved so that we can “see” more clearly the money at work in buildings. For example, I suggest the following example issues become more visible:

- Types, economic and educational rationalization. The 19th century saw a rapid expansion in building types (Markus, 1993). How does the “buying” of spatial specialization for education and the efficiency gains it enables connect to/justify/rely on other forms of economic and architectural “rationalization”? How does it change education?
- Professionalization in construction and in government. In many countries, governments took on responsibility for funding and building schools at approximately the same time that the architectural profession was formalized and codified, and as educator control over design lessened. As government moved to become the client and commissioner of new buildings, school design was more likely to be standardized and “risk-managed”. How did these different forms of centralization encourage each other? What alternatives emerged?
- Procurement, finance and changing outputs. Related to the above, how have the sources and forms of finance affected school-building? E.g. from voluntary, ad hoc and/or often religious donations to standardized state investment? Or even further to contemporary efforts involving public-private partnerships? These questions become especially relevant since school-building programmes (but also maintenance of existing buildings, perhaps) offer geographically and demographically dispersed means of distributing public money (Parker and Cahill, 2017:261). School buildings are therefore enticing as political tools especially since they are also highly visible (and highly frequented) artefacts and symbols.
- Design, materials and materiality. Finance, school-building, schooling and political control over all of these is exercised through decisions about design and materials. For example, Krushchev’s massive extension of design templates to standardize school types, limit costs and extend schooling was dependent on concrete (Forty, 2016:153-56 but for huts instead of concrete, see Cowan, McCulloch and Woodin, 2012). These are dramatic examples but any choice concerning materials, technologies and costs forms the politics of the everyday. How/where/by whom are these politics managed?

As the breadth of these questions suggests, the paper will not provide detailed answers to each issue raised but rather work to make such issues more visible through the methodology offered, an approach that, it is hoped, might become a useful prompt for further research.

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**Keywords:** school-building, architecture, funding, politics

## 69390 *Are “public” schools better? School Fees vs Funds and School Quality in 18th Century*

*Switzerland*

**Gabi Wuethrich** (University of Zurich)

### Abstract

The influence of increasing education inputs on education outputs is one of the key questions, not only in history of education but also in economic research on education. For northeastern Switzerland, two surveys in 1771/2 and 1799 give insights into school input and output in a very early phase of the industrializing process. In this short amount of time, we see average school weeks per parish increase from 28,7 to 32,2 weeks per year, and the share of elementary schools offering math teaching more than doubles from 22,1 to 46,7%.

With regard to long-term development of school quality, we also see a strong persistence of school performance over time: Areas in which the share of the students learning math was higher in 1799 (or learned to write in 1771/2) performed better in the federal pedagogical exams of recruits introduced in 1875, i.e. some 75 years later.

An interesting aspect of this earlier period is the fact that the Zurich church authorities supervising the rural parish schools in question issued a new school ordinance in 1778. It primarily demanded the introduction of regular summer repetition courses, and stricter control of students' absences. Teachers paid by fees thus should be guaranteed a regular wage share by insisting on the presence of the children, whereas teachers already paid from funds lacked such an incentive for introducing summer school or keeping records of attendance. However, contrary to the intuition that the teachers' share of school fees should increase due to their stricter record keeping, preliminary results show a decreasing share of schools fees in total teacher income in this period. On the hand, the share of teachers' wages financed by local funds, i.e. what one might call “publicly” funded, increased after the introduction of the new ordinance. This study aims at extending these preliminary findings and linking them to the aspect of school quality: What impact did the increase in “public” funding have on school quality as measured by short- and long-term output factors such as math teaching and recruits' exam results?

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**Keywords:** expenditure, school quality

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**SWG 4.02. HISTORY OF LAIC EDUCATION: CONCEPTS, POLICIES AND PRACTICES AROUND THE WORLD**  
**CONTRASTING SPACES: RELIGIOUS/SECULAR/LAIC EDUCATION. PUBLIC/PRIVATE; DISCOURSE/PRACTIQUE**

44015 *Laïque or religious? The use of foreign ideas as a source of legitimation at the origins of secondary education in Argentina*

**Felicitas Acosta** (Universidad Nacional de General Sarmiento)

**Abstract**

In Argentina, the creation of free and compulsory elementary education was followed by the development of secondary education during the 19th century. The national State was responsible for the organization of national secondary schools. It did so through organizing existing educational options to render secondary school education uniform. To this end, the federal-state resorted to ideas and practices—many of them already operative in the territory—advanced by European educators (Acosta, 2012). The influence of European pedagogy, particularly at the secondary level, has been recognized throughout the history of education in Argentina (Solari, 1992; Dussel, 2012). Nevertheless, there have been few comparative historical studies that address the relationship between these so-called European influences and the Argentine secondary school.

As for laïcité, the history of education in Argentina usually considers the enactment of Law 1,420 in 1884 the legislative victory that ushered in laïque schooling in the country. While the scope of that law was limited in terms of territory and it did not explicitly enact laïque teaching in public primary schools, it did prohibit religious instruction during school hours. By contrast, there was no law regarding the matter for secondary schools. However, the development of laïque education in public secondary schools in Argentina has not been studied in depth. Before the creation of the first national secondary school in 1863, religion was part of the curricula in secondary schools. After that, it was not included as part of formal studies though it survived under different religious practices. A look at the reports of the rectors of the first national schools shows that there were different positions regarding the matter: some pledge for the explicit prohibition of religious education while others advocate for its return.

This paper aims to put together these two processes: the circulation of educational foreign ideas and practices in the late 19th century Argentina and the apparent fade away of religion in national secondary schools. The paper focuses on the situation of the first national schools between 1863 and 1880. It compares the curricula and set of rules with the ones at previous secondary schools. Then it proceeds to analyze the reports from newly created schools rectors' regarding the matter of religion. References to foreign educational ideas or practices will be reviewed to check their use: whether to support express prohibition or continuity of religious traditions in state schools.

This work looks at primary and secondary sources. The former include the curricula and rules at the first national schools and the reports of their rectors. The secondary sources consist of studies of the organization of those institutions as well as autobiographical novels by former students at them. The period covered goes from 1863 to 1880.

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**Keywords:** laïque, religious, secondary education, foreign ideas

79574 *La Diferenciación Entre Educación Pública Y Privada En Los Regímenes De Laicidad En México (1833-1993)*

**Adelina Arredondo** (Universidad Autónoma del Estado de Morelos)

**Abstract**

El objetivo de esta ponencia es describir la manera en que los diferentes regímenes de laicidad históricamente vividos en México incluyeron específicamente a las escuelas públicas y las privadas, en sus diferentes niveles de estudios, explicando las razones en sus diferentes contextos históricos. Esta ponencia se enfocará en lo jurídico como marco para orientar y normar las relaciones sociales, y contrastará los espacios público/privado, religioso/secular/laico. Se explicará cómo en 1917 el Estado mexicano impuso un régimen de laicidad, no solo para el sector público de la educación, sino también para el privado, como un medio para el empoderamiento de los grupos revolucionarios y la obtención de hegemonía del Estado contemporáneo apuntalada en la educación escolarizada. Asimismo se examinará por qué y cómo el régimen de laicidad para el sector educativo privado cambió en los años 90s por razones económicas y políticas.

El trabajo se basará en fuentes de primera mano, leyes, reglamentos, decretos, acuerdos, utilizando fuentes secundarias para explicar brevemente el contexto histórico en cada caso. Los resultados se expondrán en los siguientes apartados: 1) Educación pública y educación privada, emergencia de las prácticas y los conceptos. 2) Libertad de enseñanza para el sector privado, laicidad para el sector público (1833-1917). 3) Régimen revolucionario de educación laica, obligatoriedad de la laicidad para las escuelas privadas y conflicto religioso (1917-1946). 4) Nacionalismo y radicalización del régimen de laicidad para el sector privado (1946-1992). 5) Separación de regímenes de laicidad para el sector privado y el público como parte de las políticas neoliberales de los 90s. 6) Reflexiones finales.

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**Keywords:** educación privada, educación pública, regímenes de laicidad

30869 *La educación Laica en Colombia durante la segunda mitad del siglo XIX. Entre los imaginarios, discursos y prácticas*

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**Abstract**

Durante la segunda mitad del siglo XIX la sociedad colombiana vivió importantes transformaciones impulsadas por los liberales, los mismos que promulgaron una serie de leyes que buscaron avanzar hacia una sociedad que tomara distancia de los atavismos y tradiciones, entre ellas las de orden religiosas, que la caracterizaron por varios siglos al punto de generar una huella indeleble que marco el imaginario social y político, al mismo tiempo que estaba presente en los discursos y en las prácticas educativas que se resistían a las reformas liberales. De este proceso se ocupa esta ponencia, la cual sistematiza parcialmente los resultados de una investigación que busca identificar que tipo de representaciones e imaginarios se construyeron en el país en torno a la educación laica, así como también los tipos de discursos que sobre ella circularon en la prensa y otros impresos de la época, lo cual implicó necesariamente contrastar estos aspectos con la realidad educativa, es decir, con las prácticas escolares.

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**Keywords:** educación laica, imaginarios, discursos, prácticas

**1.06. NATIONS, EMPIRES AND THE GEOPOLITICS OF KNOWLEDGE AND EDUCATION**

87788 *The process of institutionalization of pedagogy in Spain before the Civil War*

**Yasmina Álvarez González** (Universidad de La Laguna)

**Abstract**

This paper aims to study the institutionalization of Pedagogy in Spain before the Civil War. Its objective is to identify the elements that allowed the Pedagogy to be constituted as a differentiated academic discipline with offers a rigorous knowledge about the educational world. For this, an approximation will be made using the analytical tools the sociology of science. This analysis will be based on the notion of “disciplinary field” of Bourdieu, which is applied by Rita Hofstetter and Bernand Schneuwly to the study of the emergence of Western Pedagogy as a discipline. According to these authors, a disciplinary field would be defined by the following four elements:

- 1.- The conquest of an institutional place / professionalization of research.
- 2.- The construction of a communication network (journals, conferences, ...).
- 3.- The scientific production of knowledge.
- 4.- The socialization and the formation of the replacement.

This characterization of Rita Hofstetter and Bernand Schneuwly constitutes the scheme from which to resituate the institutional elements that are present in Spain in the first third of the twentieth century in order to account for the formation of the disciplinary field of pedagogy.

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**Keywords:** pedagogy, institutionalization, Spain, Civil War

17396 *A pedagogy for settlement: The place of activity in progressive education*

**Daniel Perlstein** (University of California)

**Abstract**

“The unity of all sciences,” John Dewey (1900, 32) argued in *The School and Society*, “is to be found in geography.” This paper argues that claims to colonial lands played a central role in the emergence of progressive education. In recent years, scholars have demonstrated the role of racist ideologies in progressive education. In particular, advocates of progressive education or the new education in the United States and Europe synthesized psychological and social goals with appeals to recapitulation theory, the widely held idea that ontogeny recapitulated phylogeny as the developing child retraced the history of humanity. This belief, as Thomas Fallace (2015, 74-75) notes, treated “White society as the developmental end point of human history” and judged non-white others deficient (childlike) in comparison.

And yet, studies that focus on recapitulation theory’s racist bias do not explain the centrality of practical activity in progressive education. For Dewey (1900, 19-21; 1916, 56-57), “the progress of mankind” reflected “the materials used and the mechanical principles involved” with practical occupations. Whereas “the savage is merely habituated; the civilized man has habits which transform the environment.” It was through students’ reenactment of such activities that “the historic development of man is recapitulated.” Thus, this paper argues, recapitulation theory must be understood in relation to practical activities and the space in which they occur.

Moreover, the centrality of activity is not the only aspect of progressive education left unexplained by the documentation of recapitulation theory's racist ideology. What, for instance, is the relationship of recapitulation theory to the emergence of progressive education at the precise moment of the Euro-American Scramble for Empire? And why did progressivism's theory and practice change so little even as recapitulation became discredited?

Relying on the theoretical works and textbooks of progressive educators, together with archival sources, this paper argues that recapitulation theory -the notion that indigenous peoples simultaneously exemplified early stages in the development of individual children and of humanity- spoke less to psychological or historical development than to comparative studies. (Students did not explore evolution in Natives' techniques but rather contrasted their ever-primitive activity with that of the ever-progressing West.) This explains how Dewey and other progressive educators could simultaneously invoke recapitulation theory's notion of linear development and celebrate the enduring value of daily activities on the frontier -building furniture, churning butter, making clothes, etc.- as a model of unalienated labor absent in modern life.

Europeans and Americans had long justified colonization and settlement by invoking the labor theory of value: land acquired worth only when it was worked, typically through agriculture. Demonstrating that the educative power of activity thus relied on claims that it transformed otherwise empty or free lands, the paper concludes that by recapitulating activities through which the pioneer or civilized man was presumed to improve lands deemed untouched by their Native occupants, progressive educators served colonialism.

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**Keywords:** progressive education, imperialism, activity

### *25407 The 'borrowing' of Pestalozzian teaching methods in the Australian colonies of New South Wales and Victoria*

**Keith Moore** (Queensland University of Technology, Australia)

#### **Abstract**

In the early 1800s Joseph Lancaster and Andrew Bell popularized a method of teaching in England whereby older, more proficient students taught younger ones. Generally referred to as monitorial teaching, it was also adopted in the Convict Colony of New South Wales (including Victoria). Meanwhile in Europe, Pestalozzi's ideas, popularized within Fellenberg's Hofwyl institution, had transformed schooling. For Pestalozzi, education should develop the student morally, intellectually and physically. His method involved the schoolteacher teaching the children simultaneously.

James Phillips Kay, Assistant Commissioner of the Central Poor Law Board in Norfolk and Suffolk embraced the ideas of Pestalozzi and Fellenberg using a school at Norwood, near London, as an exemplar. Kay also financed the construction of a residential training college at Battersea. By 1852 his system of training and teaching had become the desired mode of teaching in schools for the poor across England.

Kay's values and the teaching techniques he promoted inspired William Wilkins. Born in a workhouse infirmary, Wilkins was later placed in the Norwood School. Transferring to Battersea, he gained Kay's respect. After teaching in reformatory and industrial schools in England, in 1851, he became the Headmaster of the National Board's Model School in Sydney. In 1854, he became Chief Inspector and Superintendent of National Schools. This facilitated his promotion of Pestalozzian methods, including simultaneous instruction, across the colony.

In contrast, in Victoria, a Denominational Board school inspector was the chief proponent of Pestalozzian teaching methods. James Bonwick too, came from an impoverished family. He attended the British and Foreign School Society's Borough Road school. Phillippe Von Fellenberg visited and observed the young monitor teaching. He offered him a position at Hofwyl. Bonwick's mother refused the offer, but Bonwick became a lifelong advocate of Pestalozzian teaching methods. He taught in the Australian colony of Tasmania, where he was characterised as the colony's 'Fellenberg'. But it was as an inspector of schools in the goldrush colony of Victoria, that his efforts to popularize Pestalozzian methods were most effective.

Contemporary researchers David Phillips and Kimberley Ochs identify four stages of educational borrowing. The first involves cross-national attraction. Kay's pilgrimage to Hofwyl is an example of this. The second stage

concerns governments and/or authorities commencing the process of change. This can be seen with Kay's Norwood and Battersea experiments and Wilkins's initial Teacher Training initiatives in New South Wales. Phillips's and Ochs's third stage is 'implementation', with 'significant actors' like Wilkins and Bonwick important here. The fourth stage, Internalisation, concerns the adoption of the borrowed policy. This occurred in New South Wales in the mid-1850s and in Victoria in the late 1850s. This paper is principally concerned with the third stage. Most studies of "educational borrowing" focus on parliamentarians and senior bureaucrats, such as James Kay and William Wilkins. But in examining Bonwick, this study also explains how a significant but much less senior educationalist's energy and passion generated the widespread adoption of Pestalozzian methods.

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**Keywords:** Borrowing, Bonwick, Wilkins, Pestalozzi

10535 *New media, new spaces? How the collaborative production of new educational media (Educational Films and School Television) challenged national Orders of Education in 20th Century Europe*

**Anne Bruch** (European University Institute Florence), **Steffen Sammler** (Georg Eckert Institute. Leibniz Institute for International Textbook Research Braunschweig)

### Abstract

Experiences of war, challenges of social as well as technological transformations have been prominent driving forces behind changing educational "geographies" in 20th century Europe. Accordingly, teachers and politicians active in the field of education regularly addressed the question whether national "configurations" and frameworks of education were still appropriate environments for facing these endeavours successfully. Therefore, attempts and failures of international textbook revision initiatives have been in the focus of international textbook research, but unfortunately, studies on educational publishers' and technology producers are still missing, although these actors have played an important role in the new understanding and definition of educational geographies far beyond national borders, f. i. in the francophone "World region", the Commonwealth or the networks of educational co-operation between the socialist states since the 1950s. The paper is addressing this "desideratum" by studying the role of new educational media as drivers of reconfiguration "spaces" and politics of education in Europe. Using the examples of educational films produced by the Council of Europe since the 1950ies as well as the work of the Comité Européen de télévision scolaire which was initiated by the European Commission in 1967, the paper seeks to identify educational and technological settings, drivers and impeding forces of transnational educational landscapes in Europe in the 20th century. The communication is based on new archival findings in French, German and Italian National Archives as well as the Archives of the Council of Europe and the European Commission. Based on these findings, the paper strengthens the argument that the reconfiguration of educational orders via collaborative educational media production has been among the first attempts to cooperate on a transnational level in Europe.

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**Keywords:** transnational, new media, Europe

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## 1.07. NATIONS, EMPIRES AND THE GEOPOLITICS OF KNOWLEDGE AND EDUCATION

14492 *Reform and Liberty: Protestantism and his influence on the governance of American colleges and universities*

**Paola Virginia Suárez Ávila** (Universidad Nacional Autónoma de México)

### Abstract

The history of higher education in the United States has not been exhaustively studied through critical approaches that help the understanding of higher education in the United States based on the relationship of wealth of educational projects and the focus on an economic project based on a preindustrial and rural economy until the forties as the result of the victory of the United States in the Second World War and its commitment to an economy based on industrial development.

Education in the British colonies was an important element for Independence, so the citizens already educated with the values of Protestantism achieved a Reform that liberated them presumably and promptly from the vision of the colony by the search for the free man of the British American Colonies. The beginning of the independent nation of the United States began with strong economic crises, but with a great spirit of moral renewal that was supported by the churches affiliated with school systems. The proposed analysis condenses the study of the revolution of Protestant thought as a new way of apprehending and knowing the world, based on a nonconformism of the interpretation of knowledge and ideals based on Lutheranism and Calvinism. Also, this paper allows us to approach from the historical comparative method and education the importance that governance has had since the beginnings of the university in the United States in 1636 until today to understand the trends, changes and contradictions in the governance models which have historically governed and currently govern the different systems of higher education in the United States.

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**Keywords:** liberal education, american higher education, history of education, moral renovation, geopolitics

23195 *Priest Gabriel Malagrida (S.J.) missionary in the Court and in the Portuguese America of the 18<sup>th</sup> century: innovations and reforms in the educational context*

**Cezar de Alencar Arnaut de Toledo** (State University of Maringá), **Vinicius Furlan** (State University of Maringá)

### Abstract

Analysing the missionary act of the Jesuit priest Gabriel Malagrida (1689-1761) during the period from 1721 to 1761, about his educational catechetics practice, in the Court and Portuguese America. The teaching, mostly, in Portugal got under the control of the Society of Jesus, from the sixteenth century to the eighteenth century, when it was extinguished. The situation of the Order was modified with the rise of D. José I (1714- 1777, king since 1750) and the nomination of Sebastião José de Carvalho e Melo (1699-1782) as kingdom minister. The priest Gabriel Malagrida (S.J.) was of italian origin, acted in a innovative way with the foundation of the Foster Homes to women in the Portuguese America. The priest also made the missionary work of the Order, in tasks such as; being a teacher, a father confessor, during the practice of the Spiritual Exercises, taking part in the building and in the restauration of the seminars and churches and helping the nebbies, as it was expected in the Constituições (1559) and in the Ratio Studiorum (1599). After the foundation, the homes, specially those ones which were shelters and to women protection, were subordinated to the Statute of the Ursuline Sisters. Due to their missionary act, the jesuit got the support, but also, distrustfulness, either in the colonized lands as in the Court. He made two travels to Portugal, the first one from 1749 to 1751, and the second in 1754, occasion when he did not return to Portuguese America no longer. During his stay in the Court, he acted along with the Queen D. Maria Ana (1683 – 1754) as a father confessor, and also applied the Spiritual Exercises to the D. João V (1689 – 1750, king since 1707), close to his death. He attended the nobility, because of it he yielded many followers and privileged condition in the Court. The priest situation changed after the death of D. João V and D. Maria Ana. Then the priest Gabriel Malagrida, was arrested and executed in an act of faith in 1761 (RODRIGUES, 2010). His life was marked by the dedication to the mission and to the catechetic educative project characterized by the innovation, with the building of Foster Homes to women, by the missions in the north and northeast of Portuguese America, where he went through long ways on foot and did messianic sermons and eschatologicals ones. His writings also had an educational purpose, because they were according to christian precepts and to the Society of Jesus project (MALAGRIDA, 2012).

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**Keywords:** education, history of education, Company of Jesus, Gabriel Malagrida

### 52819 *Civilizar y educar: José Cecilio del Valle y José Bonifácio en los procesos de independencia de América Central y Brasil (1821-1823)*

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#### **Abstract**

A partir de 1821, el proceso de emancipación de los pueblos de América adquirió determinados matices de configuración y marcaron singularidades en lo que se refiere al desarrollo de los proyectos políticos de cada nación. Por un lado, La Capitanía General de Guatemala, centro político de América Central, se unía a la ola de surgimientos de los nuevos gobiernos republicanos en 1821, salpicándose de monarquismo al anexarse al fugaz imperio mexicano de Agustín Iturbide en 1822, para luego adquirir su independencia definitiva como República Federal de Centroamérica en 1823; por otro lado, Brasil le apostaba a mantener su categoría de monarquía independiente de la corona portuguesa convirtiéndose en el imperio brasileño de Don Pedro I. En ese contexto, la figura de los intelectuales tuvo gran incidencia en la creación de políticas principalmente en lo que se refiere a los proyectos civilizadores de los pueblos indígenas. Entre ellos se destacan dos: el polifacético hondureño y opositor/defensor de la independencia de Centroamérica, José Cecilio del Valle (1777-1834) y el naturalista, estadista, poeta y político brasileño José Bonifacio de Andrada e Silva (1763-1838). El primero, utilizó como trinchera un periódico denominado “El Amigo de La Patria” que circuló entre 1820 y 1822 el cual reservó importantes espacios para dar visibilidad a la figura de los pueblos indígenas dentro de un determinado proceso civilizador. El segundo, participó activamente en el proceso de Independencia de Brasil y promovió diversas acciones voltadas a la emancipación del país. Consideraba prioridad la intervención del estado en algunas cuestiones sociales, tales como la esclavitud, el analfabetismo y la cuestión indígena. Por tanto, en este estudio analizamos dos documentos, el primero titulado “Merezcamos la confianza del indio” de José Cecilio del Valle publicado en 1820 en el que se manifiesta la idea de una especie de aproximación de los pueblos indígenas a los proyectos civilizadores haciendo énfasis de la inclusión de los indios a la corporación municipal de Cobán en Guatemala marcando el inicio de una serie de publicaciones que refuerzan la imagen del indio y su educación. El segundo se titula Lembranças e Apontamentos, de José Bonifácio publicado en 1821, un especie de programa sobre las necesidades políticas, económicas, sociales y educacionales para Brasil. En el conjunto de medidas propuesta predominan los proyectos reformistas. Uno de esos proyectos tuvo como base “erigir as providências mais sábias e enérgicas: a catequese e civilização dos índios bravos e a sorte dos escravos”, con la emancipación gradual de la esclavitud. Lembranças e Apontamentos presentaba una agenda enfocada a la educación escolar previniendo ampliar la cantidad de escuelas de las primeras letras, la creación de gimnasios y de una Universidad, tesis que reaparecen en otras fuentes, tales como el efímero periódico O Tamoyo (1823) y en el opúsculo Apontamentos para a civilização dos índios bravos do Império do Brasil, de 1823. Los protagonistas seleccionados se destacaron en los procesos de independencia por apostar en una nueva agenda política, conforme los indicios encontrados en los documentos de dichos estadistas en los cuales defendían un régimen comprometido con la emancipación, desarrollo e instrucción, condición para inscribir a sus países en el proceso civilizador.

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**Keywords:** José Cecilio del Valle, José Bonifácio de Andrada e Silva, processos de independência de América Central y Brasil

## 20702 *Almanachs de poche publiés au XIXème siècle: des spectatives de lecteurs et de lecture dans la section "O Anno Novo"*

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### Abstract

Ce texte fait partie d'un projet plus grand que a comme objectif de comprendre les relations entre l'imprimé, la lecture et le lecteur, à partir des Almanachs de poche publiés au XIXème siècle. D'après une étude analytique-descriptive-comparative de ces imprimés, nous avons pour objectif de comprendre les fonctions, les caractéristiques symboliques, matérielles, structurelles, qui le rendent dans son apparence et dans son "essence", un almanach. Le présent travail cherche à comprendre les possibles lecteurs et lectrices prétendus de cet imprimé, à partir du discours qui leur sont adressés et par les thèmes de la section "O Anno Novo". Dans un pays qui a de très bas indices d'alphabetisation dans la période du XIXè siècle, qui seraient les prétendus lecteurs par une publication qui prétend atteindre toutes les régions et les types de lecteurs/auditeurs? Comment s'annonce-t-elle aux lecteurs? Comment le format et la fonction se relationnent-ils avec les types de lecture? Ces questions ont guidé l'analyse, surtout dans la section "O Anno Novo". L'investigation se fonde sur les études de l'Histoire Culturelle, de l'Histoire du livre et de la Littérature populaire ou d'une vaste circulation, comme celles entreprises par Roger Chartier, Robert Darnton, Jean-Yves Mollier et Lise Andries, ce qui a permis la compréhension de l'imprimé de deux façons différentes, comme source historique et comme objet physique. L'étude dialogue aussi avec les investigations sur des almanachs et d'autres matériaux de lecture populaire. Le corpus de la recherche est constitué par l'ensemble d'almachs qui font partie du patrimoine "Oeuvres Rares", intitulé: Almanachs, qui est sous la garde du Arquivo Público Mineiro. Les 45 almanachs analysés ont été publiés au XIXème siècle, entre 1831 à 1888 et édités par quatre éditeurs différents, dont trois installés à Rio de Janeiro (Laemmert, A. Guimarães, Ogier) et un situé dans le Minas Gerais (Typographie de l'Universel). Les résultats indiquent que celle-ci est une des sections qui mérite beaucoup d'investissements en ce qui concerne les stratégies explicites de mobilisation du lecteur/lectrice et même en numéro de pages, occupant en général une moyenne de 45 pages, avec des variations entre 9 à 80 pages. La section est présente dans 38 des 45 almachs et est dans les premières pages et c'est elle qui établit un discours direct au lecteur, en étant une espèce de lettre au lecteur. Dans son texte, le lecteur est nommé, classifié en profils et il est incité à lire et à continuer les imprimés. A travers un discours de persuasion, le rédacteur cherche à rendre fidèle son lecteur, en réitérant l'idée de le rendre un matériel de large circulation. L'idée de "populariser" les almanachs est aussi présente, où se détache sa nécessité, la multiplicité de sujets (civils, religieux, astrologique, et astronomiques) et la petite valeur financière. Ainsi, la multiplicité de sujets (thèmes et fonctions) que cette section apporte suppose de différents lecteurs et permet de récupérer des schémas et des systèmes de pensée de la période et le moyen comme l'imprimé travaille avec sa construction, surtout dans l'institution de l'idée de la vie civile et religieuse.

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**Keywords:** histoire du livre, édition, almanachs de poche, lecteurs

### 3.07. CONTRASTING SPACES: URBAN/RURAL; CENTER/PERIPHERY; METROPOLE/EMPIRE

34057 *Bildung as a process between the self and the other. Karl Emil Franzos' "Der Pojaz" as an example for educational prefiguration between Eastern and Western Europe in the 19th century*  
**Marco Lorenz** (Humboldt University of Berlin, Research Library for the History of Education at the DIPF, Leibniz Institute for Research and Information in Education, Berlin)

#### Abstract

This paper examines the usability of a concept of education with a processual approach for a review of 19th century educational ideas, using the example of the novel *Der Pojaz*. Published after the death of Austrian novelist Karl Emil Franzos in 1905, and considered as a ‘Bildungsroman’, it discusses educational facets of 19th century gaps between an ostensible barbaric East and a seemingly enlightened West. Franzos, as his main character Sender Glatteis, was born 1848 in Galicia, hence on the periphery of the Austro-Hungarian Empire, where he visited a German-language Gymnasium, and both are inspired by the cultural contact with ‘western’ ideas, especially in German literature and theatre. Based on his eastern European travel reports and his political views on the greater German solution, Franzos novels are mostly read as a plea to modernize the apparent underdeveloped peripheral regions of the Dual Monarchy through German culture.

To re-evaluate this reading this contribution will use the ideas of Rainer Kokemohr, who attempted to restate education as a processual approach in order to realign the notion on the relation between the ideas of world and self, emphasizing the important function of the 'other' ("das Fremde"). Kokemohr understands the other as a requirement to a subject, which challenges the present world view and initiates an examination of the same. To reconnect the new foreign experience to the existing world view, calls the subject to educate oneself. According to the ideas of Paul Ricoeur, subjects construct their world, and therefore also their self, by means of a narrative, which needs to be adjusted if questioned by outside influences. Therefore, the motive for education can be described as the urge for adjustment and to rewrite this narrative, that brings forth the placing of the subject. Based on this concept, Hans-Christoph Koller proposed, that literature and any other text could be read as a representation of the relation of subjects to their surrounding world and self-image, based on cultural prefiguration.

Against this backdrop the proposed paper will take a different approach and try to understand the educational concepts of the novel *Der Pojaz*, connected with postcolonial spatial theories, particularly by the works of Edward Said, Larry Wolff, and Homi K. Bhabha. Postcolonial theories enhance the idea of understanding cultural contact as a 'third space' in which cultural spheres overlap (in opposition to Huntington's idea of a clash of civilizations) and develop something distinctive new. Referring to the work on rituals by Victor Turner, Bhabha emphasized the liminal state of third spaces in which the terms of power structure and interchange of cultures can be negotiated.

To explore the narrative of this third space in *Der Pojaz* and contrast it with the educational biography of Franzos, will not only help to understand how cultural diversity was understood in the age of nation building, but even show how educational concepts play a decisive role in the process.

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**Keywords:** third space, othering, Bildungsroman, 19th century

### 11039 *"Little School on the Prairie": myth and reality of the country school as iconic space of American education*

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#### Abstract

Educational research and policies in the United States devote special and qualified attention to rural education, a key development factor in a country where a huge number of citizens (around 60 million, according to the 2010 US Census) still inhabit agricultural lands producing a significant portion of the country's income. However, the central role of rural educational culture has its roots in a long-standing social representation of country schools as embodying the very essence of American education. Two spatial variables define the iconic "old" country school: the vast, undefined "prairie" of Frontier expansion with its promise of liberty and endless discovery, and the visually powerful metaphor of the "fortress" in the middle of the unruly wilderness and against the unrecognised civilisation of the "other". As such, the country school defines itself in opposition with the urban school, which lies in a well-known and organised space, and acts as a hub in a network of social connections.

This narrative harbours a meaningful intersection of symbols while being somewhat paradoxical: the advent of mass schooling in the US owes much to the mid-19th-century Common School Reformers, who acted outspokenly against the inadequacies and lack of professionalism of country school teaching. This should not hinder the fact that the reality of country schools had been for the 18th and 19th century the backbone of a thriving social development and the seminary of a distinctive educational identity, in which the culture of the



newborn nation was both enforced on students by the community leaders and elaborated in a collective process of self-acknowledgement.

Sources make clear that community-run one-room schools had been a natural part of the landscape all along the first century of the US history, and therefore were rarely studied as such. Only in the late 19th century, when ongoing urbanisation started requiring more organised and competence-oriented schooling, treatises and narratives started dealing with rural education in terms of specialization. Simultaneously, they built or reinforced the nostalgic myth of the country school with its earnest and proud frontier teachers. The myth survived the sweeping wave of the Progressive era and, in the 1930s, still lingered in the well-known Laura Ingalls Wilder's novels quoted in the title of this paper.

Through a selection of late 18th- and early 20th-century sources, spanning from reports to treatises, from memories to fictional narratives, we aim at outlining both the significant challenges faced by early American country school and the persistence of it as a symbolic space. Some themes of the "school in the prairie" narrative - with its many issues of monoculturalism and strict social control - will be analysed to go beyond its inherent bias and pinpoint the pedagogical creativity of the country school experience. Moreover, they will explain why the blueprint of the pioneering teacher can still be seen under the work of today's most inspirational educational leaders and professionals in the changing context of today's America.

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**Keywords:** rural education, country schools, United States, frontier education



44836 *From Batavia to North Denver – US-American urban contexts as spaces of school organization experiments in the long 19th century*

Fanny Isensee (Humboldt-Universität zu Berlin)

**Abstract**

Due to the local organization of educational administration systems in the USA, cities and larger towns have occupied a special position within the education system. Not only were these spaces challenged by processes of industrialization and a constant influx of new inhabitants to meet the (educational) demands of a growing and increasingly diverse urban population - especially between 1810 and 1860 (Gelfand, 1975). In most cases, they also had access to greater resources and were thus able to establish aspects of schooling that constitute the mainstays of what can be considered a “standard” school career, such as specialized classes, uniform textbooks and age-graded classrooms (Rury, 2005; for case studies of specific cities see e.g. Kaestle, 1973; Katz, 1987a; Ravitch, 2000; Schultz, 1973; Troen, 1975).

My paper seeks to examine these novel educational and pedagogical concepts established in towns and cities and discuss their reception as well as the impact they had on a broader state and national level. Furthermore, my presentation will reflect on how this plethora of specific notions deemed suitable to meet the demands of an urban school system merged into relatively uniform ideas of schooling. The historical sources analyzed consist of reports by educational administrators and officials, contributions published in educational periodicals as well as a survey conducted by two educational associations. The latter, the “Report of the Committee on School Organization” (1910) published by the New York City Teachers' Association and the Brooklyn Teachers' Association, serves as a central document that illustrates the specific role cities played in the development of schooling. Carried out by educational administrators and teachers via a questionnaire sent to the nation's superintendents, this publication collects and discusses various plans concerning the grading and promotion of pupils of which the majority carried the name of the city or town where they were implemented. The report thus serves as a compilation of possible organizational models for schools that were designed as reforms of the established graded school system. By analyzing the variety and scope of school plans I would like to contribute to the research on how certain ideas of schooling gained the status of established characteristics and how concepts that were linked to a specific urban locality received a broader reception and application – eventually resulting in the omittance of the initial name and institutionalization of the educational concept. Moreover, the paper will also address the exchange processes that took place between the different localities that furthered the distribution of specific educational ideas. Therefore, cities and towns can be characterized as spaces that, one the one hand, represent singular configurations in themselves and thus showcase a variety of possible educational approaches, but on the other hand also served as innovative contexts for formative applications of future “universal” notions of schooling.

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**Keywords:** cities, school plans, grading, promotion, USA

#### 4.13. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION

45751 *Climate migration, corporate liberalism, and a regional textbook: A lesson from New Deal America, 1935-1945*

**Michael Bowman** (Iowa State University)

##### **Abstract**

In the fall of 1940, the Northwest Regional Council (NRC) published a visual textbook— *Caravans to the Northwest*— that was soon adopted by school districts across the American states of Washington, Oregon, Idaho, and Montana. The textbook used an emergent ‘open source’ platform sponsored by the federal government: widely distributed and freely reproduced reports and publications by federal agencies that were using new methods of visual communication, including documentary photography, pictograms, and Isotypes (Blanchard, 1940; Ihara, 2013; Author, 2018).

In its 128 pages, *Caravans to the Northwest* included dozens of never-before-seen photographs from Dorothea Lange and recently published prose by John Steinbeck documenting the struggles of environmental and economic migrants to the Pacific Northwest from the dusty Southern Plains, the flooded Mississippi River valley, and a desperately overrun California. *Caravans* included additional photographs, data, pictograms, and Isotypes from the Farm Security Administration, the US Department of Agriculture, the US Army of Engineers, and the US Department of Interior’s Bureau of Reclamation.

But *Caravans* was not just a textbook promoting federal government intervention in the midst of laissez faire self-destruction. It also contained a full-page layout from *Fortune* magazine and dozens of photographs and data points from corporations such as the Union Pacific Railroad Company, Boeing Aircraft Company, Jones & Laughlin Steel Corporation of Pittsburgh, and Columbia Empire Industries, Inc.

In this paper, I will argue that *Caravans to the Northwest* is the curricular progenitor of a kind of political education that historian Michael Augspurger (2004) identified as “corporate liberalism.” The basic message of corporate liberal philosophy and *Caravans to the Northwest* was that the new (post-Depression) capitalist economy would involve a fresh arrangement between the state, corporations, workers, and the public. This new corporate political-economic arrangement was rooted in the following agreement: the state would regulate both land use and labor migration if corporations agreed to a minimal level of responsibility for workers’ rights and environmental sustainability.

I present this as a lesson in a ‘useable past’ (Sustein, 1995) related to environmental degradation, climate migrations, and curricular development. As such, I will conclude with ideas how environmental curriculum can move beyond the ‘corporate liberalism’ of the New Deal and toward the racial and economic justice approach of what democratic socialists in the United States have recently dubbed the ‘Green New Deal’.

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**Keywords:** climate migration, textbooks

72811 *A Creative Solution to "The Problem of Shelter": A University Campus on an Air Base 1948-1969*

**Frances Kelly** (University of Auckland)

##### **Abstract**

"Education in the very broadest sense created the spaces and encoded them, and in return the spaces offered a unique kind of education." (Rothblatt, 1997, 101).

Universities exert effort and expense in designing buildings, yet many campuses evolve through less deliberate means, repurposing existing sites and structures. This paper analyses one such place: a campus formed post-war when a disused, rural air force base was adapted to house an expanding School of Engineering 1948-1969. I take

an image-led approach, analysing photographs from an institutional archive which capture the final years of this temporary, repurposed university campus.

When the School of Engineering moved into its first purpose-built facility in 1969 it signalled a new era for the discipline. The design of the modernist building, in the centre of the city campus, was lauded in the architectural journal *Home and Building* for its embodiment of an idea of what a space designed for a university discipline could be, an “expression” of its “academic and technological purpose” (Kingston, Reynolds and Thom, 1963, 58-9). As a structure of concrete, steel and glass the design celebrated, in brutalist fashion, the materials of which it was made; it was appropriate for the teaching and research of engineers; and it conveyed a permanence apposite to the discipline’s coming of age in the mid-twentieth century university and technological society.

While there is much to admire in this example of mid-century university design and the “clarity of technical solution to the problem of shelter” it afforded (Kingston et al., 1963, 59), the School’s former dwelling place generates reflection on university architecture in quite other terms. When it settled on the disused base in 1948 Engineering was making do: utilising existing structures and objects which the air force had left behind, which were not designed for teaching or research. This led to sanctioned and unsanctioned (creative and destructive) re-use of spaces and objects, and a form of innovative productivity, fostered by the site, for which the School became renowned. By analysing photographs of buildings, spaces and objects from this rural, repurposed campus, I demonstrate how educational sites are invested with meaning for individuals and groups, and highlight creative possibilities of remaking or repurposing structures, sites and things in the university. This image-led approach focuses attention on material and spatial dimensions of institutional history, and underscores the significance of place in the production of disciplinary knowledge (Barnes and Abrahamsson, 2017, 105).

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**Keywords:** post-war university, campus, spatial history, photographs, engineering

### *30912 Mapping a field for intensified parental engagement in schooling in Australia, 1960s to 1970s*

**Helen Proctor** (University of Sydney), **Heather Weaver** (University of Sydney)

### **Abstract**

The underlying thesis of much of the popular parenting discourse currently in circulation in western anglophone countries such as Australia, is that the labour of parenting has intensified in relation to the past, notably in regard to schooling, and that we are witnessing historically new kinds of parental attitudes and strategies (e.g. see Miller 2018). Related to this is the argument that parents, especially middle-class parents, have become entrepreneurial agents in their children’s education, and that this activity is a consequence of global neoliberal policy reform. In terms of the ISCHE conference themes, both these arguments imply that in the perhaps unspecified past there was a hard border between the fields of parental and teacher labour, authority and expertise, and that this previously entrenched separation was progressively challenged by post 1980s blurring of boundaries, encroachment or even a territorial invasion.

The intensification/ overstepping thesis is grounded in certain historical interpretations, even if these are sometimes expressed implicitly rather than explicitly in both the popular and scholarly literature dealing with this phenomenon. In the critical sociological literature of contemporary educational parenthood—the literature to which we aim to contribute with this paper in another act of boundary crossing—the key historical forces usually identified are the global political-economic forces of neoliberalism more broadly, and market-oriented educational policy reform more specifically (e.g. Brown, 1990; Vincent, 2017). Taking up the proposition that the field of parenthood has been drawn and redrawn in relation to the institution of the school over more than a century—not least by the transformation of children and young people from workers to dependents (e.g. see Mackinnon, 1996) – our purpose in the paper is to contribute a cultural and historical perspective to the scholarly discussion of contemporary parenting.

In this paper we follow the idea of historically expanding fields of parental activity/ authority through a study of popular parenting advice in the late pre-neoliberal era, the 1960s and 1970s. We argue that the rise of intensive parenting for schooling must be understood not only through policy histories of competition, choice and

marketization but also in relation to histories of domestic life, of the material and affective activities of 'home-making'. Mass market women's magazines are well used sources in the broader fields of social history (e.g. see Johnson and Lloyd, 2004) but little used in the history of schooling. In this paper we focus on a collection of 20 years of parenting advice (including advertisements) published in one such magazine, the Australian Women's Weekly. Such publications were, we argue, significant and exemplary in disseminating forms of advice that encouraged parents, especially mothers, to expand their territory by discovering and developing new repertoires of educational child-rearing competencies, also by considering themselves as competitors in the educational arena, on behalf of their own children.

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**Keywords:** parents, mass culture, twentieth century, advertising

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## 4.14. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION

78261 *Classrooms and other Facilities in the Hungarian Teacher Training Institutions*

Béla Molnár (Eötvös Loránd University)

### Abstract

The first state funded elementary school teacher training institutions were established 160 years ago, in 1869 in Hungary. In 1686 a law was passed to order the establishment and operation of state funded teacher training institutions, however, religious communities were still permitted to maintain such establishments.

The aim of my research – corresponding with the subject of the conference – is to investigate how space and facilities appeared in training institutions. During my research, I paid special attention to the interior of schools, to facilities located out of the grounds of schools, as well as the architectural elements featuring schools. I am going to detail the space and facilities of elementary teacher training institutions between 1868 and 1918. The following served as base source of my research:

- yearbooks of elementary teacher training institutions (published annually) together with their visuals (pictures, illustrations)
- postcards remaining from the era, which depict such kind of educational institutes.

The term 'space' in my research refers to the artificially built surroundings of the institution. In other words, it is the building of the school, along with its environs and equipment. The term 'pedagogical space' refers to the physical and virtual space where the various pedagogical processes took place.

The buildings of the Hungarian elementary school teacher training were erected in the capital, or in major towns. They were monumental buildings, including palaces, coming with wide corridors. Thus, these buildings themselves called for respect. For many, they symbolised order and discipline. The interior of the elementary teacher training institutions tended to restrict the flow of communication: they mainly allowed frontal instruction. Confined rooms could be found all over these places. Classrooms looked unfriendly, they had nothing to do with a child's world. The desks were placed orderly, close to each other, which hardly made communication or co-operation of any kind possible. These buildings usually had labs, libraries, lounges and halls designed for events, sometimes even a theatre room and a chapel if it belonged to a religious community. Each had a designated room for teachers. The principal of a state elementary school teacher training institution lived in an apartment within the building of the school. A separate entrance and several rooms belonged to this flat. The residence of monks and nuns working in a Roman Catholic institute was to be found in an extension to the main building. The teacher training institutes also had a boarding school for their students, which came with bedrooms, bathrooms, studies, kitchens, dining rooms, as well as spare rooms for guests. Besides, Hungarian teacher training institutions had an extra classroom, which functioned as the practice school. A well-kept

schoolyard also belonged to the institute, and it was obligatory to have a garden, too, where the would-be elementary school teachers did their agricultural practice.

All in all, having studied the architecture and pedagogical space of the Hungarian elementary teacher training institutions, we can establish that on the turn of the 19th and 20th centuries only functional aspects were taken into consideration.

**Keywords:** Hungary, elementary school teacher training institutions, yearbooks, pedagogical space

## 19198 *Feminist Organisations as Spaces of Non-Institutional Education in Austria-Hungary at the Turn of the Century*

**Dóra Czeferner** (University of Pécs Faculty of Humanities)

### Abstract

At the turn of the 19th and 20th century, it became obvious, that both Hungarian and Austrian school systems struggle with serious structural problems. Although, institutions of education were gradually modernized after the Compromise of 1867, deficiencies became more and more evident, primarily in the field of women's schooling. Secondary and higher (vocational) education became opened chiefly to boys and the gates of universities remained closed in front of women until 1896/1897. Educational policies made constant efforts to handle this situation, e.g. apprentice schools were opened in Hungary in 1884, and women were accepted (with restrictions) to certain faculties of universities in both countries since 1896 and 1897. However, it became soon evident, that most of these measures proved to be late, or served only as partial solutions for the problems. Austro-Hungarian bourgeois-liberal (feminist) organizations tried to seek reasonable answers to these questions mainly in the field of (further) vocational and language training of women. In the presentation, I will analyse the endeavours made by one Austrian and two Hungarian feminist organizations (Allgemeiner Österreichischer Frauenverein [General Austrian Women's Association], Vienna, 1893–1922; Nőtisztviselők Országos Egyesülete [National Association of Female Clerks], Budapest, 1896–1919; Feministák Egyesülete [Feminists' Association] Budapest, 1904–1949) to improve the non-institutional vocational training of women in the Austro-Hungarian Monarchy between the 1890s and 1914. I will compare and contrast the activities carried out by the three groups with very similar profile in the field of (further) education of especially those women, who had already left school and worked mainly as female clerks, in the service sector or in the public health service. I will demonstrate that (interestingly) Hungarian organizations were more successful in the field of non-institutional training of women, which is clearly indicated by the number of courses held not only in Budapest but also in the provincial cities as well as in the profile of their trainings: apart from several kinds of language courses (English, German, French and Esperanto) women were able to enrol for rhetorical lessons, physical education and typewriting. All the three groups organized discussion evenings and different cultural programs for women, where they were able to put their theoretical knowledge into practice. Apart from the above-mentioned factors, I will seek answers to the following questions: What kind of courses and lecture series were launched by the three organizations and which groups of women were their "target audience"? Did they address only the female members of the upper and middle classes or did they also welcome women (and men) belonging to the lower layers of society as well? Where did the organizations held these programs? Did they manage to extend these activities to the provinces? How could those women, who participated in the courses, make use of their newly-obtained knowledge in their places of employment? And how did ideas of the leading members of the organizations, who worked as primary or secondary school teachers, influence the characters of the courses?

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**Keywords:** feminism, women's associations, informal education, Austria-Hungary



26628 *Opening of spaces in the light of photos about women's leisure activities in Hungary between 1900-1940*

**Dorina Szente** (Eötvös Loránd University Faculty of Education and Psychology)

**Abstract**

The 20th century's independent modern woman strives for freedom in many areas of life. The movements of the century were positive about physical manifestations and the role of women's education. This can be observed in both reform pedagogy and life reform movements. Changing social engagement and international influences have affected women's daily lives in different areas. (Kéri, 1996; Pukánszky, 2013) These effects were observed in clothing, women's leisure activities, educational areas and workplaces. The education of women went beyond the school, the working woman appeared, the woman who leading the household, who educate her child. International influences have also appeared in Hungary, thus determining the changing situation of women. The anthropological point of view provides a new framework for research on the transfer, construction, storage and acquisition of knowledge. (Gehlen, 1974; Turner, 2002; Wulf, 2007).

The aim of the research is to present the female roles of the given period in different fields, education and leisure activities using the Fortepan photo database.

Women's leisure activities have changed, socially enclosed spaces are more open. Popular activities include tennis, hiking, swimming, dancing, theater and café life.

The methodological background of my research is first and foremost the pedagogical aspects of the analysis of youth and school rituals by analyzing photographs. (Mietzner-Pilarczyk, 2005, 2013; Ouyang, 2010).

This photo database contains images collected from Hungarian family albums and museum collections. Selected pictures show the most important moments of family life that reflect the image of women in the first half of the 20th century. The international patterns can be observed in hairstyles, clothing, free time activities and cultural and social places like cafes and clubs. In educational history research, images are primarily used as an illustration of the phenomena described in the text. Meanwhile, the image carries a value of knowledge that can add a lot to the theoretical, historical education research. (Mietzner-Pilarczyk, 2005, 2013).

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**Keywords:** women education, leisure activities, life reform movements, ritual aspects

36359 *The site of Plataiai: educational space on the map of XIX century Greece*

**Andrej Mozhajsky** (Moscow State Pedagogical University)

**Abstract**

Beginning from the second half of XVIII century, under the influence of Romanticism, European scholars developed strong interest to Ancient Greece. One can say that a new European educational trajectory, which immersed students and teachers in the world of Plutarch and his heroes, was born. At the turn of XIX century, the research of Ancient Greece was mainly handled by classical philologists. However, the French Revolution, the rule of Napoleon, the defeat and the subsequent revival of Germany affected the development of historical science, arousing interest in the state structure, economy and politics of Ancient Greece as the cradle of European civilization. After Greece got independence from the Ottoman Empire, European humanities scholars went on to continue their education in Greece – to explore the monuments and visit the sites of legendary events, that is, to map what they had read about in classical works.

One of the monuments that immediately attracted the attention of such researchers was Plataiai. First, scholars were attracted by the well-preserved ruins, especially the walls and towers. Secondly, the Plataiai region was the site where ancient Greeks fought for their freedom. Here, a famous battle of Plataiai, where the Greeks defeated

the Persian invaders, took place in 479 BC. Naturally, Plataiai became a site of educational pilgrimage for international researchers. Despite the fact that British scientists Colonel Leake and John Spencer Stanhope can be called pioneers here, a Russian researcher M.S. Koutorga made a significant contribution to the study of Plataiai and the famous battle. He visited the site in 1860–1861 and published his research results in the “Russian Herald” (Russkiy Vestnik) journal under the title “Plataiai: an excerpt from a journey around Greece” in 1874. Koutorga visited Greece in 1860-1861. Travelling from Athens to Plataiai for the first time, Koutorga believed that to study the course of the battle on the ground, he would only have to apply Herodotus to the current terrain, but that was not the case. Koutorga not only managed to significantly add to the knowledge of the topography of the battle and the strategy of the Greeks, but, together with other researchers, turned Plataiai into a point of attraction for educated people of XIX century. In some instances, he added to the information of Leake and Stanhope and even corrected them on some issues. We assume that Koutorga established the location of the “Island” mentioned by Herodotus, which Leake and Stanhope could not do. Moreover, it was Koutorga who, in our opinion, gave the most thorough description of the ruins of Plataiai in XIX century. He also applied other information gathered from Herodotus, Plutarch and Pausanias to the area. Thanks largely to Leake, Stanhope and Koutorga, Plataiai has become a special educational space for both Greeks and those who come to study them from around the world.

The study was carried out with a grant from the Russian Science Foundation (project No. 18-78-10001).

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**Keywords:** Plataiai, educational space, Koutorga

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## 5.15. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

35434 *School Nossa Senhora de Lourdes: Stories of subjects and practices (1922-1954)*

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### Abstract

This study intended to understand the historic process of Nossa Senhora de Lourdes School, located in Farroupilha/RS, to broad knowledge about Brazilian and gaúcha history of education. The research was done based on school cultures of the Institution, subjects, and practices in Primary Education as categories of analysis. The institution, founded in 1917, belongs to Education Association São Carlos of Missionary Scalabrinian Sisters of São Carlos Borromeo of Italian origin. The timeline used in this study is 1922, when the first address move of the institution occurs, until 1954, when the functioning of secondary course (*curso ginásial*) is authorized to function. Theoretical-methodological presuppositions of Cultural History directed the analysis, mainly with the contribution of historians such as Burke (1992), Le Goff (1996), Chartier (2002). To base the understanding of school cultures, contributors are Julia (2001), Viñao Frago (2001) and Faria Filho (2007). The main sources of information for research are: (a) written documents (Book of Sagrado Coração de Jesus Parish, minute books, school final exams and registers of apostolic life of five religious-teachers), (b) photographs, and (c) oral history of seven subjects linked to the school (five ex-students and two ex-religious-teachers). Nevertheless, other sources were used in the course of the narrative elaboration, as, for example, the Report of Previous Verification for authorization of "ginásio" course, newspapers and documents of personal collections of interviewees. The narrative done allowed to understand the emergence of the school in the local context, as well as the emergence of the Missionary Scalabrinian Sisters of São Carlos Borromeo Congregation, its action in the education área and its expansion to Rio Grande do Sul. Related to school subjects, students, teachers and directors, it was possible to note that students bring with them some traces of ethnicity and culture which are characteristic of this place. The teaching staff is mainly formed by religious-teachers which education is firstly religious. Professional education was made possible by the congregation in different forms (complementary school, music courses, dactylography, among others). Directors, congregation sisters, were initially not from the region, but this has changed a long time. The post of manager represents a function, which is not exclusive and is apparently linked to other hierarchies in the congregation. School practices, analyzed from traces and representations, allowed noting (a) the classroom as a privileged space for school practices, (b) reading and writing practices as a common thread of the other knowledge sets, (c) permeated by discipline, order and religiosity, and (d) forms of quantifying learning. These practices, hybridized by "New School" ideas, by educational laws, and by the process of nationalization marked school cultures of the researched school.

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**Keywords:** school cultures, representation, strategies and tactics, confessional school, primary education, school subjects, school practices, history of institutions

### *75376 Nossa Senhora do Amparo School and its pedagogical practices*

**Micheli da Cruz Cardoso Tavares** (State University of Rio de Janeiro)

#### **Abstract**

The study has as its theme the pedagogical practices produced by Nossa Senhora do Amparo Domestic School. The research studies the time period from 1864 to 1889 and uses as documentary corpus for the discussion the paintings, photographs and manuscripts located in the museum of the institution. The School is located in the city of Petrópolis, in the State of Rio de Janeiro. Its founder was Father Siqueira, a diocesan priest who arrived in Rio de Janeiro, lived at a friends' house and visited their summer home, located in Petrópolis, more precisely in Corrêas, in the Olaria Farm. He was charmed and fell in love with the place; and stood out in regard to the care with poor children education. His profile as a Priest and an educator contributed to his pedagogical practices produced in Nossa Senhora do Amparo Domestic School, which aimed to educate poor girls to serve in families homes as maids, being, however, protected by school until they were ready to be dismissed. The subjects taught could be summarized in: Christian doctrine and sacred history; reading and writing; household arrangements; needlework; embroidery; fabrics and flowers; cook; washing and ironing; vegetable garden and garden conservation. The School was destined only for girls aged 7 to 18, orphans or daughters of poor parents. Classes were divided by age: girls aged 7 to 12 would receive the less heavy education and those aged 12 to 18 would receive all school education. The intention of this research is to present Father João Francisco de Siqueira Andrade and the educational pedagogical practices produced in the school, characterized as locus of production of school culture in the second half of the nineteenth century. These practices will be evidenced through paintings and photographs, which for Peter Burkert, testify to the information veracity, bringing the historical evidence through the paintings and photographs. For the author, they are considered as oral texts that constitute an important form of historical evidence. This is a qualitative research of historical and documentary nature, using as source Father Siqueira's images, paintings and writings, from the Personal Archive of Nossa Senhora do Amparo School, in the city of Petrópolis, state of Rio de Janeiro. The school in question was a project developed by Father João Francisco de Siqueira Andrade, who had as one of his goals to provide primary education and professional education for girls in Brazil Empire. Starting from theoretical references which observed the Siqueira Education, such as Baggio (1987) and Neto (2003), the data were analyzed and compared with the sources previously evidenced. From this data crossing some clues about the Siqueira Education were extracted, and a pedagogical practice directed to a completely domestic education in which handwork was part of it.

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**Keywords:** Father Siqueira, education, pedagogical practices

79165 *Santa Teresinha Institute - Bragança-Pará, Brazil: memories of a student of 1st to 4th grade (1976 - 1980)*

**Lorena Bischoff Trescastro** (Federal University of Pará), **Cilene Maria Valente da Silva** (Federal University of Pará)

### Abstract

The present study is about the history of the Santa Teresinha Institute (STI) that was founded in 1938 in Bragança City of the Pará State in Brazil. It is based on a collection of historical data and analysis of the memories of a female student of the 1st to 4th grade between 1976 and 1980. The choice of this education institution as a study object of research was due to the importance of the STI in the history of education in Pará which completed eighty years in 2018. The research methodology was carried out in three steps: A survey of data in documents and papers to know about the history of the STI; Records of memories of a student of 1st to 4th grade between 1976 and 1980, it was collected through a semi-structured interview and written narrative of their memories of student time; At the same time, in order to support the theoretical foundation was carried out a bibliographic search about the research procedures, the school culture and the education history. The sources of research were diverse: books, thesis, documents and education websites as well as pictures of the school time and written narrative of the woman that was student. Historical research shows that the STI was founded by an Italian Priest, the Priest Eliseu Maria Coroli who was sacred bishop in 1940. The teaching was based on Christian values whose was carried out by religious men and women. The founding decree of the STI was signed by the State governor Dr. José Carneiro da Gama Malcher on November 23, 1938 and was the third Normal School in the Pará state, Brazil. At first time the STI was managed by the Sisters of the Most Precious Blood that was original from Italy. After that it was managed by the Carmelite Congregation of the Missionary Sisters of the Saint Therese headquartered in Bragança City, Brazil. Since its foundation until nowadays the STI have been having important role in teaching of boys and girls from Bragança and other places of the Amazon region. In the analysis of the memories records which are memories of the time lived as a student between 1976 and 1980 stood out literacy, school routine, prayers, songs, disciplinary procedures and objects of school material culture. These memories give details related to other memories, subjects and stories lived in schools of the Pará State that show us about a time and place to the learning. This work was based on Araújo et al (2015), Castro et al (2011, 2018), Geertz (2008), Mortatti (2000, 2014), Nóvoa (1999) and Silva et al (2010, 2014) and its presentation is organized in: theoretical contributions (history, memories and school culture); history of the Santa Teresinha Institute; memories of a student of 1st to 4th grade (1976-1980).

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**Keywords:** Santa Teresinha Institute, memories of a student. history of education in Pará

45312 *The love of art and people with intellectual disability: museums as places for teaching art*  
**Agda Brigatto** (University of Campinas), **Lucia Helena Reily** (University of Campinas)

### Abstract

According on Pierre Bourdieu's theory of Cultural Capital, habits acquired in early childhood enable higher achievements in school as well as greater interest in artistic practices, which will increase the possibility of frequenting museums in the future (Bourdieu, 1998; 2003). The author contends that when these habits are not promoted by the family, public policies can be called upon to ensure access to museums eliminating barriers that can lead to deprivation of access to culture and social disadvantage for some people. Such a possibility would be helpful in understanding the barriers that impact upon access to cultural goods for people who live in conditions of social disadvantage, as is the case of people with intellectual disabilities (Diniz, 2007). Many people with intellectual disabilities who are now adults face a double disadvantage in relation to access to museums; many were not allowed to attend regular schools during their formative years, and they did not have the advantage of art classes in elementary and secondary school (Mazzotta, 1990; Mendes, 2010). In Brazil, the first initiatives in inclusive museum visitation began in 1980, but these proposals were directed to sensory disabilities (Sarraf, 2013). This kind of service rarely encompassed other kinds of disabilities before the year 2000. In parallel to the process of institutionalization of people with intellectual disabilities in the 1980s, museology was also experimenting important transformations (Sarraf, 2013; Tojal, 1999). New functions were added to the age-old of exhibiting, collecting and safeguarding, as museums began to assume a more dynamic role as a socially responsible institution of learning (Benvenuti, 2004). Inclusion and attracting a broader range of public became a museum concern (Santos, 2004). This paper carried out a review of the literature and public policy documents related to three historical issues that justify the current existence of accessibility services in museum educational departments. From the viewpoint of social justice and human rights, these art education services in museums often have to consider that their visitors were deprived of access to basic art education content in school, as is often the case with people with intellectual disabilities. The first historical issue is that art education is a mandatory subject in elementary and secondary school curriculum, and there are curricular guidelines (Brazil, 1996) to be followed related to what is to be taught at the various levels. There is also federal legislation that regulates the profession and also art teacher certification. The second issue relates to the founding and dissemination of special education facilities that segregated students with intellectual disabilities, keeping them apart from the art experiences typical children had the opportunity to live in the regular school system (Rafante, 2011). And finally, museums also became more dynamic and vital in the way they received visitors, understanding that they had a social and educational role that went beyond custody and safekeeping of artworks (Varine, 1995; Santos, 2004). Museums became places that assumed a commitment towards the public, taking into account their diversity.

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**Keywords:** art education, museums accessibility, intellectual disability

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## 5.16. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

60885 *Villa della Montesca: educational place of care and culture for the children of the peasants of the Alta Valle del Tevere (1901-1981)*

**Dario De Salvo** (University of Messina)

### Abstract

The Single Archive of the Umbria Region contains sixty boxes belonging to the former Opera Pia Regina Margherita entitled Fondo Franchetti (AOPRMFF). They contain records of the complex and multifaceted pedagogical, educational and social activity of the Baroness Alice Hallgarten (1874-1911) and Baron Leopoldo Franchetti (1847-1917) who were known to be supporters and friends of Maria Montessori.

This educational activity was substantiated especially through the establishment of the rural school of Montesca (1901) which was dedicated to the free education of the children of the Umbrian peasants.

Although the Montesca school was founded to respond to the pressing demands of the sharecroppers and not to offer a sort of social elevator, the Montesca school developed a real moral and practical emancipation of peasants in the twentieth century.

The educational objectives were simple and modest as the founders had intended, and aimed at the effective moral and civil growth of small students, not a political redemption.

The school of the Montesca did not intend to revolutionize the educational system, nor to outline a new pedagogical theory. Rather it sought the elements necessary to achieve the goal that Baron and Baroness Franchetti had set: to utilize basic education to bring about a cultural transition that changed the perception of the peasants. With basic education, the peasants were no longer perceived as 'agricultural plebes', but rather as 'people of the countryside'.

The vast collection of documents on the teaching activities, methodology and rural space used as didactic space facilitates the meticulous reconstruction of the whole school life of Montesca. The teaching started from the observation of what happens in nature, teaching by objective, which, rather than the transmission of "notional knowledge", aimed at the acquisition of a more modern "know-how". "Know-how" for men was related to the life of the camps and farm management, while for the women it dealt with raising children and the management of the house.

Although there was a need to plan detailed programs for each teacher to deliver the ministerial program, instruction was adapted to the group it was intended for. Examples of how this 'earth-nature' education was carried out is clearly shown by the pupils' illustrated monthly compositions (known to pedagogical historians as subjects of the month). These compositions reveal the type of education that students received.

This method of education ultimately revolved around the combination of nature and freedom. The overall educational aim was to develop the responsibility of each person.

Although Baroness Alice's school was intended to be expressly rural, it was, above all, a meeting point and banner of that European Progressive education that defined the school as the place of care - in the pedagogical sense that today this term assumes – promoting the harmonious development of all the faculties of the student.

Finally, the splendid villa of the Montesca was not only the place where the young Maria Montessori wrote her opus magnum, but also the place where the first Montessori courses were founded. And they were not founded on structured materials (unsuitable for the children of peasants) but on the idea of progressive education.

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**Keywords:** Villa Montesca, nature, progressive education, Italy

## 65526 *School gardens as educational spaces*

**Zsuzsanna Huszár** (University of Pécs)

### Abstract

The garden as a special construction and composition of space is a traditional medium that simultaneously represents the place of interaction between nature and man, man and God. Therefore the garden as an instrumentalized space has a special meaning from a historical, social and pedagogical point of view. The design and maintenance of the garden can express the ancient human longing for security and the need to collect and marvel. The garden as a semi-natural, semi-social area is a special domesticated place. This multifunctional cultural asset requires special pedagogical attention. The garden as a versatile medium can be a working area or a scientific site, observation post or shelter, adventure park or sanctuary, church, labyrinth, sports area, refreshment area, outdoor school, live museum or "nature capsule". Gardens and their pedagogical aspects are important and "classic-modern" areas for theoretical research, educational development and practice.

My presentation will be an important part of this topic, dealing with the school garden as a pedagogical space. The theoretical framework of the explanation comes from the cultural history of the school garden. We focus as a case study on the school garden in Hungary. In interpreting a garden as a social space, we try to explore its natural, social, educational and symbolic aspects. These analyses run alongside the following research questions: What are the spatial characteristics of garden education in the 20th and 21st centuries? What is the educational potential of school gardens as space? What social and cultural significance has it gained over time? How do these school garden concepts relate to reform pedagogy and life reform? How do these heritage concepts extend the spatial and theoretical pedagogical concepts of the school garden in our time? What were the functions and pedagogical potential of this special type of pedagogical space in Hungary and what are they today in the 21st century?

The aim of the presentation is to present relevant images with the help of hermeneutic analyses and the most important aspects and elements of research on the history of Hungarian school gardens. The results of this research are to put the importance of school gardens as pedagogical spaces in the foreground and to place the didactic-methodological innovations connected with them in a broader historical-theoretical dimension.

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**Keywords:** school garden, life reform, educational spaces

### Abstract

This talk deals with the spaces in which Jewish children in Europe in modern times met animals. These encounters, whether real or virtual-literary ones, took place in various spaces: in the house, in the courtyard or on the street. I will deal here with these encounters' settings, which reveal both their spontaneous nature and the ways they were monitored by teachers and other adults for educational and emotional purposes.

From the early modern period on, reformers of education such as Michel Montaigne (1533-1592), placed the child's educational realm in nature. The call for teaching children outdoors was adopted by later education philosophers like, Jean-Jacques Rousseau (1712-1778), who stressed its significance for coping with future challenges in adulthood. These concepts, which were integrated with 18th century romantic ideas, presented nature as a central educational setting suited for achieving diverse educational goals.

Contact with animals was conceived by European educators as having special benefits, both academically and emotionally. In the early decades of the 19th century, an empathic attitude towards animals was embedded in the "domestic ethic" of the bourgeoisie, and having pets at home became widespread. The notion that children should practice caring for a pet at home, as well as treating domestic or wild animals outside well, began to spread.

These perceptions fundamentally contradicted the traditional educational perceptions of Jewish society in Europe, which promoted long hours of Talmudic-religious study from a very young age. These studies took place in the Jewish school called the Heder ("a room" in Hebrew), which was usually a room in the teacher's private house, and which was often described as damp and gloomy. Although traditional Jewish teachers and parents tried to minimize Jewish children's experiences outside the Heder, researches show that Jewish children did not make do with Torah studies. With or without the adult permission, they played with other children outside, investigated their surroundings, and were involved in free interactions with animals.

Beginning in the last decades of the 18th century, modern Jewish educators adopted new notions of childhood and education and opposed the restriction of learning to a closed room. In the modern schools that they established, nature and geography were taught. Teachers were encouraged to take children to educational excursions to see inanimate objects, plants and animals. In textbooks and stories that were written for children, the direct contact with nature was presented as desirable and as promoting personal development.

I will focus in this talk on encounters between Jewish children and animals in the late 19th and the beginning of the 20th centuries, as described in Jewish autobiographical writings, textbooks and literature for children. The exploration of these sources reveals the tension that these encounters yielded between organized and supervised settings versus free and self-governed spaces, which characterized Jewish childhood at the time.

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**Keywords:** Jewish childhood, Jewish modern education, nature, children and animals, pets, domestic ethic

### 33197 *La constitución de los espacios institucionalizados para la educación de ciegos y sordos en el siglo XIX en Brasil*

**Cássia Geciauskas Sofiato** (University of São Paulo)

#### **Abstract**

La educación de personas ciegas y sordas empezó en Brasil en el siglo XIX, con la fundación de dos institutos especializados en los años 1854 y 1857, en Rio de Janeiro. El Imperial Instituto dos Meninos Cegos fue fundado por José Alvares de Azevedo, que era un profesor ciego y el Dr. José F. Xavier Sigaud, médico del emperador D. Pedro II. El Imperial Instituto de Surdos-Mudos fue fundado por E. Huet, un profesor sordo francés. Ambos tuvieron el consentimiento del emperador D. Pedro II (ALMANAK LAEMMERT, 1854, 1856). Para cada institución especializada se elaboraron Reglamentos Internos hasta el final del Imperio en 1889, considerando las especificidades de la educación especializada y características generales de la educación para estudiantes sin discapacidad del Imperio. El objetivo de este estudio es el de explicitar y discutir la constitución de los espacios institucionalizados para alumnos ciegos y sordos, en Brasil, de 1854 a 1889, considerando los siguientes aspectos: estructura arquitectónica para el funcionamiento, propuesta pedagógica para la formación académica y profesional y atención especializada a alumnos ciegos y sordos. Este estudio se justifica en función de la cantidad restringida de trabajos que versan sobre la historiografía de la educación especial en Brasil en el siglo XIX. Así, este estudio posee abordaje cualitativo y el tipo es bibliográfico y documental. Para la constitución del corpus se utilizaron fuentes primarias, documentos considerados de "primera mano", que de acuerdo con Gil (2002), son aquellos que no aún tuvieron tratamiento analítico, tales como los informes y cartas de los directores del Imperial Instituto dos Meninos Cegos, del Imperial Instituto dos Surdos-Mudos y de los Ministros y Secretarios de los Negocios del Imperio en el período de 1854 a 1889. Además, fueron consultados libros, las colecciones de leyes del Imperio, entre otras. El análisis de los datos obtenidos siguió las premisas del análisis de contenido (BARDIN, 1977), con la intención de extraer el "núcleo emergente" de acuerdo con los objetivos de la investigación y, consecuentemente, se realizó el proceso de codificación, interpretación e inferencias a de las informaciones de los documentos, enfatizando también el discurso institucionalizado de las fuentes de investigación. Las conclusiones muestran que ambas las instituciones establecieron las bases para la educación de ciegos y sordos en Brasil. Las instituciones tenían un funcionamiento similar con relación a la organización administrativa y gestión y tenían problemas con el espacio físico en que funcionaban. En relación al desarrollo del trabajo pedagógico, se percibe que el Imperial Instituto dos Meninos Cegos mantuvo el mismo currículo a lo largo del período estudiado, lo que no sucedió con el Imperial Instituto dos Surdos-Mudos, por una serie de factores. Las atenciones especializadas se realizaban y tenían como referencia procedimientos y materiales internacionales, especialmente franceses.

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**Keywords:** educación de sordos, educación de ciegos, educación especial

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## 6.07. SPACES OF CRITIQUE: ALTERNATIVE EDUCATIONS AND PEDAGOGIES

29685 *El espacio como vía de educación moral: el papel de los talleres de autonomía en el Colegio Fontán Capital*

**Laura Fontán de Bedout** (Universidad de Barcelona), **Eric Ortega González** (Universidad de Barcelona)

### Abstract

El Colegio Fontán Capital (1993 – Presente) es un centro educativo surgido en Bogotá, Colombia, tras un largo recorrido iniciado en los años 50 del pasado siglo alrededor de un laboratorio psicotécnico dirigido por los españoles Emilia García y Ventura Fontán. De un primer énfasis en el aprendizaje y sus múltiples problemas, así como en la lectura y la autodidaxis como vía privilegiada de actuación educativa a través de la cual abordar tanto el aprendizaje en general como las múltiples dificultades que de él pudieran derivar (Fontán, 1995), el laboratorio psicotécnico, fruto de la investigación, la crítica a lo establecido y desarrollo permanente de una forma distinta de hacer y entender la educación se erigió, en el año 1985, como Colegio Fontán, la primera innovación educativa de Colombia aprobada por el Ministerio de Educación Nacional.

Desde 1993, sin embargo, y ya bajo el empuje y dirección de Julio Fontán, el énfasis del proyecto educativo de la institución, así como de la concepción pedagógica que lo vertebra (llamada Educación Relacional Fontán), ha sido desplazado del aprendizaje –y de una forma de enfocarlo y entenderlo vinculada a la enseñanza programada de raíces skinnerianas– a lo que se entiende como el máximo logro al que, en términos morales, una persona pueda aspirar: su autonomía (Puig & Martínez, 1989).

La autonomía es pues, junto a su contrapartida axiológica –el respeto (Esquirol, 2006)– los dos principios rectores que guían praxis y reflexión en el Colegio Fontán Capital. Ello puede verse en, por ejemplo, el alto grado de participación que tienen los estudiantes para construir su plan de estudios (Freinet, 1969), proyectar las actividades en el tiempo y establecer metas sobre su desarrollo; también en la elección, naturalmente consensuada con el educador, de los momentos de descanso, recreación y vacaciones. Pero... ¿qué tiene esto que ver con los espacios y cómo se convierten estos espacios en lugares de crítica y en laboratorios de pedagogía alternativa?

La respuesta la tenemos en lo que se ha tenido a bien llamar, en el colegio, “talleres por niveles de autonomía”. Se tratan, estos, de los principales espacios educativos del centro en los que se encuentran distribuidos los estudiantes y en donde las normas, modos de funcionamiento y responsabilidades, así como la función de los docentes, dependen exclusivamente de la autorregulación (Puig, 1996) de los estudiantes y no de la materia escolar, de su edad, curso o funcionamiento específico del espacio. Son, pues, diversos entornos que se distribuyen según el continuum heteronomía-autonomía brindando así a los estudiantes un progresivo ensanchamiento de su agencia moral.

Si como algunos autores han señalado (Trilla, 2018), es menester de las mejores pedagogías intentar desbaratar algunos contornos tradicionalmente impuestos, habilitando espacios, métodos y relaciones educativas que hacen más flexibles –ora superando, ora aboliendo– determinados límites, el Colegio Fontán Capital y la pedagogía relacional que lo sustenta tienen como objetivo convertir esos lugares en vías de educación moral que hagan de la autonomía de los y las estudiantes su principal estandarte.

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**Keywords:** autonomía, educación relacional, moral, taller

## 50523 *Paradigms in the European Perspectives of Religious Education from the 20th century to the present day*

**Judit Bognárné Kocsis** (University of Pannonia)

### Abstract

The main issue of this essay is the paradigms of religious education from the 20th century to the present day, which topic is based on a pedagogical aspect. The aim of research is to present some characteristic European ways (Italy: the conception of the Catholics and Waldensians, Switzerland: the perspective of ecumenical religious education), and primarily the trends in Hungarian education. The questions of the research are the following: what is emphasized in the religious education in the examined countries, how has the focus of the religious education changed in the examined period, and what kind of pedagogical methods characterize it? In my previous research I observed the European Catholic and Protestant trends from the 19th century to the present day, and the perceptible innovations in the United States. The results of the former research pointed out that the issue of religious pedagogy raises various questions depending on the social, political situation. Moreover, the magnitude of the role and influence of religion in the life of nations is divergent. (Bognárné Kocsis, 2017, 2018)

The method of my current research is analysis of the essays, monographs, religious pedagogical programs and abstracts in the examined countries. Research data show that there is a demand in the religious educational process not only for the personal development, self-development, but for the forming of social, economic, study, work/ voluntary work, moral, aesthetic values and life-management skills as well. It can be stated that from the second part of the 20th century a new kind of religiosity can be observed: instead of a passive-receptive religiousness there appears the requirement for an active-creative religiousness, and the intention and expectation to educate so. The development of pedagogy as a science in the field of Religious Education manifests itself in the use of varied, experience- and practice-oriented educational methods as well. Instead of repeating the monotonous catechism questions the accent is on problem solving. Furthermore, the visible results in the individual's behaviour and life-management became important.

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**Keywords:** education, religion, skill development



68692 *Spaces of Criticism between science and religious education in 20th-century Sweden: Emilia Fogelklou – an educational traditionalist or visionary?*

Charlott Wikström (Umeå University)

### Abstract

In the beginning of the 20th century, the pedagogue Emilia Fogelklou (1878-1972) quotes a news-item with the headline "Inappropriate subject combination: Christianity – Natural Science". She points out that the subtitle is a striking illustration of the schism between Christianity and science in the educational debate [1]. The word of the Bible had previously been regarded as an uncontradicted truth, but after Darwin's science had begun to spread, and emerge of the textual criticism of the bible, the biblical literalism was increasingly questioned in education. The schism created two spaces of criticism that seemed unbridgable and caused uncertainties both for students and teachers [2]. And the question Fogelklou asks is how to solve the problem for the students? From a political point of view, the liberal politician and elementary school teacher Fridtjuf Berg in 1903 suggested that the Lutheran catechism be replaced by non-confessional Christian education [3]. Fogelklou was representative of the elementary school in the debate. In her essay of 1904 she not only identifies certain problems but also presents possible solutions, both regarding subject contents and teaching methods [4].

The 1904 essay will serve as the point of departure of the proposed paper. What does Fogelklou criticize and what possible solutions does she address? Another source that will be used is Fogelklou's essay "Religionsundervisningen än en gång", published in 1919 when the 1919 Elementary School Curriculum was passed in the Parliament. In this publication she comments on the 1919 reform and develops her ideas regarding subject contents and teaching methods for religious education [5].

In the analysis, three aspects will be highlighted: confessional or non-confessional religious education, theoretical or practical learning and individual or collective methods. Based on an ideational analysis, the methodological tools consist of three generic thought dimensions, that can be reconstructed in VDP-triads: (V); values, value-judgement, how things appears. (D); descriptions and judgements of reality, what is desirable, non-desirable. (D); prescriptions, recommendations or practical proposals [6].

Further my methodological ambition has theoretical implications. It is important in the analysis to consider the actual structures that oppress women, while emphasizing the woman as an intellectual subject. In gender studies a duality appears. On the one hand the intention is to refute the disparaging of women, and on the other hand, there is a tendency to analyse the individual thinker as a representative of a predetermined gender category at the expense of the individuality of the female subject [7]. This dual approach has been highlighted in previous research: "how to evoke the oppressive structures that maintained a patriarchal order while at the same time affirming that women were not the passive victims of that oppression." [8]. In the proposed paper I will argue that such an approach will contribute to situating the production, recognition and ownership of knowledge in a social context by addressing questions concerning what kind of knowledge is produced by whom and which ideas are canonized while others are not [9].

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**Keywords:** progressive education, women in politics, secular religious education, historiography

78100 *Seeing-judging-Acting: A catholic workers' place for discussion and action in the Franco dictatorship*

**Carlos Martínez Valle** (Universidad Complutense de Madrid)

**Abstract**

The Spanish Transición to democracy can't be understood without taking into account anarchist, socialist and communist resistance to the Franco regime. Another factor of the transformation of the Spanish political culture was the ideological change among part of the hierarchy and believers of the Catholic Church. Many workers of catholic-traditionalist background abandoned during the 60s and early 70s the traditional subservience to the Church's conscience mandate for exploring more reflexive and class-related interpretations of their faith or used their faith to interpret their conditions in a class related frame. This transformation was the effect of an active educational method introduced by Acción Católica and in particular its branches, the Juventudes Obreras Cristianas (Working Christian Youth) and the Hermandades Obreras de Acción Cristiana (Acción Católica's Workers Brotherhood), for missionizing the workers. This method, the "enquête" or the "voir-juger-agir", was developed by Joseph Cardijn and Paul Garcet in the 1920s and 1930s and developed later by other authors in different national contexts (Guillermo Roviroso in Spain) and was an answer to progressive educational methods of the moment. In particular, it shows similarities to the Deweyan process of critical inquiry. Montero (2005) has pointed out that the main ideological effect of the method was that it allowed the introduction of Marxism and Socialism to the participants. However, the method provided for rich experiences and a variety of different ideologies. More important, the method opened new approaches for creating and coordinating grassroots knowledge and agency.

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**Keywords:** enquête, catholic workers movement, Franco Dictatorship, political opposition

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## 7.10. THE POLITICS OF PLACE: AUTHORITY, CITIZENSHIP, DEMOCRACY, GENDER AND EMPOWERMENT

62987 *Researching International Knowledge Transfers: the Case of Civic Education in Costa Rican Secondary School 1951 -2010*

**Luis Carlos Morales Zuñiga** (Humboldt Universität zu Berlin)

**Abstract**

My research is an approach to the civic education in Costa Rica as a school subject since its establishment in 1951 to the first decade of the twenty-first century when the State established a new curriculum for this subject, which it is called Ethics, Aesthetic and Citizenship, and states a different conception of citizenship but also was an educational policy marked by a controversial and complex creation process. considering the configuration of this subject not just like a particular and national product, but also like a result of the relations between Costa Rican educational actors and international actors. Particular emphasis will be given to knowledge transfers, reception, and adaptation of pedagogical ideas, and conceptions about citizenship education and democracy during this period. The main purpose is to analyze the configuration process of the citizen education field and the role played by international actors, as well as other internal educational actors in the process of construction of this field. Certainly, there is a transfer of knowledge that is then adapted and re-signified to the national reality at different moments, with different nuances and purposes. Therefore, it is interesting to study the purposes, the main influences and how this knowledge is re-signified to adapt it to a national reality.

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**Keywords:** citizenship education, democracy, Costa Rica, knowledge transfers

64339 *Education as a space for resistance and societal transformation. A comparative perspective: Spain and Myanmar*

**Tamar Groves** (Extremadura University), **Marte Nilsen** (PRIO)

## Abstract

To confront authoritarian regimes, citizens depend on finding safe spaces for resistance. Political opportunities provide them with conditions that enable them to expand and carry out their initiatives more openly. Spain in the 1970s and Myanmar at the beginning of the 21st Century represent such cases of timid attempts at political transitions from authoritarian regimes to constitutional governments. In both countries we can detect grassroots educational initiatives of significance to the broader effort of democratising state and society. In this paper we look into how education is perceived by social activists as a vehicle for political change; the spaces in which alternative education emerges; how democratic skills are taught; and attempts at expanding this effort through teacher training. While Spain and Myanmar represent very different cases, there are similar patterns in the two societies of how grassroots educational initiatives are used to overcome an authoritarian past, and we argue that these initiatives disclose the importance of education as a space for resistance and societal transformation.

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**Keywords:** Spain, Myanmar, democracy, citizenship

68956 *El Partido Socialista Obrero Español y la Ley Orgánica del Derecho a la Educación de 1985: Iglesia, Estado, mapa escolar y participación*

Javier González Moreno (Universidad de Murcia)

### Abstract

En 1982 el Partido Socialista Obrero Español (PSOE) llega al Gobierno. Por entonces, la construcción del nuevo régimen político salido de la Transición estaba bastante avanzada. Sin embargo, aunque en educación existía un Bloque Constitucional formado por la Constitución y la Sentencia del Tribunal Constitucional de 1981 sobre la Ley Orgánica del Estatuto de Centros Escolares, aún no había una ley orgánica aceptada por todos los actores políticos que resolviera las grandes cuestiones de la política educativa española: clarificar el papel del aparato escolar de la Iglesia y solucionar la deficiente escolarización.

El PSOE ya había resuelto sus debates internos sobre secularización y escolarización renunciando a las ideas estatizadoras tradicionales de la izquierda española. Los socialistas se veían como el partido que iba a cumplir la “tarea histórica” de asentar un Estado moderno integrado en Europa, para lo cual debían evitar una guerra escolar con la Iglesia que pusiera en peligro el nuevo régimen político.

La interpretación del PSOE sobre el Bloque Constitucional para la Ley Orgánica del Derecho a la Educación (LODE) que conseguirían promulgar en 1985 era que el Estado debía respetar al sector privado heredado (propiedad principalmente de la Iglesia), pero también garantizar el derecho a la educación, todo ello mediante un mapa escolar que racionalizara el sistema educativo. Los centros privados colaborarían en la prestación del servicio público de la educación mediante unos conciertos que cubrirían la gratuidad de la enseñanza, a cambio de contrapartidas en participación de la comunidad escolar y no discriminación. Nacía así un Estado programador de la enseñanza que intentaría garantizar mediante las redes escolares pública y privada concertada puestos escolares dignos y gratuitos en los niveles obligatorios. Para los socialistas, era necesario reordenar lo más pacíficamente posible las relaciones entre las redes escolares privada y pública antes de acometer la expansión y extensión de la escolaridad obligatoria hasta niveles europeos.

El PSOE trató de promulgar una ley aceptada por todos los actores y constitucional, para lo cual negoció en todo momento con los sectores eclesiásticos y los nacionalistas catalanes. No obstante, hubo fuertes polémicas sobre el carácter propio de los centros y la libertad de cátedra, la zonificación y la libertad de elección de centro, y el resto de “libertades concurrentes” en educación. Los sectores de la escuela privada organizaron una gran campaña en contra y recurrieron la LODE ante el Tribunal Constitucional, que falló una sentencia interpretativa de la ley. Aun así, la LODE estuvo en peligro hasta el último momento, y sólo se salvó con reuniones entre el ministro y los obispos. Finalmente, prácticamente todo el aparato escolar de la Iglesia pasó intacto la Transición. Este estudio es parte de una tesis doctoral en curso y ha analizado las publicaciones del Ministerio de Educación, las Cortes y el PSOE de la época, así como documentación interna del Ministerio, obras de los socialistas, prensa y múltiples estudios. Cuenta asimismo con entrevistas con destacados protagonistas de la política educativa socialista, como, por ejemplo, Victorino Mayoral, José Torreblanca o Manuel de Puelles.

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**Keywords:** PSOE, secularización, LODE, mapa escolar

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## **PRP-21951 PREFORMED PANEL. CONSTRUCTING CENTRAL EUROPE AS AN EDUCATIONAL SPACE: A LIMITED COSMOPOLITANISM?**

Convenor: Marcelo Caruso (Humboldt-Universität zu Berlin)

### **Introduction**

Newer historiographies have advanced different types of spaces in order to grasp the emergence and transformation of modern education. Since the 19th century, national historiographies had assumed the major role of the nation in the shaping of modern schooling. Between the sole national history and the level of world history, historiographies working on the Atlantic, the Indian Ocean, the Pan-Arab, Slavic, Pan-African or Latin American worlds proposed to delineate a space for transformations and connections in social, political and economic history. Whereas substantive research about aspects of the Atlantic (Roldán Vera 2003, Caruso/Roldán Vera 2005) and the Pan-Slavic (Sobe 2008) spaces exists, other transnational spaces have been largely neglected. This is the case of Central Europe, a conglomerate of territories sharing both a conflicted history and significant common experiences and cultural references. Whereas in other fields of scholarship such as art history (Da Costa Kaufmann 1995) and history of science (Matis & Reiter 2018) this transnational context plays a role in explaining developments and tracing linkages, in the field of history of education historiography remained largely nationalized (exception: van Horn Melton 1988).

The proposed panel explores the possibilities and limits of advancing Central Europe as a significant transnational space in the history of education. It addresses this question by emphasizing elements of transnational and even cosmopolitan projects that flourished in the region. The first paper (Garai & Németh) challenges one-sided interpretations over the dominance of German-speaking pedagogies in the emergence of teacher education in Hungary. It shows Central Europe as a significant space of educational transfer but brings also France – a paramount reference in cultural history – into the story. The second paper (Töpper) shows local developments in Berlin of a universalist project – the introduction of Esperanto. Similarly, the third paper (Szabó & Lázár) looks at transnational and Central European references in the discussions about educational and school policy in the protocols of the governing body in the city of Budapest. The last paper (Schatz) shows the international contacts organized and maintained by the German-speaking teacher's organizations in Czechoslovakia. Being the Germans a minority within the new-created republic, they were predestined to advance exchanges beyond national borders. All these explorations show a considerable spatial dynamic in the encounters, references and appropriations in the field of education.

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18066 *Cosmopolitanism on a local level. Content analysis of the protocols of the General Assembly of Budapest (1873-1949)*

**Zoltán András Szabó** (Eötvös Loránd University), **Lázár Miklós** (Eötvös Loránd University)

**Abstract**

Our presentation aims at analysing the appearance of the idea of cosmopolitanism in a local-level education policy context, particularly concerning the main decision-making body of Hungary's capital in the last third of the 19th century and the first half of the 20th century. The General Assembly of Budapest devoted significant attention to cultural life and the school system. The problem statement is based on the expected tensions between the universal point of view of cosmopolitanism and the local interests in those city types – the capitals –, where the global and international aspects may have been at least as important as the national and local considerations (cf. Binnie, Holloway, Millington, Young, 2006; Gunesch, 2014): How does cosmopolitanism appear on the political agenda (regarding frequency, topics, and attitude), and how can the education- and culture-related thoughts be positioned among the other issues? We analyse the searchable protocols of the general assembly between 1873 and 1949, which give information about the implementation of higher level regulations and the enactment of own educational policies. Searching for keyword-based content analysis (Krippendorff, 2004) and political agenda analysis (Baumgartner, 2001; Török, 2005), we developed a multi-level dictionary of terms related to cosmopolitanism, which were used for the semi-automatic coding of the corpus and the detection of the appearance of the idea on the general assembly's agenda. The result of the analysis showed that cosmopolitanism clearly emerged both in educational and other topics, yet the terms related to cosmopolitanism often had negative connotations. This source reveals the friction between cosmopolitan ideology and the local perspectives, and – mainly due to the specific role of Budapest – the national identity too.

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**Keywords:** cosmopolitanism, Central Europe, local level decision-making, content analysis, political agenda analysis

46367 *Esperanto en Berlino – Language instruction, cosmopolitan values and the city as place of distribution*

**Daniel Töpper** (Humboldt-Universität zu Berlin)

**Abstract**

The physician Ludwik Lejzer Zamenhof created and started teaching Esperanto in 1887 (first reading book: Zamenhof, 1887). This planned language became one of the major attempts for promoting cosmopolitan cooperation by enabling people from different contexts to interact with each other by using the same language. This language, having been invented in Eastern Europe, rapidly made its way into Central Europe. In 1922, there were already about 100.000 speakers of this language and Esperantists offered more than 1592 language courses. As the spread of Esperanto was mostly an urban phenomenon, it is interesting to examine how urban space and the invented language were connected. With its status as the political center of Prussia and the German Empire, the city of Berlin played a major role in disseminating the language (Wolkenberg, 2006, 2017). Berlin shared this influential position with Dresden as both cities had strong ties with east-central Europe. Additionally, Berlin was the seat of the national Esperanto organizations in Germany. In my presentation, I will show how Berlin's specific status as capital and cultural and economic transmitter was reflected in the language teaching materials and how more generally the vocabulary of the language focused on urban contexts. By analyzing different Esperanto teaching materials (e.g. Arbeiter-Esperanto-Bund, 1932; Brüggemann, 1922; Hegenwald, 1921; Butin & Jahn, 1922) I will secondly describe in which way the language was taught differently for different target audiences (working class vs. middle classes). Despite these class modifications there were common held beliefs about the benefits related to this language. Whether they can be described as



“cosmopolitan”, “global” or “international” values I will discuss in the conclusion of my presentation by focusing on the vocabulary of the language.

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**Keywords:** esperanto, cosmopolitanism, language instruction

69484 *Professionalization as cultural transfer. The impact of international training models on the professionalization of Hungarian secondary school teachers (1862–1900)*

**Imre Garai** (Eötvös Loránd University), **András Németh** (Selye János University)

### Abstract

As shown by recent research, the German pattern of professionalization process played a crucial role in the professionalization of secondary teachers in the Central-Eastern European countries, especially in the Austro-Hungarian Monarchy (Lundgreen, 1992; Jeismann, 1999; Jarausch, 1990; Németh 2005, Keller, 2010, Németh and Skiera, 2012). Nonetheless, recently rediscovered sources question this frame of interpretation. By examining the sources related to secondary teacher training in the Hungarian National Archive and in the Archive of the Eötvös Loránd University in Budapest, this paper identifies key institutions and figures which played a significant part in constructing and controlling the secondary teacher profession through training and examination and their transnational models. In order to broaden the perspective on professionalization paths, we use Michel Espagne's and Michael Werner's concept of 'cultural transfer' in order to grasp the fluidity of concepts and ideas across national borders throughout the 19th century (Middell, 2000). We also follow the critical approach of professionalization theory, which puts its focus on highlighting the role of state power and universities in creating and organizing modern professions (Hesse, 1968; McClelland, 1991; Heidenreich, 1999; Friedson, 2001). First results suggest that pioneer incentives to create the secondary teacher profession came indeed from Berlin and Vienna to Budapest. Nevertheless, it can be clearly observed in the sources that from the very beginning of the professionalization process both the bureaucrats in the ministry and the professors at the University of Budapest tried to inquire after new methods to accelerate the process of professionalization and satisfy the needs of Hungarian society. In looking for a non-only German path of professionalization, French institutions were attentively observed. The French type of professionalization affected the Hungarian development at least in two aspects. First, the methodological training for practising the profession in separated institutions became a primary goal from the 1870s. Secondly, the emergence and crystallization of a 'scholar teacher' conception related to the foundation of a French-type teacher training boarding school in the late 1890s.

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**Keywords:** professionalization, teacher training, cosmopolitanism, cultural transfer

## 85452 *International Contacts of German-speaking Teachers' Organisations in Czechoslovakia (1918-1938)*

**Stefan Johann Schatz** (Humboldt-Universität zu Berlin)

### Abstract

The German-speaking school system in Interwar Czechoslovakia (1918-1938) was highly developed and heavily influenced by many teachers' organisations, despite a strong fragmentation along various school forms. The teachers' organisations were deeply segmented. Firstly, they were divided into political and religious institutions and secondly along the various school types in place. After 1935, the national-socialist Sudeten German Party gained dramatic impact within a large part in these teachers' organisations, implementing a strong nationalistic approach.

Despite this nationalistic development, many of the teachers' organisations engaged into Czech-German cooperation. Teachers dedicated themselves to the strengthening of international friendship beyond the borders of Czechoslovakia within teacher exchange programmes and cooperation activities. This was especially the case for left-wing oriented organisations (Irgang 1977, Oellermann 2017). Complex international contact structures were in place, in various forms. However, an alleged discrepancy between claim and reality, (e.g. implementation of study trips, pen friendships, study abroad programmes, academic congresses) is suspected. These contact structures are analysed in depth on the basis of teacher magazines and publications which were published by teachers' organisations between 1918 – 38.

International relations represented an important part of all teachers' organisations' activities. Motivated by religious and political positions, various types of contacts were established. Other studies relate to this field with a perspective on cosmopolitanism (Popkowitz 2013, Sobe 2008), and loyalty and identity (Haslinger 2007, Němec 2009). As a result, the analysis explores aspects of cosmopolitan thinking within teachers' organisations and provides insights into the intentionality of cosmopolitan principles in the establishment of international contacts.

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**Keywords:** cosmopolitanism, Czechoslovakia, teacher, teachers' association

**PRP-23343 PREFORMED PANEL. SPACES OF BILDUNG. SOCIAL IMPLEMENTATIONS OF AN APPLIED CONCEPT OF KNOWLEDGE AND SUBJECT BETWEEN UNIVERSAL AND NATIONAL AMBITIONS**

Convenors: Mette Buchardt (Aalborg University) & Rebekka Horlacher (University of Zurich)

Discussant: Alexandre Fontaine (University of Vienna)

**Introduction**

The concept of Bildung emerged during the 18th century in German discourse and shares a commonality with ideas of bringing up 'into civilisation' and 'raising in the culture' but also of perfectibility and inner self-formation. At the time of emergence, Bildung was a concept to distinguish the German nation from the neighbouring France (and England), and it functioned as an instrument in the emerging separation of education from institutional religion. Newer historical studies have however situated the concept within religious as well as anti-religious Enlightenment and pointed to its religious connotations (e.g. Sorkin 2008; Horlacher 2016; Buchardt 2016).

As the concept of Bildung became part of the ideologies circulated within the education systems of the nation states which were established across Europe during the 19th century, it became part of the transformation of religion into stately and communitarian upbringing. Simultaneously, Bildung as a pedagogical tool became part of producing national citizens, mainly in Germany but partially also in the Nordic countries, shaped by the German system of reasoning. In contemporary battles concerning which conceptual language is to dominate educational governing and practices globally and nationally, as in the German discussions about PISA, the concept of Bildung has been ascribed a revitalised national and continental European meaning and status (e.g. Tröhler 2011/2013). Bildung has become the counterpart of Anglo-Saxon competence and goal orientation, an alternative that mobilises Bildung as part of European Continental heritage.

A range of frictions thus seem to surround the history and character of the concept:

The concept appears to be directed towards the cultural and individual life, but simultaneously it is used as a tool for educating into national citizenry. Bildung thus claims universal aims centred on eternal individuality, but is simultaneously used as a national symbol, claiming the exceptionalism of European national stately upbringings. Also, the concept of Bildung has been among the building blocks for secularising the school systems and pedagogy, but it carries religious implications, centred on the experience of transcendental subjectivity, dating back to e.g. the German liberal Protestant philosopher Friedrich Schleiermacher's subjectivist concepts of religion and the subject. Finally, at present, Bildung is used as *Kampfbegriff* against competence orientation, and thus claims to celebrate knowledge-for-the sake-of-knowledge and -for-the-sake-of-the-individual, but dating back to e.g. liberal Jewish philosopher and enlightener Moses Mendelssohn's definition of the concept, it is itself tool- and skills-oriented. Like the concept of competence, Bildung is a concept of applied knowledge, directed towards creating useful human beings for the state and 'the culture' (Mendelssohn 1784; Schleiermacher 1799; Horlacher 2016).

Where much previous research has been within the field of history of ideas and Allgemeine Didaktik (and thus Bildung theory itself), this calls for renewed scholarly attention to the social history of the concept and its societal impact. This panel consists of papers concerned with the history of Bildung in the intersections between intellectual history and social history, dealing with the social and political use of the concept and the national practices and spaces in which it developed and transformed.

*40489 National Cultural Protestant ways around Bildung in an emerging Nordic welfare-nation-state, early and mid-20th century*

**Mette Buchardt** (Aalborg University)

**Abstract**

The discussions about the influence of OECD standards specifically and globalisation of education in general have in the past decades challenged the ideological narratives around the so-called Nordic Model of Education, defined by the goal of creating social mobility through education, and by the aim of schooling citizens into a mentality of equity and equal participation suitable for the welfare state (Antikainen 2006; Telhaug et al. 2006; Buchardt, Markkola & Valtonen 2013). In context of the Danish welfare state, among the opponents of what is allegedly seen as the immigrating flow of Anglo-Saxon functionalist and goal-driven competence orientation, a relaunch of Bildung as symbol of a Nordic cultural democratic tradition and educational progressivism has gathered a mixed crowd of leftists, ultra-right national conservatives and neo-Grundtvigians, i.e. nationally oriented cultural Christians in the Folk High School tradition.

Historically, however, the idea of competence was actually brought into a Danish educational context by progressivist leftist reformers and pedagogues during the 1970s in connection with the contextualisation of Klafki's critical-constructive understanding of political Bildung, launched as acting-competence ("Handlekompetence"), and thus recontextualised from US-American as well as German education theory (Buchardt 2012). This was a continuation of the first serious attack on the Bildung orientation since the late 19th century that emerged in the Danish Cold War educational reforms in the late 1950s and early 1960s, particularly conspicuous in the curricular reform work around the 1958 School Act which was a central step in the direction of an undivided comprehensive welfare state model school. A central political ambition was to direct school towards usefulness in 'Real life', like e.g. Tröhler (e.g. 2016) has shown happened in other national Cold War education reforms. In the Danish reform work debate, "Real life" referred to relevance for the labour market as well as to vitalist "life relatedness" ("livsnærhed") and formed the modernising alternative to classical Bildung. School should teach labour skills and in a life-related way raise the pupils to become happy; two goals that were seen as closely connected and partly identical (Buchardt & Plum 2019). A central source of inspiration for this change of focus was national Cultural Protestantism, fuelled by the national awakening following WWII. It draws on an overlapping complex of socially practised ideas of National Christian Grundtvigianism and popularised liberal theologian ideas of Christianity as ethics and culture for the nation, with science as a central means to utilise Christianity as part of the nation-building. With a theoretical inspiration from Bernstein's (e.g. 1990) concepts of recontextualization and pedagogizing and based on a source material consisting of ministerial commission work, educational handbooks and public pedagogical debate in newspapers and pedagogical journals, the paper explores how national Cultural Protestant public intellectuals from the early to the mid-20th century developed ideas in favour of and against the concept of Bildung while investing in labour education and science as a way of engineering the nation welfare state (Kettunen 2011) through education.

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**Keywords:** Bildung, Welfare state, cultural Christianity, nation, social engineering, Nordic States, Denmark

76644 *Between the claim to universal validity and international marginality: The transformational theory of Bildung in contemporary German educational science*

**Sophie Pia Stieger** (University of Vienna)

## Abstract

Contemporary German philosophy of Bildung is writing a new chapter in its history: it bears the title transformational theory of Bildung and continues under this catchphrase the new-humanist notion of Bildung in a (post-)modernized way. Roughly summarized, Bildung is understood as a transformation of a subject's relations to itself, to others and the world. As transformation of 'the framework itself', Bildung is distinguished from accumulative forms of learning 'within a given framework' (Marotzki 1990, Kokemohr 2007, Koller 2012).

Throughout the 20th century, the ideal of Bildung was frequently criticized as outdated metaphysical concept, a naïve promise of free self-formation and emancipation through individual change, an elitist construct for hierarchizing modes of being and behavior by idealization or devaluation in the name of Bildung and Unbildung. Nevertheless, since the 1980s there have been more and more attempts to rehabilitate the notion of Bildung within the German-speaking educational science. The transformational theory of Bildung is one of these attempts that has triggered a wave of follow-up work and found numerous supporters. Koller, one of the main representatives, argues that Bildung is a "systematic necessity of pedagogical thinking" and that it "is not only historically but also systematically the site where the discussion about tasks, goals and purposes of pedagogical practice or about justification and critical evaluation of pedagogical action can and should be conducted" (1999,11). Others go as far as to elevate the transformative understanding of Bildung to a new consensus in contemporary pedagogical theory and research (Jergus/Thompson 2014). This broad approval within the German university-based educational science stands in a peculiar discrepancy to its irrelevance in educational policy and the international arena. Bildung seems to be a "systematic necessity of pedagogical thinking", which does not appear to be necessary outside the German-speaking world at all.

The transformational theory of Bildung can thus be understood as an expression of a discipline-political struggle for the supremacy of a specific German tradition of pedagogical reasoning that is bound to a specifically philosophical notion of Bildung, both of which have lost significance over the last few decades. Following this thesis, this paper explores developments in the German education research field since the second half of the 20th century which lead to the revival and modification of the classical notion of Bildung.

What is at stake here is more than the question how to label different forms of learning. The transformational theory of Bildung is also about the confrontation of different (national) pedagogical systems of thought in a globalized world, it is about the dispute over the desirable constitution of educational science, the role of the university-based educational scientist (especially concerning questions of moral guidance), the struggle for power of definition over educational goals, the preferable relation between pedagogy and political or economic demands, as well as underlying epistemological and anthropological assumptions. The question then arises of what is gained from sticking to the concept of Bildung with all its historical and national baggage – and what may be lost.

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**Keywords:** Bildung, contemporary educational science

*78525 Schleiermacher's educational theory in the context of the Prussian vocational-or-liberal-education of the early 19th century*

**Rebekka Horlacher** (University of Zurich)

### **Abstract**

In 1810, the Protestant theologian and philosopher Friedrich Daniel Ernst Schleiermacher (1768-1834) was appointed as director of the Wissenschaftliche Deputation in Berlin, the advisory board for the Ministry of Education. In these times, the reformation of elementary and secondary education was discussed and corresponding curricula were developed. The debates, accompanying these developments, were highly controversial, as education and schooling was a key policy for both, the progressive and conservative political party in Prussia. In 1816, the board was dissolved, what is characterized as a step back in the process of secularization and as a setback for compulsory schooling, aiming at a pure, non-utilitarian education of all (intellectual) forces of the students. Moreover, the dissolution is said to re-open the divide between science and (political) administration and to cut off the schools from scientific progress. These developments lead to the situation, that the attempts of the advisory board to establish a "public sphere", comparable to the French



model, where school and educational affairs are discussed, were prevented. According to this interpretation of the historical events, Schleiermacher's educational attempts and his related theory are set in a political context, where Schleiermacher stands for progressivism, while the political opposition signify the conservative part (Beljan et al., 2017, p. LIV, see Crouter 2005).

Against this background, the paper discusses Schleiermacher's educational attempts, focusing on his lectures on education (1813/14, 1820/21, 1826) and mainly on the official votes on behalf of public instruction (Schleiermacher 2017). It is argued, that Schleiermacher's emphasis on education as social fact, his recognition of the fundamental sociability of every human being, the importance of language within his concept of education, his emphasis on the role of the public and his attempts to organize compulsory schooling by the public and not by the government, underline the differences between his notion of education and the German tradition of Bildung. In doing so, the paper contextualizes Schleiermacher's concept of education and his work as director of the Wissenschaftliche Deputation not within the political fight between the progressive and the restorative political parties, but as a contribution to the debate about the relation of liberal and vocational education and by that as an answer to the promises of the French Revolution, mainly to the promise of equality, what was to be realized by education and schooling.

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**Keywords:** Friedrich Daniel Ernst Schleiermacher, vocational-or-liberal-education, Bildung, 19th century

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## PRP-48880 PREFORMED PANEL. LA CULTURA MATERIAL DE LA ESCUELA Y SUS ESPACIOS SOCIALES (BRASIL Y EUROPA, SIGLOS XIX Y XX)

Convenor: Juarez José Tuchinski dos Anjos (University of Brasilia)

### Introduction

Las investigaciones recientes apuntan que la institucionalización de la escuela en los últimos dos siglos se ha hecho no sólo por la producción de una cultura propia, la cultura escolar, sino también de una cultura material escolar. En efecto, las marcas de la escolarización en la historia sólo pueden ser aprehendidas en su complejidad cuando se tienen en cuenta los impactos que la provisión y configuración material de la institución escolar tuvieron tanto en la cotidianidad de alumnos y profesores (dimensión interna de la escuela) como en la sociedad en general y su vida material y económica (dimensión externa de la escuela). Discutir la cultura material de la escuela y sus impactos en los diversos espacios sociales en los que se manifestó en Brasil y Europa, entre los siglos XIX y XX, es el objetivo de este panel, compuesto por cuatro comunicaciones. La primera, tiene como objetivo, observando el interior de una escuela secundaria, el Liceo Maranhense, entre 1835 y 1885, analizar los discursos sobre los procesos de producción, indicación, aprobación, distribución y uso de los objetos escolares que contribuyeron a la historia y a la dinámica de esta institución formadora de intelectuales maranhenses en el siglo XIX. Las fuentes privilegiadas son los periódicos O Publicador Oficial (1831-1841) y el Publicador Maranhense (1842-1885). La segunda, mira la arquitectura escolar como espacio material de la escuela a fines del XIX y destaca la reflexión sobre el debate internacional acerca del edificio escolar desde el punto de vista de la higiene, examinando las discusiones del Congrès International de l'Enseignement, promovidas por la Ligue Belge de l'Enseignement (Bruselas, 1880) y que tuvieron eco, en Brasil, en registros como los Dictámenes de Rui Barbosa (1883) y los compendios de higiene escolar, entre otros. La tercera, se ocupa de la expansión de la cultura material escolar sobre otros espacios sociales, investiga el proceso de "invención" y circulación de la primera cartera escolar patentada en Brasil, por iniciativa de su inventor, el profesor Gustavo José Alberto, entre 1881 y 1884. Toma como fuentes privilegiadas noticias transmitidas en diversos periódicos de la época, publicados en la Corte Imperial, donde Gustavo Alberto ejercía el oficio de profesor de primeras letras, así como catálogos de muebles escolares, americanos e ingleses, que se utilizaban en Brasil. Finalmente, la cuarta destaca, la afirmación de la escuela como mercado y la industria escolar como uno de los espacios de esa relación, discute



el abastecimiento material de la escuela pública primaria en las primeras décadas del siglo XX tomando como hilo conductor el movimiento de la firma 'Paschoal Simone & Cia', con sede en Florianópolis / Santa Catarina y presencia en otros lugares, como Curitiba/Paraná. El estudio cuenta con fuentes de documentación oficial, prensa periódica y documentos de la empresa estudiada. En su conjunto, el panel evidencia la cultura material como una clave para aprehender los impactos de la escolarización en diversos espacios sociales así como los intercambios operados entre escuela y sociedad a lo largo de la historia.

### *20253 Un edificio adecuado para la educación de la infancia: el espacio escolar en las prescripciones higiénicas*

**Heloísa Helena Pimenta Rocha** (State University of Campinas)

#### **Abstract**

El informe del Inspector General de la Enseñanza de São Paulo (Brasil) de 1907-1908 presenta un historial de los 18 grupos escolares de la capital, acompañado de datos sobre el cuerpo docente y administrativo de cada escuela, así como sobre las condiciones de los edificios escolares. En estos registros, se puede leer: "El edificio es pequeño, estrecho y de modesto aspecto, le faltan los requisitos exigidos por la pedagogía" (GE Barra Funda). "Su aspecto es modesto, no tiene ese aire de imponente que se nota en los edificios preparados intencionalmente para algunas de nuestras escuelas. Sin embargo [...] tiene buena apariencia y, después de diferentes obras de adaptación realizadas por la actual directiva, satisface suficientemente a las exigencias de la estética y de la higiene" (GE Carmo).

Bella apariencia, imponente, aspecto modesto, espacio pequeño, cumplimiento o no de los requisitos de la pedagogía y de las exigencias de la estética y la higiene son algunos de los elementos que componen la descripción de los edificios, dando indicios de los diferentes saberes que se articularon en la constitución de un espacio para la escuela primaria graduada. Esta comunicación se refiere a los requisitos de orden higiénico que estuvieron presentes en la configuración de la arquitectura escolar. Para ello, examina un conjunto de discusiones que tuvieron una amplia repercusión internacional, encontrando registro, en Brasil, entre otros textos, en las reflexiones de Rui Barbosa sobre la higiene escolar (1883). Se trata de las discusiones del Congrès International de l'Enseignement, promovido por la Ligue Belge de l'Enseignement, que tuvo lugar en Bruselas (1880).

Los médicos reunidos en ese congreso se centraron en seis cuestiones, a saber: ¿cuáles las principales condiciones higiénicas a observar en la construcción de los edificios escolares, considerando la iluminación, la cubicación del aire, las dependencias, los lugares de aseo, la ventilación? ¿Cuál el mejor mobiliario escolar desde el punto de vista higiénico? ¿Cómo construir y organizar los jardines de infancia? ¿Cómo organizar el servicio médico de las escuelas (desde el punto de vista de la higiene de los lugares, la salud de los alumnos y la salud pública)? ¿Qué estudios estadísticos realizar para evaluar la influencia de la escuela sobre el desarrollo físico de la infancia? ¿Qué medidas prácticas observar en los jardines de infancia y en las escuelas primarias desde el punto de vista de la medicación preventiva y de la alimentación? Este cuestionario sistematiza un conjunto de aspectos que estuvieron en discusión en el ámbito internacional y tuvieron eco, en el caso brasileño, en los registros sobre los edificios escolares de São Paulo, en el dictamen de Rui Barbosa sobre la reforma de la instrucción pública, y además en los compendios de Higiene Escolar, publicados en las primeras décadas del siglo XX, algunos de ellos dirigidos a la formación de profesores. Esta comunicación busca profundizar la reflexión sobre el debate internacional en torno a la arquitectura escolar, desde el punto de vista de la higiene, examinando de forma más específica la primera cuestión tratada en ese congreso.

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**Keywords:** higienismo, arquitectura escolar, congrès international de l'enseignement

48531 *Gustavo José Alberto y la "invención" y circulación del primer pupitre escolar patentado en Brasil (1881-1884)*

Juarez José Tuchinski dos Anjos (University of Brasilia)

**Abstract**

Uno de los elementos materiales de mayor importancia en la escuela de fines de los Ochocientos fue, sin duda, el pupitre escolar. Surgió como alternativa a los antiguos bancos y mesas colectivas, se difundió en Exposiciones Universales, se debatió en Congresos Pedagógicos y de Higiene. Considerado a veces la panacea de los problemas de la escolarización, la creación y producción de los pupitres escolares ayudó a configurar una naciente industria escolar, cuyo desarrollo sería marcado por diferentes ritmos y temporalidades en el occidente (VIDAL, 2009, MEDA, 2015). En el Brasil Imperial, la década de 1880 fue el momento en que esa cuestión pasó no sólo a ser debatida con más vigor por médicos, políticos y educadores sino también a delinearse el interés en aliar la importación de pupitres escolares - considerados modernos pero caros, (de Estados Unidos, Francia e Inglaterra) - a una producción local (y con menores costos) de este tipo de muebles. Salvo algunas excepciones (CASTRO e SILVA, 2011; ALCÂNTARA, 2014), la investigación de los primordios de esa producción de pupitres escolares en el país todavía es un tema que reclama tratamiento historiográfico, ya sea por la investigación de las primeras industrias involucradas en este negocio (con sus estrategias comerciales) como, por el estudio de los primeros sujetos que se propusieron crear modelos de pupitres que serían puestos en circulación en las escuelas y en el mercado. Es dentro de ese contexto que la comunicación tiene como objetivo investigar el proceso de "invención" y circulación del primer pupitre escolar patentado en Brasil, por iniciativa de su inventor, el profesor Gustavo José Alberto, entre 1881 y 1884. Para ello, se vale de los recursos metodológicos de la micro-historia (GINZBURG, 1989) y toma como fuentes privilegiadas noticias publicadas en diversos periódicos de la época, publicados en la Corte Imperial, donde Gustavo Alberto ejercía el oficio de profesor primario, así como catálogos de muebles escolares americanos e ingleses que circulaban en Brasil. Los resultados apuntan que el interés del profesor en producir un prototipo de banco escolar nació de su experiencia docente y de su contacto con debates pedagógicos entonces en marcha en las llamadas Conferencias Pedagógicas de Río de Janeiro desde la década de 1870 y de las cuales tomó parte activa. Al mismo tiempo, al crear un modelo de pupitres para utilizarlos en su escuela, decidió patentarlos junto al Ministerio de Agricultura para posteriormente ofrecerlos al gobierno que, en aquella época, venía realizando compras significativas de ese material, tanto a través de importaciones como de fabricación local. Su pupitre, aunque guardaba semejanza con modelos extranjeros, introdujo peculiaridades técnicas destacadas en el dictamen de aprobación de su invento. Este pupitre llegó a tener 50 ejemplares adquiridos para las escuelas de la Corte Imperial y fue divulgado en importantes eventos nacionales, como la Exposición Pedagógica Nacional de 1883, aunque no haya alcanzado mayor circulación, posiblemente, por no poder competir con la variedad de modelos artesanales e industriales más ventajosos que en ese período comenzaron a ser introducidos en el país.

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**Keywords:** pupitre escolar, cultura material, Brasil Imperial, século XIX

66418 *Abastecimiento material de escuelas primarias: El movimiento de la Firma 'Paschoal Simone & Cia' en las primeras décadas del siglo XX*

**Vera Lucia Gaspar da Silva** (State University of Santa Catarina), **Gizele de Souza** (Federal University of Paraná)

### Abstract

La propuesta es discutir el abastecimiento material de la escuela pública primaria en las primeras décadas del siglo XX tomando como hilo conductor el movimiento de la firma 'Paschoal Simone & Cia', con sede en Florianópolis / SC y con actuación en otros lugares, como en Curitiba / PR. La historiografía educativa reciente ha posibilitado dirigir una mirada hacia las inversiones de comerciantes y firmas en las relaciones junto al poder público, a fin de competir y suministrar objetos escolares y formar, de este modo, un frente promotor de negocios. Interesa en este trabajo identificar y examinar acciones que revelen aspectos de la relación entre la firma y la esfera gubernamental, en lo que se refiere al suministro de material escolar, así como analizar el lugar que el establecimiento ocupara en la escena cultural y política de aquel contexto histórico. El estudio cuenta con fuentes provenientes de la documentación del Archivo Público de Paraná, como oficios y listados de materiales y incluye artículos de la prensa periódica y también estatutos y actas de reuniones de la empresa. De Santa Catarina se consultaron fuentes ubicadas en la Biblioteca Pública del Estado, leyes, oficios y correspondencia, disponibles en el Archivo Público, además de consultar la Hemeroteca Digital de la Biblioteca Nacional de Río de Janeiro. El período delimitado para el estudio se articula a reformas que rediseñan la escuela primaria, dotándola de una organización material donde se observa mayor presencia de artefactos industrializados. Desde el punto de vista teórico nos apoyamos en estudios que se han ocupado de la cultura material escolar y articulamos reflexiones alineadas a lo que provisionalmente llamamos "consumo modernizador" de objetos de la escuela, sea por los sujetos, por las instituciones o por sus proveedores (como el Estado). En el discurso de convencimiento acerca de la propiedad de un determinado producto identificamos una narrativa que muchas veces sirvió (y aún sirve) para construir una imagen positiva de la escuela, una institución "afinada" con el progreso y receptiva con aquello que de más innovador el hombre era (y es) capaz de construir. En esta dirección, entendemos que el suministro material de las escuelas fue diseñado por un conjunto de discursos proferidos por pedagogos y pedagogas, inspectores, autoridades de enseñanza, médicos, industriales y comerciantes que los difundieron a través de la prensa cotidiana, de revistas de diferentes áreas, en congresos nacionales e internacionales, en viajes, a través de catálogos, de Museos Pedagógicos, de las Exposiciones Universales entre otros. También entendemos apropiado refutar la perspectiva monolítica, que considera que todas las escuelas recibieron los mismos artefactos y que se tendría una composición material uniforme. Pero es posible evaluar que se diseñó un ideal de escuela desde el punto de vista de su abastecimiento material y que la presencia y/o la ausencia en relación al "tipo ideal" contribuyó para calificar o descalificar la institución y los sujetos que las frecuentaran, ayudando así a la construcción de una idea de escolarización, de infancia y de docencia de la enseñanza primaria.

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**Keywords:** cultura material escolar, suministros material de la escuela primaria, Firma Paschoal Simone

#### 46898 *Procesos de producción, distribución y uso de los objetos escolares en el lyceu maranhense (1835-1885)*

**Cesar Augusto Castro** (Federal University of Maranhão)

##### **Abstract**

Análisis de la cultura material escolar del Lyceu Maranhense en el período de 1835 a 1885. Esta institución de enseñanza secundaria fue creada a través de la Lei nº 77 del 24 de julio de 1838 y consistía en la reunión de clases régias avulsas en funcionamiento en la Ciudad de São Luis. El Liceu Maranhense poseía un currículo de carácter propedéutico, compuesto por las siguientes asignaturas: Matemática Elemental, Geografía, Gramática Filosófica, Latín, Retórica, Francés, Inglés, Historia Universal, Filosofía Racional y Moral. Segundo esa Ley, los profesores deberían formar una Congregación que organizaría los estatutos que abarcarían los métodos de enseñanza, la organización de las clases, la selección de los profesores y la elección de los objetos precisos para su funcionamiento y de su cuerpo administrativo. Aún, según la Ley, la Congregación del Liceu debería presentar todos los años a la Asamblea Legislativa Provincial, por intermedio del Gobierno, un Relatório circunstanciado del número y aprovechamiento de los alumnos, tanto del Liceu, como de las Clases Públicas de la Provincia, acompañado de observaciones para la mejora de la enseñanza pública. Cabería al Gobierno providenciar un edificio para el Liceu, así como los utensilios, y cualquier gasto necesario a este establecimiento. De ese modo, se objetivó con esta investigación analizar los discursos sobre los procesos de producción, indicación, aprobación, distribución y uso de los objetos escolares que contribuyeron con la historia y la dinámica de esta institución formadora de intelectuales maranhenses en los ochocientos. Siendo así, identificamos e indexamos los discursos referentes a la cultura material escolar en el Lyceu Maranhense según su naturaleza, nivel de permanencias y ausencias de los registros en los periódicos y proponemos una categorización de los objetos y espacio físico de la referida institución. La investigación es de cuño documental realizada junto a la prensa maranhense, en especial, O Publicador Official (1831-1841) y el Publicador Maranhense (1842-1885). Se utilizó como fundamentación teórico-metodológica la Historia Cultural en sus tres elementos indisociables – la historia de los objetos en su materialidad, la historia de las prácticas en sus diferencias, conjugándolas con el análisis de las formaciones sociales, las armaduras conceptuales implícitas y los cambios en las estructuras psíquicas vistas a partir de las variaciones históricas – conjuntamente con la técnica de indexación para analizar-se los asuntos expuestos y para el trato con las fuentes, cuyas categorías fueron “Edificio escolar”, “Materiales visuales, sonoros y táctiles” y “Libros y Revistas escolares”, de los cuales, recuperamos términos como “reformas”, “acomodaciones”, “instalación”, “obras”, “banquillo” y “juego de globos”, “fornecimiento de objetos” y “mobilia”. Se concluye que la materialidad escolar del Lyceu Maranhense se daba a través de varias dimensiones

influenciando la instrucción pública de la Provincia, sea por medio de la aprobación o rechazo de los objetos sometidos a la Congregación del Lyceu, sea por la venta de objetos al establecimiento o por la compra de edificios que sirviesen al funcionamiento de esta escuela, o aún por la influencia ejercida por los profesores de la institución en cuanto divulgadores de esta materialidad que puede ser apreendida en los periódicos.

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**Keywords:** cultura material escolar, Liceu Maranhense, prensa periódica

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### PRP-43560 PREFORMED PANEL. GRAY ZONES OF EDUCATION UNDER THE SOVIET COMMUNIST RULE

Convenor: Iveta Kestere (University of Latvia)

Discussant: Ulrike Mietzner (Technische Universität Dortmund)

#### Introduction

The concept of the 'Grey Zone' was introduced by Italian Holocaust survivor, writer, and chemist Primo Levi. It is used in a wide variety of disciplines, e.g., history, anthropology, sociology a.o. but is less known in educational sciences, although it is exactly in educational institutions where power play is unavoidable and can offer wide variations of the Grey Zone.

Leading authors (Craps, 2014; Knudsen & Frederiksen, 2015) defined the Gray Zone as "in-betweenness" – a real or imaginary metaphorical border where things, actors, and moral norms exist and act between two (or more) extremely different/anti-polar phenomena.

The more controversial the phenomenon, the more apparent the Gray Zone. Thus, dictatorship is an obliging context for research as every phenomenon has a clear ideological value (strictly positive or strictly negative) and the Gray Zone is formed between clearly identifiable antagonisms.

In our panel, we will focus on Grey Zones under the rule of communists in Eastern Europe and, using four cases of educational practice, will reveal how casual materialities and places can be transformed into Grey Zones, namely, the space between obedience and resistance to the authoritarian regime. Our study will track the Gray Zones through school and student's life practices to the Gray Zone in the public space.

The paper 'Communist propaganda and hidden resistance in the classrooms of Latvia (1945–1985)' will focus on the material elements of private classroom cultures that were used as non-violent, hidden resistance against official state ideology propagated in schools.

The paper 'Filling in the gaps in the educational system – emotions and sexuality in girlish informal learning practices in Polish schools under communism (1945–1989)' will discuss the informal self-educational practices performed by girls in secondary schools under authoritarian rule.

The paper 'KSET: Alternative Space from Within' discusses student's club culture highlighting fluid boundaries between informal and formal spheres, enabling to locate "alternative" as something that is not strictly oppositional, but capable of having interactions with state structures.

The paper 'Creating new spaces of commemoration. A case study from communist Hungary', discussing commemoration activities, reveals transition of places in a tool of dissent and resistance.

This panel will be supported by COST CA16213 New Exploratory Phase in Research on East European Cultures of Dissent.

#### 42107 *Communist propaganda and hidden resistance in the classrooms of Latvia (1945–1985)*

**Iveta Kestere** (University of Latvia), **Kitija Valeina** (University of Latvia)

##### **Abstract**

The paper 'Communist propaganda and hidden resistance in the classrooms of Latvia (1945–1985)' is devoted to material culture in Latvian schools where, on the one hand, political power – through official culture of educational institutions (e.g., wall decorations, political posters, disciplined body of students and teacher) – legitimizes, propagates, and reproduces its ideology, but, on the other hand, students and teachers in the same place create and practice their own unofficial, informal, and private cultures, namely, things and values constructed by students and teachers, not the system, e.g. festivities, personal belongings, and visual images (Valeina, 2016). The objective of the study is to reveal the material elements of private classroom cultures that were used as non-violent, hidden resistance against official ideology and surveillance. The main source for this study is approx. 200 photographs of classrooms taken in schools in Latvia after World War II.

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**Keywords:** propaganda, classroom culture, Soviet Latvia

#### 33458 *Filling in the gaps in the educational system – emotions and sexuality in girlish informal learning practices in Polish schools under communism (1945–1989)*

**Katarzyna Stańczak-Wiślicz** (Polish Academy of Sciences)

##### **Abstract**

This paper will discuss the informal self-educational practices performed by girls in Polish secondary schools under communism. From 1945–1989, girls and young women in Poland experienced great educational advancement. However, the education system did not provide them with the skills for everyday life, interpersonal contacts, and awareness of sexuality and emotional life. These gaps were filled by informal practices – mainly through narratives – written, rewritten, and copied in special notebooks called Words to live



by, Golden sentences, or Pele-mele [Nothing]. They were produced in boarding schools and regular schools and shared among friends. It was a gendered practice associated with the girls' coming of age. The paper will explore how informal practices were developed in the spaces of the formal educational system.

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**Keywords:** self-education, girls, Poland, narratives

### **34646 Creating new spaces of commemoration. A case study from communist Hungary**

**Attila Nóbik** (University of Szeged)

#### **Abstract**

The paper 'Creating new spaces of commemoration. A case study from communist Hungary' is devoted to transition of places as a tool of dissent and resistance. On 15 March 1983, the anniversary of the 1848 Hungarian revolution, illegal leaflets were distributed in Szeged, Hungary. The author was a 17-year-old secondary school student, who was arrested the next day, prosecuted in May, and received a suspended prison sentence.

Based on primary sources and previous studies, the paper will examine the events of this day from two perspectives. First, it will analyze the actual physical places where the events took place. This analysis gives insight into the activities and places of Grey Zone resistance in mid-1980s Hungary. Also, the paper analyzes the harsh punishment this student received as a reaction to the fact that his leaflets intruded into the ideologically strictly controlled virtual and physical spaces of the politics of memory.

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**Keywords:** grey zone, Hungary, communism

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### **PRP-55720 MULTILINGUAL PANEL. THE MAKING OF GLOBAL STUDENT: CULTURE, POLITICS AND THE MAKING OF INTERNATIONAL HIGHER EDUCATION IN THE CITÉ INTERNATIONALE UNIVERSITAIRE IN 20TH-CENTURY PARIS**

Convenor: Guillaume Tronchet (Ecole normale supérieure, Paris)

Discussant: Guillaume Tronchet (Ecole normale supérieure, Paris)

#### **Introduction**

La Cité internationale universitaire, créée à Paris dans les années 1920, rassemble entre les deux guerres environ 3 000 étudiants, puis dans les années 1960 jusqu'à 7 000 étudiants, représentant environ une centaine de nationalités. Espace universitaire rattaché à l'Université de Paris, confronté aux problématiques de la vie de campus de l'époque (logement étudiant, mixité garçons/filles, cogestion, politisation des luttes étudiantes, etc.), c'est aussi un espace international, financé par des États et des réseaux privés internationaux, et soumis en tant que tel aux mutations du système international issues du Traité de Versailles, puis de la Seconde guerre mondiale, de la guerre froide, de la décolonisation et des mobilisations sociales et politiques nationales ou transnationales qui les entourent. À ce titre, la Cité internationale universitaire de Paris constitue un observatoire

privilegié pour analyser la circulation des modèles et des pratiques éducatives et culturelles, entre étudiants de nationalités différentes. La coprésence de ces derniers sur un même lieu permet-elle la construction d'une conscience étudiante globale ou les échanges entre étudiants internationaux ne font-ils qu'enrichir des répertoires nationaux demeurant séparés de façon irrémédiable? Pour répondre à cette question, le panel multilingue (anglais, espagnol, français) se propose d'étudier ce qui se joue à la Cité internationale universitaire autour de trois axes : l'étude des motivations des étudiants internationaux pour venir étudier à Paris, des années 1930 aux années 1960 ; la place de l'éducation physique en contexte international à la Cité universitaire ; une étude de cas microhistorique sur des parcours d'étudiants accueillis au Collège d'Espagne de la Cité universitaire, dans le contexte de l'instauration de la dictature franquiste.

Ce panel est soutenu par le programme de recherche GlobalYouth, financé par l'Agence nationale de la Recherche en France (ANR-17-CE28-0005-01).

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### **38747 The Local Making of Global Student: El Colegio de España en París, escuela de democracia y libertad**

**Antonia María Mora Luna** (University of Lisbon)

### **Abstract**

En 1925 el Ministerio francés de Asuntos Exteriores envió a la Embajada de España en París el borrador del decreto donde se explicitaban convenientemente las obligaciones y los compromisos de la empresa pedagógica, diplomática, política y cultural francesa denominada Cité universitaire.

Construir una "maison", un pabellón para estudiantes en los dominios de esta ciudad universitaria, aseguraba la presencia española en la cooperación intelectual y la política internacionales; al mismo tiempo que contribuía a regenerar la imagen de España en el exterior y consolidaba las relaciones diplomáticas con el país vecino. Atravesada por los diferentes acontecimientos políticos nacionales e internacionales de buena parte del siglo XX, este colegio, esta puerta de entrada a otra realidad que los estudiantes, los investigadores y los artistas españoles tendrían en París, sería, además, una escuela de libertad durante la larga dictadura franquista. Desde su apertura oficial en la primavera de 1935, este espacio diplomático, político, cultural y también educativo debe ser estudiado atendiendo a la particular realidad local, nacional, internacional y global en la que se inserta y desde la que se construye para entender su idiosincrasia y para poder valorar su contribución al ejercicio democrático español posterior. El objetivo de este trabajo es analizar el Colegio de España en la Cité Internationale Universitaire de Paris como un espacio de educación para la democracia y la libertad de los españoles que en él residieron a través de las diferentes entrevistas realizadas a muchos de sus protagonistas y teniendo en cuenta la documentación conservada en el archivo del propio Colegio y en los Archivos Nacionales franceses.

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**Keywords:** international education, transnational history, interwar period

74619 *Choosing France. Letters in support of application to the Cité internationale étudiante of Paris*  
**Antonin Durand** (CI Migrations)

**Abstract**

Since its creation in 1925, the Cité internationale étudiante of Paris welcomed dozens of thousands foreign students of the university of Paris. Despite the building of new houses and rooms, the Cité was never able to admit the growing number of applicants. In order to select them, they were asked to send more and more complex application files. The application forms can be studied through quantitative methods, in order to know the geographical and social origins of the residents. But the covering letters that often go with the file deserve a qualitative analysis: the applicants tried to convince the director of their house or the recruiting committee to select them. In this paper, I will try to identify the arguments used by the applicants: how they try to enhance their qualities as students and residents in order to be chosen? Of course, they tend to highlight their sociability and their taste for life in common. At the same time, I will particularly insist on the way the choice to study in France was justified. Some insist on the prestige of the university of Paris, others on their desire to live in Paris, to learn French, to meet the French people or to contribute to the reputation of their country of origin's science. One should naturally be cautious with these arguments whose first purpose was not to give the real reasons of their choice but to convince their evaluators. It is nonetheless very interesting to see what arguments were efficient, which should shed a new light on the selection process. By choosing some applicants at the expense of others, the selections process also revealed what is at stake in terms of university diplomacy – what nations of origins were privileged, what disciplines were favored, what place was made to women... Covering letters thus offer a good observatory of the impact of French politics to make the university of Paris attractive.

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**Keywords:** student mobility, campus, university, Paris

76181 *Making of Global Student through Sports: Physical and Moral Education of the Intellectual Youth at Cité Universitaire de Paris from 1945 to 1969*  
**Lidia Lesnykh** (Université de Lausanne)

**Abstract**

At the opening of the Cité after the World War II, local sports and academic authorities immediately thought of revival of the sporting life on the campus as an integral component of moral and physical development of students. To create favourable conditions for friendly encounters between young intellectuals from different nations, as well as to encourage residents for regular physical activities, it was decided to renovate the sports grounds destroyed during the occupation and to provide free sports lessons. In August 1946, a few residents from province and abroad, created the Sports Association of the Cité universitaire de Paris (ASCUP). The existing historical research has not been sufficiently interested in the residents' exchanges in the framework of the Cité as a part of their education as citizens on local, national, international or global scale. J. Reis (2010) shed light on international education carried out by the Cité in the Interwar period, by pointing out the existence of a specific model of moral and intellectual rapprochement (including sports) of young people from different nations. F. Sereni (2013) focused on the place of sports in the "social hygiene" promoted by the Cité's founding father André Honnorat during the interbellum. Thus, the issue of sports at the Cité after the World War has yet remained unexplored neither by the scientific research, nor by commemorative literature.

The aim of this paper is to inquire how sports fit to the spirit of Cité as a place of international education of intellectual youth, but also which were the peculiarities of sports against other forms of sociability and interaction between the residents. We will analyse three dimensions of sports at the Cité. First, sports became subject to local or national sports policies. In fact, the reestablishment of sports practice at the Cité corresponded

to the moment, when the French government launched a campaign for the regeneration of the nation physical and morally devastated by the war effort. Second, sports grounds should be considered as a space of transnational exchange and of cultural transfer. For instance, the program of activities was influenced at the same time by French and Parisian sporting cultures, but also reflected social and geographic origins of the residents and traditional interest of students for some sports. Finally, sporting encounters at the Cité became a space of education for values of peace, mutual respect and comradeship.

This work is loosely based on the French archival materials, bulletins of the residents' associations, as well as interviews with the former leaders of the ASCUP.

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**Keywords:** international education, sports, physical education

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## **PSP 4.02. ABOUT LAIC/SECULAR EDUCATION. CONTRASTING SPACES: GENDER, CULTURAL AND RELIGIOUS DIVERSITY**

*62873 Sports as the new model of citizen empowerment: Secularism and Religion in the first half of the 20th century in Uruguay*

**Paula Malan** (ISEF/Universidad de la República/IUACJ)

### **Abstract**

This essay explore the process of secularization in relation to the Protestant culture, analyzing the relation between laic education, Protestantism and sporting phenomenon through the doctrine of Muscular Christianity, in the first half of the twentieth century in Uruguay.

We would try to develop and understand the relation between Religion and State during the process of secularization in Uruguay and the place of the protestants and the doctrine of Muscular Christianity in it. We tend to reveal the ideological tensions inherent in the ideal of modernity and the apparent latent incompatibility of a democracy based on laic education and sports. In other words, the aim of equality of all men grounded on the idea of no religious influence but represented by muscular middle class younger boys with spiritual aspiration –inherent values in the Muscular Christianity doctrine arose in the second half of the nineteenth century, during the Victorian era of the British Empire, within the Anglican church.

We address the idea that the movement of Muscular Christianity deepened the process of secularization initiated by the Protestant Reformation, promoting a new modern moral-corporal order (a Christian, masculine and muscular ethos). In its establishment, sports would constitute the practice - the material support - in which the displacement towards a new subjective (personal, instrumental and rational) disciplinary model would take place.

The movement of secularization next to the sports movement would have configured under the ideal of muscular and christian the "model of subject" or "model of citizen", contributing to the establishment of sport as a privileged vehicle in the shaping of modern subjectivity, with diverse impact within the borders of the Uruguayan secular state, chosen as a place of "translation" of this secular movement –founding in 1922 in Montevideo the Technical Institute of the South American Federation of the YMCA-, and beyond its borders, to the countries of Latin America, with its diverse religious realities, and certainly, with a greater presence of the Catholic Church. Such a movement of secularization and sports would have influenced and determined the decisions and policies of the nascent Uruguayan secular state, which, among other milestones, declared in 1919 the separation of the Church from the State (the creation of a separate Civil Registry of the Church, the elimination of crucifixes in public schools and hospitals, the elimination of the teaching of Catholicism in public schools, among others).

From a historical-discursive perspective, this work -based on the study of documents kept in the YMCA Archive of Montevideo and the Waldensian Library and Archive of Colonia Valdense, Uruguay- seeks to show the

ideological and discursive processes by which the sports movement -under the influence of the Muscular Christianity doctrine- led by the YMCA Institute of Montevideo and supported by the protestants, became a central part of the educational policies of the Uruguayan secular state with its derivations to the rest of latin american countries.

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**Keywords:** secularization, laic education, muscular christianity, sports

#### 44102 *Laicism and the dispute for sexual education in México, 20th and 21st centuries*

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##### **Abstract**

In the contemporary mexican history, education has experienced a long and turbulent process of secularization where the State has held a laic politic on relevant topics such as Sex Ed in basic education. This work analyzes the first conflicts over sexuality content in the 1930's with the socialist education impulsed by then president Lazaro Cárdenas; the 1960's during the term of Luis Echeverría Álvarez and the beginning of the 21st century with the governments of Felipe Calderón (2006-2012) and then Enrique Peña Nieto (2012-2018), in which conservative groups (such as the Unión Nacional de Padres de Familia and the Frente Nacional por la Familia) question the laic education from the viewpoint of catholic conservatism. In this presentation are specifically analyzed the changes of strategic ways of this groups, going from the public manifestation on the streets to the use of social networks in the digital era. The discourse of this conservative groups is also taken into consideration, being that they continue to use the same arguments through time. The change on the Sex Ed Curriculum is analyzed too considering that it goes from a proposal of biologists' content to today's proposal of cultural and avant-garde content with lessons that claim erotism and gender equality from a laic perspective.

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**Keywords:** laicism, sexual education, catholic church, social movements, México

## 22029 *Educación laica e Interculturalidad en Colombia a inicios del siglo XXI: entre el discurso y la práctica*

**Celmira Castro Suarez** (Universidad del Atlántico)

### **Abstract**

Con la promulgación de la Constitución de 1991 en Colombia se generaron las condiciones para que en el país se continuaran construyendo espacios para una educación laica que reconociera la existencia de una sociedad diversa y multicultural; en tal sentido, el legislador durante las primeras décadas del siglo XXI promulgo una serie de leyes que buscaban avanzar en espacios para el dialogo intercultural. Sin embargo, muchas de estas normas chocaron con una realidad socio-educativa que dificulto su implementación real y efectiva, quedándose tan solo en discursos y buenas intenciones. Esta ponencia analiza, desde la perspectiva de la sociología y la historia, como se dio este proceso, al mismo tiempo que identifica los actores que se involucraron en el mismo y los conflictos que se generaron entre ellos, con lo cual se pretende construir una explicación que de cuenta de las formas tanto discursivas y como prácticas de como se dio la educación laica y la educación intercultural en el país durante el período estudiado.

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**Keywords:** educación laica, interculturalidad, Colombia, discurso, practices

## 19435 *La educación religiosa en las escuelas públicas brasileña. La laicidad y el debate en el supremo tribunal federal (2017)*

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### **Abstract**

La Educación Religiosa como materia en el Brasil ha permeado a los currículos de la enseñanza pública brasileña desde el período Imperial y, en la actualidad, es un componente curricular previsto en la Constitución Federal vigente desde 1988. La tensa relación entre el status constitucional de la laicidad por un lado y la colonización religiosa del sistema educacional por el otro ha sido marcada por constantes disputas con retrocesos y avances.

Actualmente los acuerdos están sustentados en la exigencia de respetar a la diversidad cultural, de vedar cualquier forma de proselitismo y ser de carácter facultativo. Aunque constitucionalmente la laicidad del Estado no sea expresamente citada, los principios de la libertad de creencias y de no creencias, la exigencia de prohibir a los poderes públicos de beneficiar determinada agrupación religiosa son una exigencia legal. En el año 2017 la Procuradoria Geral da República realizó un pedido para que la enseñanza de tipo confesional sea expresamente prohibida en las escuelas públicas argumentando que la disciplina solamente debería ser ofrecida caso que el contenido fuera presentado de forma pluralista y posibilitando que el estudiante conozca todas las religiones y sus dimensiones históricas y filosóficas. La votación de los once integrantes del Supremo Tribunal Federal (STF) finalizó con un resultado ajustado: seis a favor de permitir la enseñanza confesional y cinco a favor de prohibirla. En este texto proponemos analizar y comprender los argumentos esgrimido por los Ministros del STF en sus discursos en el Tribunal sobre la legalidad o ilegalidad en la implantación de aulas confesionales de creencias religiosas bajo la perspectiva de la laicidad del Estado. La votación y los argumentos denotaron las controversias en relación a tres grupos de normas constitucionales: aquellas que ordenan la enseñanza religiosa, las que exigen el respeto a la libertad religiosa y las que señalan la laicidad estatal. En su discurso el Ministro Celso de Mello destacó que “la cuestión sometida al Supremo consiste en definir, ante la laicidad del Estado brasileño, las delimitaciones de la enseñanza religiosa en escuelas públicas”. Utilizando las metodologías de análisis de la historia de los conceptos de Reinhart Koselleck buscamos explicar semánticamente las delimitaciones políticas y sociales del uso del concepto de laicidad con el fin de tornar palpable su historicidad y sus usos políticos. Los conceptos sociopolíticos abren determinados horizontes de expectativas y actúan, también, como delimitadores de las posibilidades sobre quién puede o no usarlos legítimamente. Siendo así, analizar los usos del concepto de laicidad aplicados por los Ministros del STF y sus disputas resulta relevante desde el punto de vista social, político y jurídico procurando como afirma Koselleck (2006, p. 103) “comprender los conflictos sociales y políticos del pasado por medio de las delimitaciones conceptuales y de la interpretación de los usos del lenguaje”.

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**Keywords:** enseñanza religiosa, laicidad, historia de los conceptos, Brasil

## PSP 7.02. MIGRANTS, INTEGRATION AND EDUCATION

54836 *Life Stories of Resettling Heritage Language Learners in Hungary*

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### Abstract

Our qualitative case studies follow families who re-settled between 2015-2020. The study follows Duff's recommendations on methodology and data is coded and analyzed using Saldana's manual. Semi-structured interviews and surveys were used to address best practices, as well as the shortcomings of public education systems that struggle to keep up with migration. From preliminary results, it is becoming evident that Hungary is in dire need of establishing protocols for a range of educational services for heritage language learners and students that are speakers of other languages entering K-12 public education. To establish and run an efficient system presupposes culturally- and socially sensitive professionals trained to teach the national language as a foreign language at all proficiency levels with the help of newly developed, interactive materials targeting not only general language use, but specific and technical words in each content areas at schools. Instead, regulations quietly eradicate even the field of study called “Teaching Hungarian as a Second Language” at colleges and educational service are not regulated in a systemic way to accommodate speakers of other

languages in our K-12 public schools. (As an extension of this study, other neighboring countries in the Central European area should be researched in the same context to learn from best practices.)

- there are no instruments that could be used to determine the level of someone's Hungarian language proficiency, school readiness if they do not speak the language;
  - schools typically and arbitrarily retain such students by up to two grade levels (even if parents had proof of completed grades);
  - the state mandated Hungarian language tutoring in content areas cannot be adhered to because most schools lack Hungarian as a Second Language certified special educators, teachers who should "push-in" for and "pull-out" these students on a regular basis for instruction;
  - in addition, the area of inclusion, as opposed to integration, is also a weak point of public schools because students did not feel that there was a genuine interest to build on their prior cultural and linguistic experiences.
- My own four children who grew up in Hyattsville, Maryland, USA happen to become part of the current history of migrant education as the older two immigrated from Hungary at the age of 1 and 3 and recently resettled in Hungary at the age of 14 and 16. The younger two were born in the U.S. and left Hyattsville, Maryland in August 2017 to care for their grandmother and enter schools in Pecs, Hungary in order to become literate in their heritage language. Their registrations at Hungarian schools, however, resulted in shocking experiences (such as arbitrary placement of a 3rd grader two grade levels below his completed grade level simply due to his language disadvantage), which demonstrated the shortcomings of Hungarian education policy that is not equipped to accommodate migrants at all, in fact, not even heritage language learning citizens who require support in catching up with the language of mainstream education, the same language we've been teaching to national and ethnic minorities in this region since the 17th century.

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**Keywords:** heritage language learner, bilingual education, language disadvantage, accommodations access curriculum

*84714 Oral histories of newly arrived migrant children's experiences of schooling in Denmark from the 1970s to the 1990s*

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### **Abstract**

The paper presents a study aiming at historicizing the schooling experiences of migrant children with a non-western background from the 1970s to the 1990s in the Danish education system. The focus is on how the students experienced their reception in the school institution and how school was preparing the students for the transition between elementary school and further education and labor market. The main methodology is oral history interviews with people who arrived in the Danish education system as children with a non-western background.

The focus on the immigrant groups from non-western countries is chosen due to the fact that Danish education politics since the 1970s have targeted these groups of students as groups needing extracurricular education efforts for inclusion (Bucharadt, 2016). However, there seems to be a knowledge deficit concerning the 'effects' of these policies from a student perspective in the period between the 1970s and the 1990s. Previous research in the field of education and other welfare provisions for migrant children in a historical perspective since the



work-immigrant wave begun in the 1960s in Denmark has been on the policy-makers (e.g. Jønsson, 2013), provision providers (e.g. Øland, 2010; Padovan-Özdemir & Ydesen, 2016), the curriculum materials (e.g. Buchardt, 2016) and less from a student perspective. Oral history is a research approach that produces the sources as well as being the method to select and interpret the (oral) sources, and in both senses it engages with experience. Consequently, this project illuminates the students' experience of practiced educational policy in order to capture both the past (history) and the past as it appears in the present (the memory) (Bak, 2016). The intention is to generate new knowledge about how reception- and integration models and preparation to labor market were practiced in a student perspective from the 1970s to the 1990s, but just as importantly to explore how students ascribe meaning to the school experience today (inspired by Grønbæk Jensen, Rasmussen, & Kragh, 2016, p. 113).

Historically, education has especially since the emergence of the modern nation-states been linked to the state and the production of its work force and citizenry and thus of belonging to the national space (Popkewitz, 2000). Buchardt (2018) argues that the educational political efforts since the 1970s in Denmark directed toward newly arrived migrants and their children can also be viewed as a means to circumscribe welfare distribution and in Popkewitz' (2007) terms as double registers of inclusion and exclusion, as well as a hierarchy of inclusion. Theoretically, the study thus seeks to illuminate the historical development of the internal bordering of the nation in the context of the Danish welfare-state model (Kettunen, 2011; Suszycki, 2011) through exploring how the historical hierarchies of inclusion and exclusion in education and in relation to the labor market preparation in education are experienced by students under shifting policies from the 1970s to the 1990s.

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**Keywords:** migrant children, education, labor market preparation, inclusion-exclusion

## 47472 *Cambio familiar y migración: etnografía de las estrategias educativas de las familias de migrantes en la provincia de Cañar (Ecuador)*

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### Abstract

Esta ponencia tiene como objetivo explorar como los efectos de la migración sobre las estrategias de crianza y educación de las y los niños pueden ser estudiados a través de las reconfiguraciones de los lazos familiares y de las transformaciones de los roles de parentesco tradicionales. A partir de una investigación etnográfica en la provincia de Cañar (Ecuador), se busca evidenciar de que manera la reconfiguración de las redes familiares inducida por los fenómenos migratorios que se han desarrollado en el país a partir del final de los años '80 ha cambiado los roles dentro del parentesco, haciendo nacer nuevas prácticas y modelos en los ámbitos de la crianza



y de la educación de la infancia que, de todas formas, se conectan a estrategias de acción social típicas de la región andina.

Numerosos estudios recientes (Allen, Blieszner y Roberto, 2011) han evidenciado como las transformaciones de las redes familiares están a la base de estrategias no solo de reconfiguración de los lazos entre las personas, sino también de transformación de los roles y expectativas que se atribuyen a específicas figuras de parientes. Al mismo tiempo, en otros estudios (González Díez y Viazzo, 2016) se ha puesto en evidencia también como estas estrategias se elaboren a partir de un repertorio de ideas y orientaciones sociales y culturales específicas, que los grupos sociales andinos tienen a disposición y ya han experimentado. Teniendo también en cuenta que los estudios antropológicos han elaborado una perspectiva que considera los lazos de familia el producto de acciones sociales que tienen la finalidad de fundamentar y sostener prácticas de crianza y educación de la infancia (Carsten, 2000 y 2004; Solinas, 2004; Zanutelli, 2010), se puede considerar que el diferente grado de presencia o ausencia de las figuras familiares - como en el caso del fenómeno migratorio - determina estrategias diferentes en el ámbito de la crianza y de la educación que a su vez modelan nuevos roles de parentesco (Segalen y Martial, 2013).

En el contexto ecuatoriano, la provincia de Cañar constituye un caso de estudio interesante, dada las altas tasas migratorias que la caracterizan (Mendieta, 2011). Varios estudios han explorado como la migración internacional de finales de los '80 ha transformado las ideas ligadas a la infancia (García, 2008) y a las construcciones de género (Herrera, 2013). El estudio etnográfico, realizado en una zona rural de la provincia, ha permitido reconstruir cuales son los nuevos modelos educativos - informales y formales - que el fenómeno migratorio ha introducido a través de la reconfiguración de las familias. Estos modelos, si bien sean fruto de una coyuntura histórica reciente, en realidad reproducen estrategias de educación, cuidado y crianza tradicionalmente presentes en las comunidades rurales andinas. El resultado de la ponencia es por lo tanto reconstruir de que manera las sociedades andinas responden al fenómeno histórico de la migración y a sus efectos sobre la crianza y educación de la infancia.

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**Keywords:** familia, educación, migración, Ecuador



**1.08. NATIONS, EMPIRES AND THE GEOPOLITICS OF KNOWLEDGE AND EDUCATION**17803 *'Hybrid spaces': the Japanese teachers in colonial Korea (1910-1945)*

Yoonmi Lee (Hongik University, Seoul)

**Abstract**

This paper looks into the lives and identities of the Japanese teachers who worked in Korea during the colonial period (1910-1945). The Japanese colonial government endeavoured to consolidate the government school system during its rule in Korea, by controlling or standardizing the curriculum and the teachers in the country's schools (Lee, 2016; Cumings, 1997; Myers et al., 1984). A number of Japanese nationals entered Korea as classroom teachers, administrators and students, between 1910 and 1945. After the end of the World War II in 1945, the Japanese classroom teachers who worked in Korea were evacuated to Japan.

During the Japanese occupation, the Japanese colonial government pursued an experiment of de-nationalizing or assimilating the natives into the Japanese system, which in turn resulted in frequent conflicts with the Koreans (Lee, 2016; Kang, 2005; Ching, 2001). The Japanese teachers in Korea had ambivalent positions between their roles as a civil servant of Japan and their personal relationship with Korean children. Some of them were strict and loyal to the colonial policy, while others took ambiguous positions. Among the teachers were activists such as Jōkō Yonetarō, a radical who actively resisted the imperialist measures of the Japanese government in Korea. Jōkō was known as a socialist committed to his Korean students and fought on their behalf.

This paper focuses on the narratives of the Japanese teachers, including Jōkō, who worked in Korea during the reign of Japan. I analyze the memoirs and autobiographies of these teachers to examine what it meant to be a Japanese teacher in a Korean classroom at the time when measures for extreme assimilation had taken place. Little research has been done on these Japanese teachers although they represented the majority in the teaching force at the time. Those who chose to work in Korea often had their family members who worked in Korea on business or had posts in the colonial government. For those who were brought up and went to schools, Korea, as an occupied territory by Japan, was their 'hometown.' When Korea regained independence in 1945, some of the Japanese eventually lost their 'spaces' when Japan was defeated in the war.

I focus on the biographical narratives which deal with the memories of the Japanese who lived in Korea as classroom teachers, including those of Jōkō Yonetarō, Koshikawa Shigeaki, Itō Isamu, and Tabei Junji. These teachers assumed different political positions, yet they had some common experiences in their education (including teacher training) and work in rural public schools. Memories of the teachers reveal the complexities of Japanese colonial education. I trace, in the narratives, the personal histories regarding their choices to study and work in Korea, the nature of their relationship with Korean children, the way they practiced the assimilation policy, the memories of the political and cultural atmosphere at schools, and the life after they returned to Japan. The amalgamation of Japanese education in the Korean context created 'hybrid spaces,' where identities were constructed within complex struggles and negotiations. These hybrid spaces shed light on the construction of a grander narrative of the pre-War educational history in the region.

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**Keywords:** hybrid spaces, japanese teachers, colonial Korea, colonial education

55498 *A Japanese philosopher of education's stay in China in Wartime*

**Liu Xing** (Beijing Normal University)

**Abstract**

Fu Jen Catholic University (Peking, China), which was founded in 1925 and merged into Beijing Normal University in 1952, played a unique role in the history of Chinese higher education, particularly during the Sino-Japanese War from 1937 to 1945. Since it was supported by the Society of the Divine Word in Germany and had strong ties with the Roman Curia, Fu Jen Catholic University avoided the Imperial Japanese soldiers' harassment and kept its independence from the puppet government to a certain extent. While, a supervisor was sent there by the Japanese government in 1939. He is Hosoi Jiro, a professor of Japanese language. Hosoi Jiro had the power which could have changed the whole structure of Fu Jen, but he didn't attempt to do it. And even in most Chinese staffs' memories, he is a kind man, never bringing any trouble. However, there are few studies upon him and his ideas behind his decisions during his 8-year stay in China are still unclear to us. This study, based upon archives of Hosoi Jiro which exist in Beijing Normal University and The University of Tokyo, tries to understand his experience and thoughts which influenced his doings in China.

Born in a middle-class family at Tokyo, Hosoi Jiro studied very hard to enter the Tokyo Imperial University in 1921. His major was philosophy of education. After graduation, he became a teacher at the Seijo School under the guidance of Obara Kuniyoshi, a famous Japanese educationist. This school is a key institution in Japan for it was the first school introduced John Dewey's pragmatism into educational practice in Japanese history of education. Hosoi Jiro was greatly influenced by the democratic atmosphere of the Seijo School and admired Johann Heinrich Pestalozzi under Obara Kuniyoshi's influence. He even wrote a monograph on Pestalozzi in 1925. He was sent to Fu Jen Catholic University because of his Catholic belief. However, his experience in Seijo School and his admiration for Pestalozzi had already shaped his character and he decided to devote himself to education, rather than colonial activities. This is the deep reason why he always behaved himself in Fu Jen and tried not to obstruct its regular educational activities. He actually suffered from great pressure and some Japanese people even treated him as a traitor. Without Hosoi Jiro's insistence, Fu Jen's history would probably be changed. Therefore, when the war was finished, President Chen of Fu Jen, wrote a very kind farewell letter to him.

As a philosopher of education, Hosoi Jiro's behavior was obviously different from most Japanese in the wartime. From this example we can see how ideas influenced people's practice and our history. LIU Xing, a lecturer at the Faculty of Education, Beijing Normal University. He holds a Ph. D of education from Hiroshima University, Japan. He is now using languages like Chinese, English and Japanese to study the transmission of several key educational ideas between the West and the East. He is also the Chinese translator of several American educationists, including John Dewey, Nel Noddings and Franklin Bobbitt.

**Keywords:** Fu Jen Catholic University; Sino-Japanese War; Hosoi Jiro

85880 *A place for experiments: teachers, Hitler Youth and the realization of a "Unity of Education" in Nazi-occupied Slovenia (1941–1945)*

**Lisbeth Matzer** (a.r.t.e.s./University of Cologne)

**Abstract**

In terms of youth education – or rather indoctrination – the school system was a highly contested field within the National Socialist regime, shaped by a constant rivalry between the Reich Youth Directorate (Hitler Youth) and the Reich Ministry of Education (see Buddrus 2003b). In this fight for hegemony in the educational realm, Reich Youth Leader Baldur von Schirach promoted the ideal of a "Unity of Education", a system in which a career in teaching should inevitably be linked with a career as youth leader in the Hitler Youth or the League of German Girls (see Schirach 1938). In theory, this concept should ensure the lasting and "total" indoctrination of all the young in line with the Nazi ideology.

As the emerging Hitler Youth was competing with an established school system, this internal fight between the formal and non-formal educational sectors did not result in big changes within the Third Reich's core territories. However, I argue, that the Second World War and the Nazi expansionism all over Europe offered new possibilities for the Hitler Youth to establish this ideal and to strengthen its overall influence in education on a large-scale level. When, for example, the Nazi regime occupied the Slovenian territories of Upper Carniola and Lower Styria in spring 1941, the immediate "Germanization" of the whole educational system especially in terms of teaching staff and curriculum (see Ferenc and Godeša 2004) resulted in a kind of tabula rasa situation: An opportunity for regional school officials and Hitler Youth leaders to cooperate more closely and to – consciously or not – put the ideal of a "Unity of Education" into practice.

Following this line of argument, the paper examines the relationship between regional Hitler Youth organizations and the formal school system, both instrumentalized in the seizure of land that was the occupation of Northern Slovenia. In what ways was a "Unity of Education" put into practice in the occupied regions compared to the situation in the core territories of the Third Reich? What roles did Hitler Youth leaders and representatives of the formal educational sector play in the establishment of this ideal? What choices did individuals have and what motives shaped their actions? By dealing with these questions, the paper not only examines the occupation of Upper Carniola and Lower Styria as testing ground for Nazi educational policy, but also illustrates the strategic instrumentalization of education to consolidate power and hegemony in contested territories.

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**Keywords:** occupation, Hitler youth, school system, germanization

### 39754 *Jerarquizar la experiencia de represión estudiantil: jóvenes mexicanos en la International Union of Students (IUS), 1950-56*

**Aymara Flores Soriano** (Universidad de las Américas Puebla)

### Abstract

Esta ponencia tiene por objetivo dar cuenta de la experiencia de normalistas y politécnicos afiliados a la Confederación de Jóvenes Mexicanos (CJM), en la International Union of Students (IUS) -organización internacionalista con sede en Praga-, durante los primeros años de Guerra Fría y previo a la revolución cubana. La IUS es entendida aquí como un espacio transfronterizo donde se valoraron y jerarquizaron distintas experiencias nacionales de represión estudiantil para consensuar una narrativa global sobre el papel que los estudiantes organizados debían desempeñar para defender las democracias nacionales y aportar a la paz mundial en la época.

A partir de una lectura a contrapelo de los documentos de la IUS –minutas de trabajo de los Congresos Mundiales de la Juventud y el boletín World Student News- se describe cómo se valoraron dichas experiencias según el nivel de violencia y las prácticas autoritarias relatadas por los representantes estudiantiles. Los golpes de estado, la implantación de dictaduras, las luchas por la democratización en países con regímenes totalitarios, entre otras, fueron las narrativas políticas a las cuales los estudiantes mexicanos opusieron su experiencia de movilización política dentro del régimen priista –o dictablanda-.

La proximidad geopolítica entre estudiantes europeos y africanos, así como las experiencias compartidas de golpes de estado entre los latinoamericanos, fueron elementos que influyeron en la poca visibilidad y marginación de las experiencias de represión estudiantil relatadas por los jóvenes mexicanos. Por último, analizar este proceso desde la historia transnacional permite discutir cómo los miembros de la IUS articularon y consensaron una representación global del estudiante politizado, más allá de la marca ideológica que el contexto de Guerra Fría les impuso.

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**Keywords:** student repression, cold war, transnational and local experiences, IUS



### Abstract

In the context of the discussions on PTE policies and on guidelines and projects for the internationalization of higher, technical and technological education, this research project proposes the analysis of technical and technological training policies in the context of the internationalization of education in the State and Federal Professional and Technological Education (PTE) in CEETEPS (SP), IFSULDEMINAS (MG) and IFSP (SP) educational institutions. These institutions play a decisive role in public policies, emanating from them the main decisions. Thus, it is not intended to simply compare legal and institutional guidelines with possible practices, but to understand how the design of these programs and policies are established in the daily life of these institutions, constituting not only stages such as theory and practice, project and reality, but different moments the erratic character of public action and the dynamism of the institutional context in which this action is consolidated. The public policy is understood in the context in which several actors and levels of decision are articulated amid the materiality given by different governments. In this sense, in the dimension of a study that deals with a public policy, this project considers the processes, the actors and (re) construction of rules. The analyzes of EPT internationalization policies from different institutional contexts aim to respond how much the educational public policies effectively consider institutions and individuals affected and which policies address which institutions and subjects.

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**Keywords:** professional and technological education, public and educational policies, internationalization of education

## 2.09. CIRCULATIONS AND CONNECTIONS: LOCAL, (TRANS)NATIONAL AND GLOBAL CARTOGRAPHIES

37561 *Educational modernization strategies in Spain and Turkey at the beginning of the 20th century*  
**Christian Roith** (Universidad de Almería)

### Abstract

At the beginning of the 20th century, the reform efforts in the education sector of Spain and Turkey, two countries on the periphery of Europe, showed astonishing parallels. During this period, both Spanish and Turkish progressive intellectuals diagnosed considerable progress deficits in their respective countries, which they hoped to remedy or at least mitigate by reforming the national education system. These analyses were supported by historical contexts that were different in detail but similar in impact: In Spain, the final loss of world power status in 1898 led to a crisis and subsequently to a pessimistic and thus more realistic assessment of the country's actual situation, which was characterized by considerable modernization deficits compared with other European

countries, while the enormous territorial losses of the Ottoman Empire towards the end of the 19th century, beginning of the 20th century, led to similar assessments of the country among Turkish intellectuals.

This constellation led to similar initiatives in the field of education: Based on the principle that orientation towards the education theory and practice of the successful and politically dominant European countries was a promising way of reforming their own education systems, both countries sent education experts with partial institutional support to study progressive educational theories and practices in the host country and then adapt them for their own country. German reformist educational theory was an important object of study in this context. Intellectuals belonging to the respective educational elite of their own country studied at German universities with representatives of this tendency, visited corresponding institutions and then imported the knowledge they had acquired into their own country in different ways.

The study intends to examine the extent to which parallels can be established between the educational reform processes that have taken place in both countries; in particular, the acquisition of theoretical and practical reformist educational knowledge in Germany by Spanish and Turkish education experts and their subsequent adaptation for their own country will be examined in detail. Of particular interest in this context are possible points of contact between educationists from both countries, as their identification would enable a deeper understanding of circulation and exchange mechanisms of educational knowledge.

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**Keywords:** transnational circulation of educational ideas, educational modernization, progressive education

### 70149 *French educators at the origins of secondary education in Argentina: circulation of ideas and practices by the end of the 19th century*

**Felicitas Acosta** (Universidad Nacional de General Sarmiento)

#### Abstract

This paper analyzes the characteristics of the configuration of secondary education in Argentina with focus on the relationship between European pedagogues and discourses and local institutions. It follows the trajectory of two French educators in the creation and development of national secondary schools: Amadée Jacques (1813-1865) and Albert Larroque (1819-1881). How did these pedagogues and their ideas circulated from Europe to Argentina?. What role did they play in the organization of secondary schools? Is it possible to identify patterns of foreign influences when looking at secondary school curricula and norms by the end of the nineteenth century in Argentina?. The paper attempts to look into the cultural models of these educators, their encounter with national institutions in Argentina and the configuration of state secondary schools by the end of the 19th century.

The influence of European pedagogy has been recognized throughout the history of education in Argentina (Solari, 1992; Dussel, 2012). Nevertheless, there have been few comparative historical studies that address the relationship between these so-called European influences and the Argentine secondary school.

In Argentina, the creation of free and compulsory elementary education was followed by the development of secondary education during the second half of the 19th century. The national State was responsible for the organization of national secondary schools. It did so through organizing existing educational options to render secondary school education uniform. To effect this change, the federal-state resorted to ideas and practices—many of them already operative in the territory—advanced by European educators (Acosta, 2012).

The literature on the internationalization of schooling provides a suitable theoretical framework in which to analyze the circulation of ideas and practices between different scenarios in the sphere of education. Together with this, recent production on transnational comparison in historical studies offers relevant input as well (see Popkewitz, 2015; Tröhler, 2013; Roldán Vera & Fuchs, 2015). It is possible, in this framework, to understand the role of European pedagogues in Argentina in the second half of the 19th century.

The concept of internationalization refers to the process of transnational migration, expansion, and reception, a process constructed historically in a range of logics of appropriation determined by deep cultural structures (Schriewer, 2002; Caruso and Tenorth, 2011). When considering secondary education institutions in particular we follow Tröhler & Lenz's (2015) argument: theories and models dealing with educational matters at the international level hardly consider the question on how a specific school organization, as part of an institutional legacy from an idiosyncratic culture, behaves between the tensions of global agendas and national culture. (p. 13). The authors propose that inside the real organization of educational systems some rules and practices represent traditions, in the sense of inherited cultural models of order and modes of reasoning, which guarantee cultural continuities and allow the successful implementation of new laws or programs.

The paper considers primary sources, particularly the curricula and set of rules at schools ran by the aforementioned European educators between 1853 and 1865. It includes the revision of previous studies on the topic in Argentina.

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**Keywords:** secondary schools, circulation, internationalization, french educators

42682 *The knowledge transfer of Chinese graduates of schools of education in the USA (1914-1949)*  
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### Abstract

The modern Chinese pedagogy was mainly learned and transplanted from the United States, rather than being a continuation of the Chinese cultural tradition. About 104 education scholars, who obtained a doctoral degree in the United States, played a critical role during the knowledge transfer process. Among them, 50 people attended Teachers College (TC) of Columbia University. This made Teachers College the most influential educational

institution in the development of Chinese education in the 20th century. This author had published research on them at the 37th annual meeting of ISCHE. Around the same time, 54 Chinese education scholars attended "non-TC" schools. A thorough understanding of the knowledge learning and transfer of these students will allow us to gain a comprehensive understanding of the historical characters of the pedagogy modern Chinese learned and transplanted from the United States. This research has explored the studies of these 54 Chinese students (5 female, 49 male) and the transnational knowledge transfer they brought forth:

1. School attended before going abroad: 54% graduated from private schools ran by Chinese people and church universities ran by foreigners. This means that the private sector contributed a lot in cultivating academic talents in education at a time of political chaos and economic downturn.

2. Schools in the United States: These 54 students attended 20 universities. Most of the students attended famous schools, especially the Ivy League universities (e.g., Harvard, Cornell, Penn, Brown); the well-known public universities (e.g., Berkeley, Ohio, Michigan, Iowa); or the renowned research universities (e.g., NYU, Stanford, Chicago, Northwestern, South California).

3. The areas of study: 28% of students studied education psychology, and 19%, education administration. There is a tie between secondary education and education philosophy (11%). The results show that the main content learned is the social efficiency ideology of American progressive education.

The American pedagogy that had been relayed or transferred has also been analyzed. This will help to figure out what kind of pedagogy China learned from the United States, and whether it suited the Chinese society, history, and cultural characteristics.

The study found that these scholars' acceptance of American pedagogy did not stop at the theory or knowledge level, but also included practical actions; it not only contains the recontextualized absorption and understanding, but also the "internalization" of subjective consciousness. In addition, these scholars realized that a new education should not be separated from traditional culture, should attempt to emphasize the fine part of Chinese traditional education and culture, and should strive to pursue a harmonious blend of Chinese and Western culture in order to construct a new Chinese education. The imported American pedagogy was profoundly transformed.

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**Keywords:** knowledge transfer, american pedagogy, chinese pedagogy

42464 *Olympiads as elite educational spaces: transnational fostering of scientific talent during the Cold War*

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**Abstract**

Historical research on the education of elites have often stressed the transnational character of the phenomenon. In addressing the more specific topic of scientific elites and their formation, this paper pays attention to a global educational space in the form of high school competitions, titled “International Olympiads” in chemistry and physics respectively. These events emerged in Eastern Europe in the late 1960’s and were arranged every other year in order to gather talented individuals from the communist countries. Following a series of local, regional and national finals, the competitions developed a structure to find and encourage the top thin layer of socialist youth.

The paper discusses the spatial role of the Science Olympiads in the fostering of scientific elites. As the events were created for a selected few, they offered exclusive resources in the form of transnational sites for education. The contests took place in locations that separated the participants from other pupils of the same age. The spatial dimension can be analyzed in more than one way. It meant the possibility to travel to other countries, but it also positioned the participants in spaces that belonged to a world of adults; universities and research institutes for the actual competitions, government and municipality buildings for prize ceremonies and historical and scientific sites for excursions.

Initially the flow of persons and ideas between nations was restricted to the communist sphere. However, during the 1970’s the Science Olympiads gradually expanded to include countries outside the Eastern bloc. As a result, their transnational character was widened and they became a zone of contact that transcended both spatial and ideological boundaries of the Cold War. How did this affect the competitions as spaces and sites of scientific elite formation?

The paper argues that while the Olympiads gradually became more global and boundary-crossing – geographically as well as ideologically – they also reproduced an original pattern of elite formation that sustained traditional discourses of science and the typical scientist. Thus, the events were able to present themselves as neutral international spaces of science education and at the same time foster new generations of researchers through the circulation of universal “truths” of science.

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**Keywords:** scientific elites, cold war, knowledge circulation

18889 *The liceal education faces the new socioeconomic realities emerging from the post-war (1945-1968)*

**António Gomes Ferreira** (University of Coimbra), **Luís Mota** (Polytechnic Institute of Coimbra)

**Abstract**

At the time of European economic reconstruction policies that articulated the strengthening of representative democracy with the promotion of a liberal rationale based on economic competitiveness, the use of technology and the belief in the goodness of development were promoted. Education is a nuclear issue for economic growth,

combined with the emergence of the human capital theory. Changes in the internal order and the change in Portugal's role in a changing world have placed new demands on the Portuguese education system in order to meet the needs of economic development. Policies have sought to plan education in conjunction with economic planning and development - e.g., the Mediterranean Regional Project. In the ensuing period there was a certain restraint of ocedeism, expressed in a narrative of subordination of the quantitative (eg, the number of establishments required in the country) to the qualitative (choice between humanistic formation or practical training), expressed in the preoccupations of renewing the education system and in keeping with the great constants of christianity and lusitany - eg, Works of the National Education Statute (1963-1965). In this complex process of adjustments with the "moving reality", we are interested in capturing the educational policy for high school education. What are the objectives set for high school? How did its curriculum structure evolve? How did teachers, pedagogues and specialists or intellectuals stand in the face of educational policy for secondary education? What goals and objectives were committed to the CPES? How does its curricular structure reflect, or not, the complexity of the educational reality in which it was created? In addressing this problem, written sources were used, subject to documentary analysis using the critical method, in particular legislative pieces, speeches and texts of ministerial leaders as well as periodical publications of education and teaching. In particular, the texts produced by Portuguese high school teachers published in journals dedicated to secondary education in Portugal, in the period from the end of World War II until the 1960s, will be analyzed in order to revisit alignments and controversies about the problem. It was in this context, with the growing concern to attend to the formation of qualified human resources, of valorization of the school capital and the promotion of the educational planning, that the reforms of the high school and technical classes (1947) took place, which were extended to the compulsory schooling and, somehow in sequence, that the Preparatory Cycle of Secondary Education (CPES) (1967) and the Preparatory Cycle of Teleschool (1968) were created.

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**Keywords:** liceal education, CPES, Estado Novo

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## 2.10. CIRCULATIONS AND CONNECTIONS: LOCAL, (TRANS)NATIONAL AND GLOBAL CARTOGRAPHIES

37718 *The moyenne durée place of Spanish academic pedagogy*

**Carlos Martínez Valle** (Universidad Complutense de Madrid)

### Abstract

The studies on Spanish education have stressed two cleavages that structure the understanding of the Spanish pedagogic discourse from its inception. The first one is the cleavage between traditionalist-catholic and progressive educators. The second chasm stressed by the historiography is the one produced by the Civil War. However, the analysis of the references of mayor Spanish educational journals shows some striking continuities that reach over the fracture of the Civil War (Schriewer & Martínez, 2003, 2004). Although the Franco dictatorship purged severely the academic staff, the postwar pedagogy academics adopted a range of

philosophical and ideological positions that were similar to those of the prewar academy: Phenomenology, Vitalism, Existentialism, Scheler's Axiology, Neoidealism Personalism and Neothomism (Colom & Rincón, 2004; Orden, 2010; Pacios, 1947; Vilanou, 1999). Furthermore, the comparison of the reference horizons of these journals with other national discourses shows that the traditionalist-catholic and progressive educationalists, although politically opposed, shared a common understanding of the discipline that showed up in their common reluctance towards, for instance, positivism, liberalism, naturalism or communism. Therefore, this apparent diversity was moderated by ideas and values that built a deep consensus, episteme or academic field. This frame explains the idiosyncratic process of glocalization of foreign knowledge. This common ground reached far beyond the academic pedagogy and was shared by the humanities and social sciences in general (Foucault, 1990; Ringer, 1992). Using as an example the process of construing-translating and adapting Dewey's thought in different periods and political positions (Martínez, 2016), the presentation aims at analyzing the episteme of the Spanish academia, explaining continuities between periods and academic-political parties.

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**Keywords:** spanish academic pedagogy, episteme, construing-adapting foreign knowledge, historical continuities

## 69315 *Circulación trasnacional y dinámicas locales en la conformación de una agenda de la sociología de la educación en Uruguay en las décadas de 1950 y 1960*

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## Abstract

Esta comunicación busca discutir el papel que desempeñó la circulación internacional de un grupo de intelectuales uruguayos en su interés por incorporar los problemas del sistema educativo en sus agendas de investigación durante las décadas de 1950 y 1960. En primer lugar se realiza un recuento de algunos hitos que muestran cómo la circulación internacional y la inserción en redes trasnacionales vinculadas a la sociología se intensificó a lo largo del período y ello fue determinante para que este grupo desarrollara acciones tendientes a modernizar la investigación sociológica y a institucionalizar la sociología como disciplina independiente. Esto se manifestó a través de la realización de viajes de estudio, la participación sistemática de la International Sociological Association, asistencia a congresos internacionales, publicaciones en revistas y libros editados en diversas partes del globo, contactos con académicos de países centrales y del resto de América latina, obtención de financiamiento internacional para procesos de planificación educativa y para actividades académicas, entre otras. Sin embargo el trabajo también muestra que el interés por cuestiones educativas de los impulsores de la sociología estuvo además condicionado por una serie de factores locales: apoyos gubernamentales a la planificación, existencia de una tradición nacional de relación de los intelectuales con el sistema educativo, relevancia de espacios institucionales relacionados con la formación de profesores. De esta manera se busca reconstruir las diferentes modalidades que adoptó la circulación internacional y cómo éstas interactuaron con dinámicas locales para provocar un interés por problemas educativos por parte de este grupo. Para el trabajo se recurrirá a documentación disponible en archivos institucionales y archivos personales, así como a memorias de congresos y publicaciones realizadas en diversas geografías. El trabajo forma parte de una investigación doctoral en curso acerca del lugar que tuvo la educación y los problemas del sistema educativo en la agenda de

investigación de los intelectuales que participaron del proceso de institucionalización y modernización de la sociología en el Uruguay en las décadas de 1950 y 1960.

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**Keywords:** sociología, intelectuales, circulación

#### 44195 *Las transferencias educativas como industria. El caso de España/Brasil en la década de los noventa*

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##### **Abstract**

La tesis del presente trabajo de investigación comparativa se concreta en la interpretación-explicación-fundamentación de las políticas de las transferencias de elementos de las reformas educativas en cuanto redes o sistemas de operaciones para conformar, transformar y transportar productos educativos desde el contexto de origen a otros destinos, en este caso el sistema educativo brasileño. Se trata de interpretar la educación como industria y/o productora de bienes y servicios en el marco de las sociedades abiertas o postmodernas (Verger, Lubienski & Steiner-Khamsi, 2016). Una tesis que se pretende apoyar en tres componentes académicos. Por una parte, la literatura comparativa sobre las transferencias (policy transfer) en cuanto corriente de investigación en educación comparada, que aborda los conceptos, modelos teóricos, la tipología, los actores, los contenidos (Benson and Jordan, 2011; Steiner-Kahmsi and Waldow, 2012), los discursos y la política como modo de gobierno (Dolowitz and Marsh, 2012). En segundo lugar, nos parece de interés también apoyarnos en las aportaciones del profesor A. Escolano (2000) a la conceptualización y expresión de la teoría de las culturas escolares (política, académica y práctica). Y, en tercer lugar, el basamento metodológico se apoya en la aportación de Barlett y Vavrus (2017) sobre el CCS (Comparative Case Study approach) en su dimensión horizontal que nos exige indagar, comprender y explicar las relaciones entre los actores en cuanto componentes de un marco grupal o de red. La estructura organizativa, con base en la metodología analítica referida, queda como se detalla a continuación. El contexto de las reformas educativas desde la cultura escolar (la dimensión político/administrativa; la perspectiva académica e investigadora; y la aportación pedagógica o práctica), el contenido de las transferencias con especial atención al diseño curricular (los PCNs y las Cajas Verdes y Amarillas) (la estructura, el discurso y los fundamentos constructivistas), la dimensión social de la educación (pedagogos contra psicólogos) y las transferencias como sistema de producción (productos, relaciones, status y agencias).

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**Keywords:** transferências, reformas educativas, industria, comparación

### 3.08. CONTRASTING SPACES: URBAN/RURAL; CENTER/PERIPHERY; METROPOLE/EMPIRE

27270 *The correlations of use of space and child rearing in miners' wives' life stories in Hungary during the period of state socialism (1949-1989)*

Ildikó Jelenszky Fábíán (Hungary)

#### Abstract

The lecture summarizes the findings of a research, the spacial frame of which is Hungary, the time is the era of state socialism (1949-1989). The examination touched upon the basic question of social geography: the relationship between space and society, especially that between socially determined gender relations and space (Timár J. 1998), as well as the issue of gender equality in society, which, according to Giddens, is a fundamental requirement of a modern society (Giddens, A. 2008).

The research focuses on the era of state socialism, when in spite of the political direction promoting the principle of equality, the hierarchy between genders and the traditional role expectations were maintained. We assume that the social and economic policy of the state affect the families and family members differently, and accordingly, different family patterns of gender-based attitudes develop. Furthermore, we assume that children learn the first behavioural patterns by observing their parents' behaviour, also the spouses' division of labour between themselves affects the development of the children's gender roles (White LK, Brinkerhoff DB. 1981). The research reveals particular family patterns for use of space and child rearing in the context of women's and men's differing identities, approach, behavioural patterns, social positions and domiciles. The research is based on analyses of interviews made with Hungarian miners' wives, completed with the examination of written sources and literature of the era. Our hypothesis is that gender roles define all aspects of family life and are manifested in all fields from earning a living, division of family labour, through roles undertaken in raising children (Marks, J.L., Lam, C.B. and McHale, S. M. 2009). Analysing the life story interviews, I examined child rearing as one of the indicators of gender roles, touching on its connections with using space and special territorial features. Miner husbands worked in alternating shifts, often adding to their already above average wages by undertaking extra shifts, so they stayed at home short times. The wives, living in the city, having moved to the city with their husbands, generally did not do paid work, their task was to raise and take care of the children. In the countryside, most miners' wives, with husbands who commuted long distances, even after getting married had the opportunity to take up paid jobs (requiring little training and offering low wages), thus they ran the households and raised the children besides doing their paid jobs. The parents, grandparents, the multigenerational big family in their living space helped with raising the children. At the beginning, not even miner families living in the country were fully helped by institutional education, as the kindergarten network was built out slowly there too. The research wants to give proof and example of when state controlled emancipational endeavours and traditional gender-based role expectations coexist, local variations and special patterns of relations between genders, relations within the family, unequal social status develop, both in time and space. These patterns confirm the necessity of versatile examination of social-economic measures towards equal opportunities and educational impacts.

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**Keywords:** child rearing, family education, women's use of space, social gender relations

29894 *The Gary Schools Plan, 1890-1910: the progressive design of space and place reconsidered*  
Malcolm Thorburn (University of Edinburgh)

#### Abstract

Straddling the twentieth century between the mid-1890s and mid-1910s was a period when the emphasis in schooling in the United States of America moved from serving and sustaining rural and largely agricultural



communities to invigorating education in new urban industrial towns and cities (Cohen, 2002). In building momentum for new innovative schools, Dewey & Dewey (1915/1980) collated ten school examples, the most notable in public rather than private schooling terms was the Gary Schools Plan, which had over 1000 pupils by 1908 and 3000 pupils in 1911 (Cohen & Mohl, 1979). Gary in Indiana was a rapidly expanding steel making city where public schools were 'becoming world famous by providing more balanced attention to work, play and study' (Reese, 2013, p. 328). The Gary Schools aimed to instill the idea of education reflecting the occupations of life with children experiencing extended opportunities to learn in playgrounds, gardens, libraries as well as machine shops, laboratories and assembly halls (Cremin, 1961). By running classroom and work/play programmes concurrently the Gary schools could be efficient with twice the number of pupils in attendance relative to the norm in other schools. This paper seeks to understand better the specific contribution of William Wirt (1874-1938), who during his thirty-year tenure as the first superintendent of schools in Gary is credited for showing how low cost efficient timetabling, innovative methods and flexible use of school buildings and space could improve the relationship between schools and the communities they served (Levine & Levine, 1970).

Wirt was atypical in the control he had over the use of space design of school buildings and for his foresight in choosing William Ittner to be the architect for schools design as Ittner had far reaching ideas on how school architecture and space could meet a broader range of social and pedagogical outcomes. In presenting an analysis of the Gary Schools as a public space for education, the paper will draw extensively on primary data from the Wirt archive at the Libby Library in Indiana University to help interpret the precise flow of ideas and how these evolved and changed during Wirt's tenure. This is possible to research as Wirt 'kept almost everything that crossed his desk, including correspondence, reports and publications' (Cohen, 2012, p. 245). Thereafter, analysis will review wider associated arguments about the extent to Wirt and the Gary Schools plan innovative use of space can best be considered as part of a broader administrative progressivism (social efficiency) agenda relative to the pedagogical progressivism (social renewal) it might have been anticipated it was pursuing (Fallace & Fantozzi, 2013). Thus, the paper can contribute to an ongoing and more nuanced reappraisal over the extent to which Wirt was a progressive thinker who was capable of coherently merging pedagogical innovations within the design of more appropriate buildings and spaced or not.

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**Keywords:** gary schools plan

12444 *El campo y la ciudad como lugares de la nación: una mirada desde la alimentación y la educación alimentaria escolar (1936-1961)*

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**Abstract**

A lo largo del siglo XIX, la educación en Argentina pasó de ser un aspecto del orden de lo privado, posible de ser resuelto en el recinto de las decisiones particulares, a constituirse en un tema de la agenda pública y de responsabilidad estatal. El proceso de conformación y estabilización del Estado nacional ubicó al sistema educativo como parte del dispositivo modernizador con foco en la infancia y la familia. La construcción y organización de este espacio público de la educación fue el resultado de procesos y relaciones entre actores con ideas no homogéneas que se proponían transformar una población dispersa y heterogénea (en orígenes, creencias y hábitos), caracterizada como ignorante, poco industriosa y falta de civilización, en la base material de la nación. Una de las estrategias a las que apeló la escuela para emprender el proyecto transformador fue la educación alimentaria.

El estudio de los saberes referidos a la alimentación exige ponerlos en diálogo con las condiciones sociales, económicas, políticas y culturales del contexto histórico en el que surgen, constitutivas a su vez de las relaciones sociales que definen grupos y sectores sociales considerados capaces de ser educados.

La indagación de la educación alimentaria, contenida en el discurso pedagógico oficial (Bernstein, 2001), fue la puerta de entrada que permitió reflexionar acerca de la multiplicidad de sentidos atribuidos a los espacios en la escuela primaria argentina desde fines de la década del '30 hasta la década del '60 del pasado siglo.

Inicialmente, el discurso pedagógico expresó la centralidad imaginaria del campo en la construcción de la identidad nacional concebido como heterotopía (Foucault, 1967). La incertidumbre espacial de esos territorios más o menos conocidos fueron transformados en objetos susceptibles de ser percibidos a partir de categorías científicas y evaluados por su riqueza (Rodríguez, 2010), al tiempo que daban lugar a la utopía ruralista que, en momentos de crisis económica, se tornaba un argumento para retener a los sectores populares en el campo (Gutiérrez, 2007). Para mediados del periodo, esa centralidad fue perdiendo vigor al ritmo del impulso dado al desarrollo industrial por el peronismo, y el consecuente crecimiento de centros urbanos, con sus problemáticas diferenciadas.

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**Keywords:** nación, escuela, educación alimentaria

43277 *The presence of the North Interior of Portugal in the Normal School of Porto (1882-1910)*

**Juliana Martins da Rocha** (University of Porto), **Margarida Louro Felgueiras** (University of Porto), **Anabela Amaral** (University of Porto)

**Abstract**

Since its foundation, in 1882, the Normal School of Oporto has been a promotion center for teacher training in the north of Portugal. Installed and supported by the Junta Geral do Distrito do Porto, received, throughout its development candidates to the formation of teacher of the North region.

The literature review indicates that the social origin of teachers in Portugal is in the intermediate layers of the small rural and urban bourgeoisie (Felgueiras, 2008; Araújo, 2000; Ramos, 1988; Nóvoa, 1987; Adão, 1984). What

would be the motivations of the young people of the northeast countryside to leave their home and move to Porto, to graduate as teachers, a profession already with low wages? What attractions of symbolic connotation, besides the material, had the profession for these populations?

This work aims to: identify the geographic origin of the students who applied and attended the Normal School of Oporto between 1882-1910; evaluate the regional impact of the Normal school, the demand for candidates those from the north interior of the country; identify the origin of the faculty of the school, both geographically and socially.

Inserting itself in the perspective of the social history of education, this work uses several sources, but above all to the institution's archive: Books of terms enrollments, books of terms, diplomas, maps of the candidates to school admission exams, minutes of the school board, dossiers for temporary documentation-expenses, salaries and gratuities; biographical records of teachers and annuals of the normal school and reports of the normal women's school.

The characterization of the school population from a geographic point of view can be crossed with the analysis of the individual trajectory of some students, from which one can infer the existence or not of social mobility processes.

As results we achieved to know the composition of the school population of the Normal School of Oporto and understand the influence in the northeast region.

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**Keywords:** Normal School of Porto, northeast of Portugal, characterization of the school population

### *89882 Profesores prisioneros: qué saber antes de la docencia en la cárcel*

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El Propósito de esta comunicación es presentar cuestiones referentes a la educación en instituciones que funcionan junto a las prisiones y analizar la "construcción" de ese universo. Así, partimos de la perspectiva que cada período histórico deja varias representaciones sociales, las cuales las élites difunden e imponen concepciones, justificando sus actitudes. Este manantial no sólo interesa a la política y la economía, sino también a la educación, específicamente a la Historia de la Educación Penitenciaria, en particular en Uberlândia, en el estado de Minas Gerais. En cuanto construcción histórica, la investigación posibilitó adentrar distintos espacios escolares, que nos permitió "reconstituir" y confrontar distintas acciones y modalidades de movilización, profundizar las líneas de transversalidad y continuidad que marcan el trabajo educativo fuera o dentro de las prisiones. En este sentido, la educación para presos en Brasil se alía cada vez más a las perspectivas teóricas y filosóficas de Michel Foucault, que en la obra *Vigilar y Punir*, *Historia de Violencia en las cárceles*, presenta la prisión en Francia en los siglos XVIII y XIX. El Universo caracterizado por penas corporales, mucha vigilancia, patrones arquitectónicos y disciplina, es decir, una "micropolítica" de la educación corporal, orientada a la recuperación de los presos y reconocimiento de su condición de persona sujeta a derechos. De este horizonte y según levantamientos del Ministerio de Justicia, de 1990 a 2016, la población carcelaria brasileña aumentó más del 700%, pasando de 90.000 a 726.700 presos. Desde la Constitución Federal de 1988 que explicitó que la educación es un derecho social y deber del Estado y de la familia, el cambio del trato penitenciario a los presos ha evolucionado, reconociendo que sólo su libertad esta suspendida, preservando los demás derechos humanos, entre ellos la educación, que es instrumento de resocialización, es decir, educar presos disminuye la reincidencia

y conseqüentemente la cantidad de encarcerados. Las políticas brasileiras garantizan la educación a los presos, delimitándola, pues son espacios diferentes de las escuelas convencionales. Al investigar la educación en la Escuela Mário Quintana, ubicada en la Penitenciaria de Uberlândia-MG, reconocemos los análisis de Foucault, tanto en la legislación prisional brasileira, como en la educación prisional práctica. Esta conclusión viene de las respuestas de los profesores y de la directora de la escuela sobre educación en la prisión, inferiendo que hay mucho que ajustarse para una educación con calidad, pues ellas reconocen el carácter resocializador de la educación, pero argumentan la necesidad de formación específica para educar en la prisión, por ser un espacio sui generis, con estructura inadecuada para educar, con alumnos que se comunican por jerga, en la cual seguridad y justicia criminal están en primer lugar. La historia de la educación en la Penitenciaria remite a la construcción histórica de Foucault sobre la historia de las prisiones. Además de la formación específica para los profesionales de la educación, la investigación demostró que para los profesores, los alumnos presos son más disciplinados, interesados por el aprendizaje y más respetuosos con los profesores que los alumnos convencionales.

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**Keywords:** la educación, privados de libertad

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#### 4.15. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION

50855 *Teaching methods: How important were they in the 1930s to improve educational processes? A study based on an educational journal of São Paulo*

**Regina Cândida Ellero Gualtieri** (Federal University of São Paulo), **Renata Marcílio Cândido** (Federal University of São Paulo)

##### **Abstract**

This paper will present preliminary results of a research project, funded by the São Paulo Research Foundation (FAPESP), entitled “The ethos of the selective school in a historical perspective (1930-1960)”. The aim of this project is to investigate, in an educational journal, the construction of a pedagogical ethos (Geertz, 2013) that consider student as the main responsible for his school difficulties – that is to say, his biology, his psychological structure, or even his family and social environments are responsible for his problems. At the same time this ethos ignores that educational institution itself, with its practices and routines, may induce child to a corresponding reactive behavior. The documentary source of this study is the Revista de Educação, published by public administration of the State of São Paulo since the end of the 1920s until 1961. Such choice is due to broad historiographical production demonstrating the importance of educational press for dissemination of pedagogical ideas and practices throughout the nineteenth and twentieth century (NÓVOA, 2002). As Caspard and Caspard (2002) point out, Educational journals play continuous and important role for the popularization of pedagogical ideas. For example, in Brazil, referring to a pedagogical collection organized by Lourenço Filho in the 1930s, Monarcha (1997) argues that the documentary value of that collection is to restore the educational mentality of a period. In the same way, Carvalho (2000) reveals the importance, in the first four decades of the twentieth century, of journals, book collections for teacher training and educational improvement. In this project, we identify which texts published in the Journal deal explicitly or implicitly with school failure, that is, which texts deal with issues such as retention, absenteeism, and undesirable behavior among students; how their authors deal with these issues and what reasons they attribute to them. This paper, however, considering the period researched so far - 1931 to 1937 - will just discuss articles published in the section of collaborators dealing with teaching methods (about 50 texts). They are texts that address certain school disciplines, methods and contents to teach them, as well as arguing about the importance of these disciplines in school programs. These articles are addressed to teachers to give them a repertoire of strategies for an effective teaching, usually together with methodological innovations related to the New School movement. Preliminary, we verified that even when directed toward to teachers, several of these texts almost relativize or conditionate the efficacy of the teaching action, as they stress the possibility that good results of the methodological innovations depend on children being healthy or physiologically fit.



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**Keywords:** pedagogical ethos, school difficulties, teaching methods

## 58376 *The aspects of the material culture of the institutions of teacher training in Brazil (1827-2011)*

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### Abstract

The present communication is due to the research carried out in the scope of the research project "The history of didactics in teacher training institutions in Brazil (1827-2011): sources for research". In this communication, the central objective is to present results that reveal the importance of the material culture, too constituted by the knowledge of and about Didactic disciplines, of teacher education institutions in Brazil, for a history of teacher education policies in Brazil. According to Goodson (1995), within the school, aspects of material culture reveal the relationship between school and society, emphasizing how schools are determinants of and at the same time determined by culturally legitimized knowledge and ideals of society, and is therefore something more than a simple instrument of culture of the ruling class. In this sense, as it is inserted in a society, whose educational and educational processes were and are constituted by the circulation of educational ideas and ideals (Buffa, 2002), national and international, the material culture of the institutions of teacher training in Brazil are spaces privileged revealing aspects for a history of teacher education policies in Brazil. It is, therefore, a historical research centered on the procedures of localization, identification, retrieval, reunion, selection, systematization and analysis of these aspects, which constitute the documentary corpus of our investigations, constituted with a view to understanding the specificities of school culture. In our studies, we specifically seek to develop such procedures focusing attention on the knowledge of Didactics subjects. This is because, according to Chervel (1990), as long as the notion of discipline is understood in all its scope and it is recognized that a school discipline includes not only the teaching practices of the class, but also the great purposes that presided over its constitution and the phenomenon of acculturation of the mass it determines, it is possible to offer contributions not only for the history of education, but also for cultural history. In order to meet the results of the paper on the history of the mentioned disciplines, we were able to obtain a categorization of the sources for the research viability in and on a history of the disciplines or bodies of knowledge proper to Didactics, which reveal aspects of the material culture of the institutions of teacher training in Brazil capable of offering contributions to a history of initial teacher education policies in Brazil. We classify these sources into two sub-categories: those aimed at legalizing what was produced by the institution or - Printed, various publications - (67) and those directed to the researcher in the history of education, to witness what was experienced in the disciplines of Didactics or with bodies of knowledge that we consider to be properly Didactic (26), which we also classify in two sub-categories: bibliographic sources and oral reports. As conclusions, we have, among other aspects, that the material culture, in the studied institutions, has been strongly sedimented and with great capacity of appropriation of new human and material elements.

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**Keywords:** history of education, history of school disciplines, material culture, public policies for teacher training

78097 *Revista Escola (1934 -1935) as a resource of material culture school in the state of Pará, Brazil*

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### Abstract

The present study, based on Certeau (1994), Carvalho (2000), Biccás (2001), Castro and Castellanos, (2017) investigates *Revista Escola* as an object of material culture and historical source of production, diffusion and appropriation of strategies used to guide the formation of teachers and to determine the educational practices present in *Revista Escola* - the magazine of the professorship of Pará, published between 1934-1935. *Revista Escola* was created to improve education in Pará, its production and distribution was the responsibility of the Public Instruction Board. The periodical educational press was constituted as a model of conduct and social practices, the teachers' dialogue with the texts configured the context of modeling and propagation of authorized speech (Carvalho, 2000). Thus, educational journals, when used as a source to investigate different cultural practices within the history of education, present themselves as objects that shape the field of school education because they are vehicles of essential material devices in the production and ordering of social representations and practices of this field. In this perspective, this study intends to investigate the features of the orientations to the teachers through the content published in the Magazine, considered as spokesman of a certain culture, the school material culture. To consider educational magazines as an artefact of material culture means to give it a status when trying to capture its materiality, the imposed ideologies, translating human interlocution with the material world (Souza, 2007). As a methodological procedure for the study, documentary research was used. The compilation was obtained from issues nº. 3, from August 1934, and nº. 5, from September 1935. For the analysis, we resorted to the survey of the summaries and themes published in the aforementioned editions. The following questions we used in the analysis: what issues are addressed in the editions of the School Magazine? Is it possible to identify common characteristics in the published topics? These interrelated issues guided us in the search to identify strategies for conducting teacher training in the context of making similar normative procedures of *Revista Escola*. In the analysis, we observed eight sections in each summary of each edition. These sections present a diversity of themes: Educators' Biography; Pedagogical lectures; Articles; Book chapters; Congress Reports; Literary Text; Celebration of civic holidays and Government Acts. Although the theme is diverse, the subjects dealt with in each section indicate an interconnection between them, highlighting the instruction of the elementary teacher, the classification of students and the teaching of mathematics. Thus, it is possible to identify a model of educational practices for the primary teacher from the examples mentioned in the published texts since we have a diverse publication, nonetheless with a well-defined educational pattern in circulation.

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**Keywords:** material culture, educational journal, history of education in Pará

#### 4.16. MATERIAL, TEXTUAL, IMAGINED AND VIRTUAL SPACES OF EDUCATION

20841 *An elitist space to learn: the "privata reginae ferrariensis academia" in the Renaissance Court of Ferrara (1535-1554)*

**Antonella Cagnolati** (University of Foggia)

##### **Abstract**

When Renata di Francia (1510-1575) in 1528 married the duke of Ferrara Ercole d'Este brought with her, in addition to a rich dowry, also a refined curriculum studiorum worthy of the best tradition of Renaissance princesses, a baggage made up of the books of highest humanistic authorities. Praised and decidedly famous as a cultured woman, patroness of scholars, once she arrived in the ducal city, she began to organize for her court ladies and for her daughters a "small academy" in which they studied Latin, Greek, and the Bible was read. Famous and noteworthy learned men were recruited to play the role of teachers in the academy; these were exponents of the city's culture, but also university professors, scholars who came from abroad and who were connected with the new reformed theories that were broadly followed in the circle of Renata. Through a detailed study of the manuscript sources preserved in the Ariostea Library of Ferrara, the State Archive of Turin, the Estense Library of Modena, this research work aims to reconstruct the structure of this school organized inside the court building, who were the users (all strictly girls), who roles played and which kind of specializations had the masters. A part of the work is devoted to the analysis expenses for the purchase of books that came from the most famous printing houses of the time: so it is possible to reconstruct which were the most practiced subjects and through which authors were taught; what were the areas (languages, religion, geography, mathematics); what were the tools (notebooks, maps, globes, blackboards). The amount of books that made up the library of Renata was impressive for the time: it is about 600 volumes that she had bought mostly from Venice or that were given to her by friends and correspondents of the area of religious dissent that lived in Geneva, in Basel and in the other reformed cities where the Italians who were exiled "religionis causa" had taken refuge. This educational activity allows us to understand the cultural bases on which the humanistic formation of the young Este princesses was built, with an attentive and much more consistent look at the study of the Holy Scriptures: the numerous and different editions of the Bibles appearing in the list of purchases and which represent an undoubted novelty for the renown scientific and theological deep knowledge of translators and commentators from the cultural area of the best Reformed intellectuals of the time. The intention of the paper is first to bring to light an extraordinary teaching experience for the elite girls of the Ducato Estense. Secondly, there is the need to understand how the curriculum is changing, if some reputed authors of Classical Antiquity are more in vogue than others, if the teachers' religious orientations determine and in what way the didactic and pedagogical choices put in place for the students. Lastly, the mutual influence between the Court and teachers in the University of Ferrara must be analyzed.

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**Keywords:** education of the princesses, humanities, Renée of France, Ferrara

**22065** *The representation of the spaces of education in "Il giornalino della domenica" in the years of the first editorial direction of Luigi Bertelli (Vamba): 1906-1911*

**Susanna Barsotti** (University of Cagliari)

### Abstract

Phenomena of evident chance are notices in Italian periodical for children during the first fifteen years of the twenty century; children and young people through their magazines begin to exercise more and more their freedom of choice and to activate personal ways of reading by building their own ideal text that could continuously nourish along new and original itineraries. The relationship between young readers and magazines becomes increasingly close and in the "child writings" (the reader's column, letters, etc.) places such as the home, the games room, the school, the home theater, are presented as spaces of education. When in 1906 "Il giornalino della domenica" began its publications, it represented a revolutionary novelty in the panorama of children's press, still profoundly nineteenth-century: often boring pages enlivened only sporadically by some image. The periodical founded by Luigi Bertelli (better known under the pseudonym of Vamba), however, in years when it was damaging to write for children, showed the collaboration of capable and sensitive writers for children and, although occasionally, of renowned authors. Although it promises the training of young readers, the periodical always kept in mind their childlike nature and their needs, by acquiring a socializing and modern "rebellious" playful flair. The aim was not to teach reading or writing, but to allow children to recognize their fantasies and desires through stories, poems, and essays.

For this report, we will consider only the years of the first editorial direction of Luigi Bertelli: that is from 1906 to 1911. The educational project that the Florentine writer intends to realize through the texts and illustrations published in the magazine, consciously distances itself from the normative tensions of the nineteenth century to affirm an idea of a new and different kind of childhood, to whom is recognized the ability to possess and exercise a taste and to prefer what is fun from what bores. Thus the columns, in which the voice of young readers is more evident, will be particularly interesting from our point of view. While it is common to see the children of the past through the adult descriptive filter, it is more difficult to hear their direct voice. Therefore, the letters and other contributions of young readers of children's magazines become an important instrument to analyze, from a historical-educational and historical-literary point of view, the role of real and ideal readers in the changing and rich debate that the life of the periodicals activates within and beyond their pages. In this sense, we will try to bring out, in particular from the columns of the "Giornalino", the representation of the spaces of education. Real spaces described and spaces imagined as they come to light from the representations of the authors of the texts but also and above all from the words of the readers with the aim of analyzing their role in the history of education.

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**Keywords:** spaces of education, history of education, children's reviews, child writings

**43330** *Reshaping the material spaces of education according to scientific criteria: the pedagogical debate in Italy in the late XIX Century and the original contribution by Emanuele Latino*  
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### Abstract

The diffusion of the positivistic paradigm characterized the European cultural framework in the late XX Century, contributing to create remarkable changes in thinking education. Italy was involved in this large transformation mainly thanks to the reception of numerous suggestions from the European Countries which lead the contemporary debate on the scientific progress and endorsing 'science' as the most powerful agent of modernization, primarily Great Britain and France. The prevailing influence of scientific models also contributed to pay close attention to the material elements modelling the human environment and life. The outcomes in education were remarkable: promoting human development and education had so far been conceived as inseparable from the scientific analysis and the functional organization of educational spaces, considered in their material consistency. Starting from the Seventies of the XIX Century, Emanuele Latino (1846-1890) stood out as a real pioneer and promoter in Italy of a new scientific way to study the educational settings and places (the classroom environment above all), basically grounded on spatial measurements and therefore including mathematics, physics, geometry and other physical disciplines. Besides, he enlightened the necessity to plan the 'modern school' as a healthy space, in which the educational processes could find their basic condition in the right adequacy to conforming material requirements: abundance of air and light, rooms large enough to accommodate the number of pupils, tempered colours, orthopaedic desks and so on. His wide knowledge of the current innovations in the 'material studies' on education for planning schools according to modern styles in the international panorama and the visits he made to extraordinary events such as the Paris Universal Exposition (1878) reinforced Latino's conviction that a reformed education – properly corresponding to the scientific spirit of modernity and to the real human needs – could arise only by taking care of planning the educational spaces accurately, maintaining a scientific approach to its requirements. This conviction supported him in his direction of the pedagogical journal "Archivio di pedagogia e scienze affini" (1876-1885), which diffused a large amount of scientific information to correctly adjust and manage educational processes. The premature passing away did not allow Latino to go on with the innovative work he was developing. However, his contribution to the renewal of the educational studies in the Italian panorama was very precious: he actually paved the way for more famous educators to find the essentials for their fortune, Maria Montessori first of all. Indeed, Latino's example stated a definite direction for leading Italian educators to modern pedagogy: not the children would be adjusted to the school environment, but the educational places and surroundings would be created and adapted to the children's size and nature.

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**Keywords:** school, positivism, science, modernity

## 48555 *Italian Cinema as a space of education during the Fascist Regime (1922-1943)*

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### Abstract

The evolution of Italian cinema in the first half of the twentieth century is intertwined with the historical events that marked Italy in the period between the two world wars: the coming to power of fascism and the rise to power of Benito Mussolini. Its protectionist policy favored the growth of the film industry that, in few years, created new forms of representation and made cinema a popular and mass art with a great pedagogical impact. He defined cinema as "the strongest weapon" because, through a strategic use of moving images, it had the power to "rule the gaze of the spectators". After the advent of the sound cinema, from the thirties, the political intervention of the regime promoted some initiatives that made the cinema a space of education able to orient opinions, tastes, values, attitudes, lifestyles according to the fascist ideology and influencing the collective imaginary to build consensus. It was a pedagogical program that used different strategies: supporting the culture; controlling the information with an ideological use of the media (radio, magazines, newspapers, cinema); promoting the propaganda through sport and school.

However, this totalitarian program was never fully realized, since the cinema industry, despite the intentions of the regime, had his own life and not only survived it, but also reached its flowering in the golden season after Second World War. Therefore the historiography interprets fascist politics regarding cinema as an "imperfect totalitarianism" unable to create its own aesthetics and to go beyond the simple imposition of prohibitions, censorship, incentives and pressures. It was a regime that, while looking for popular consensus, was giving a little freedom to the intellectuals, tolerating the most different and apparently opposite tendencies, but also laying the foundations for a future dissent. Italian cinema searched its own clear stylistic identity, experimenting and elaborating different styles: a direct and indirect propaganda, fiction films, escapist cinema, realistic films. This variety of styles makes the films produced during the fascist period an immense reserve of documents about the educational practices that greatly changed habits of Italian families, not only influencing but also educating their consciences.

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**Keywords:** fascism, italian cinema, propaganda, education, imagination

## 57498 *Espaces littéraires et lieux éducatifs. La bonne route et les autres chemins de Pinocchio*

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### Abstract

Il existe des histoires dans lesquelles les lieux, les espaces et les trajectoires révèlent des jonctions essentielles de la perspective pédagogique de la littérature.

Lorsque Carlo Collodi nous donne, entre 1881 et 1883, l'une des images littéraires les plus importantes de l'enfance, il le fait à travers un particulier et une précise superposition entre le concept de transgression et celui de déviation du bon chemin.

Dans une reconstruction historique des lieux littéraires de l'éducation, on ne peut donc pas ignorer l'accélération que fournit Collodi à travers sa narration et à travers l'incomparable figure de la marionnette.

S'écarter d'une littérature qui, surtout en Italie, racontait le conflit grossier entre erreurs de jeunesse et rigueur chez les «jeunes adultes», l'écrivain toscan anime la dynamique comportementale de l'enfance avec une narration des lieux et des passages spatiaux qui se révèle innovante sous deux aspects: d'une part, Collodi restitue à l'enchantement, à la désobéissance, à la fantaisie et à la transgression une citoyenneté légitime dans l'âme et la posture de ceux qui sont petits; d'autre part, il parvient toujours à fournir un horizon pédagogique fait d'expérience, de chemins, de voyages et de «traversées». En examinant de plus près, il s'agit d'une représentation «spatiale et itinérante» de l'enfance, qui trouve une dynamique la plus vive de l'histoire dans l'alternance de grandes routes et petits chemins et qui, à un niveau plus détaillé d'analyses pédagogiques et littéraires, trouve une direction de formation consciente dans les épisodes et sur les lieux de l'action de Pinocchio plus que dans les conseils pédants et les punitions excessives des grillons parlants et des adultes incohérents.

Le voyage de la marionnette se déroule donc entre lieux, espaces, rues, itinéraires, bois, maisons, champs de miracles et pays de jouets; dans une alternance constante entre le bien et le mal; entre le principe de plaisir et



le principe de réalité; jusqu'aux frontières de la plus importante région existentielle, cette région enfantine que la maîtrise littéraire de Collodi dessine et définit avec lucidité et ironie.

Le chef-d'œuvre de Collodi apparaît, en ce sens, la représentation littéraire d'un croisement spatial et éducatif; une sorte de narration des lieux de croissance et d'auto-éducation des enfants de tous les temps; un voyage inépuisable et convaincant à travers des décisions et des surprises, des erreurs et des repentances; une alternance vive, impunie et merveilleuse de chemins rectilignes et obliques. Sur ces chemins, Pinocchio poursuit, comme un nouveau Robinson, des intentions qui finissent inévitablement et constamment par perdre l'attention, se soumettant à la énième "déviation" qui se présente, de temps en temps, comme une tentation, une distraction, une tromperie ou, tout simplement, une naïveté enfantine.

L'enfance et la possibilité d'éduquer passent par cette dialectique. Collodi se révèle en tant que psychologue et place au centre de la «lecture» de l'enfance une «géographie narrative de la formation», un inépuisable chemin de croissance et de réalisation, un équilibre précaire entre promesses et mensonges, sourires et tendresses, découvertes, peurs et enthousiasmes.

Lorsque l'espace de cette croissance se termine, Pinocchio devient réel et l'histoire se termine. Le merveilleux voyage de l'enfance s'accomplit en quittant les lieux enchanteurs et en s'abandonnant aux frontières les plus certaines - et les plus restreintes - de la vie adulte.

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**Keywords:** Pinocchio, lieux, voyage, éducation, transgression

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## 5.17. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

20592 *The Centers of Interest read in the Brazilian manuals (1931 - 1940)*

**Juliana Chiarini Balbino Fernandes** (University of the Sapucaí Valley; Federal University of São Paulo)

### Abstract

This study integrates the thematic project FAPESP entitled "MATHEMATICS IN TEACHER TRAINING AND TEACHING: processes and dynamics of production of professional knowledge, 1890-1990", coordinated by Professor Dr. Wagner Valente. This project starts from a current question for the development of historical studies: what mathematics should form the future teacher? (VALENTE et al 2017).

The manuals are prescriptions of a planned pedagogical practice that exposes necessary elements for the clarifications of methodologies used in teacher training. In addition, the manuals are exemplary of written texts based on the official programs that show in detail the official prescriptions and the knowledge that will be formed the teachers. (VALDEMARIN, 2008).

Thus, in order to understand the formation of Brazilian teachers in the school year, in the face of new pedagogical proposals (one of them the proposed Centers of Interest), it is necessary to analyze how the appropriations of this proposal occurred. Faced with this inquiry, the following didactic manuals were selected as sources for this study: "Centers of Interest in School"; "Didactics of the New School" and "School Practices".

The research was guided by the studies of Chartier (1991), so that the appropriation of the Center of Interest proposals by the manuals, allows the researcher a range of investigations referring to the different uses that these manuals can have different times and spaces.

The manual titled "The Centers of Interest in the School", written by Abner de Moura (1931) presents the proposal of Decroly, starting from the observation to elaborate a synthesis program, arranged as follows: Knowledge, by the child, of their needs and Knowledge of the human - family, school and social environment; animal and vegetable (MOURA, 1931).

The manual titled "Didactics of the New School" written by Alfredo Miguel Aguayo, (1935) presents the school activities of Decroly, related to the primordial needs of the man. Also, the educational program, according to Decroly's ideas, should be divided into several centers of interest, which in turn are subdivided into other smaller centers; in each of these centers are treated the ideas, activities and associated knowledge.

The manual titled "School Practices" by Antônio D'Ávila (1940) presents the Centers of Interest as a theme known and studied by Decroly, divided into: "I feed myself, I am cold, I defend myself and work, corresponding to the other needs felt by the child. " One of the focuses in Decrolyan pedagogy is the teaching program, considered as a unique program.

It was observed that in the three manuals the pedagogy of the Centers of Interest is presented to students following the primary need of the students; in such a way that the activities are developed through a unique program and in an active and alive environment, proposed present and appropriate of the New School (VALDEMARIN, 2008).

These authors did not immediately prescribe models of how to teach, since innovation is first conceived with the change of mentality and only after this change does it initiate the process of acceptance to incorporate the suggested practices. (CHARTIER, 1991).

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**Keywords:** centers of interest, manuals, teacher training

### 24342 *Cultura escolar y uso público de la historia enseñada: la producción de mitos y narrativas histórica en la escuela ecuatoriana*

**Juan Carlos Brito Román** (Universidad Nacional de Educación/Universidad de Santiago de Compostela)

#### Abstract

En el contexto del estudio del desarrollo histórico de las disciplinas escolares, varios autores han reparado en la existencia de una brecha que separa a los saberes producidos por las ciencias de referencia de la forma que estos mismos saberes adoptan cuando son trasvasados a las aulas escolares. En explicación de este hecho, Chevallard (1985) acuñó el término de transposición didáctica para dar cuenta de que la producción científica, cuando llega a la escuela sufre "todo un proceso generador de deformaciones, de establecimiento de coherencias y hasta de creación de nueva los conocimientos, que culminan con lo que se llama saber escolar (p. 399). Así pues, a más de transformar o incluso "deformar" los conocimientos eruditos, la institución escolar también es capaz de crear sus propias epistemes, en ocasiones llegando a emanciparse de la tutela de la producción científica especializada. En el estudio genealógico de surgimiento y desarrollo de una disciplina escolar, la asignatura Historia del Ecuador nos ofrece algunas claves para entender la resignificación de contenidos o la producción de saberes propios por parte de la historia enseñada, y cómo desde la escuela dichos contenidos irradian al conjunto de la nación, contribuyendo a la formación del imaginario histórico. Dos son, en concreto, los episodios que pondremos bajo lupa: la resignificación de la imagen del general indígena Rumiñahui de "traicionero" y "feroz usurpador" a la de héroe nacional que defendió el territorio contra la invasión pizarrista. El principal artífice de este cambio fue un connotado maestro ecuatoriano; el normalista Gonzalo Rubio Orbe. El otro episodio también hace referencia a

la construcción mitológica de un héroe para la escuela, esta vez el “Héroe Niño” Abdón Calderón, quien recibió heridas mortales en el campo de batalla en Pichincha en 1822, en el contexto de las guerras independentistas. Su gesta heroica es magnificada con varias pinceladas que magnifican su imagen, pinceladas que por vez primera fueron ensayadas en las páginas de un texto de lectura escolar de 1906 (*Leyendas del tiempo heroico*), y que desde ahí pasaron al consumo público de la nación, quedando fuertemente impregnadas en su imaginario histórico.

Una de las notas distintivas de la historia escolar –de acuerdo con Carretero (2017)– es la persistencia del código romántico, cuya finalidad es la difusión de los sentidos e imaginarios de la nacionalidad. En este contexto, la figura de los héroes deviene en un arquetipo fundamental.

Este estudio toma como referencia los primeros textos de Historia ecuatorianos, entre las décadas de 1870 a inicios de 1940. Metodológicamente, ha sido necesario, en primer lugar, localizar los textos y demás fuentes primarias, para proceder a su clasificación y análisis hermenéutico. Se efectúa también un análisis comparativo entre los discursos presentes en los textos, teniendo en cuenta su contexto temporal e ideológico.

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**Keywords:** historia enseñada, saber escolar, transposición didáctica

62537 *Modernistas... ¡pero no mucho! – La Educación en la literatura modernista en Brasil (1920-1940)*

**Cláudia Pinto Ribeiro** (University of Porto/CITCEM); **Vanessa Konopczyk** (State University of Campinas)

### **Abstract**

El objetivo de esta reflexión es dar a conocer las representaciones de la educación, de la escuela, de la alfabetización y del profesionalismo docente presentes en la literatura de Menotti del Picchia, Guilherme de Almeida, Mário de Andrade, Oswald de Andrade, Plínio Salgado y Alcântara Machado, tomados como los seis autores fundamentales del modernismo paulista, según Martins (2002).

El reconocimiento de la literatura como principio que facilita la producción de conocimiento en la Historia y en la Historia de la Educación es sencillamente reconocida a lo largo de esta investigación. Así como nosotros, autores como Gondra (1999), Chalhoub (2003) y Sevcenko (2003) rentabilizaron en sus trabajos obras literarias, que les permitieron acceder a la particularidad de un tiempo histórico en la construcción de representaciones sociales.

Para eso, se tuvo en cuenta la idea que los intelectuales modernistas no se diferencian mucho de sus personajes, los cuales, aunque ficcionales, revelan perspectivas del mundo y materializan la forma de pensar de los autores, gente escolarizada que enseñó representaciones de personas no escolarizadas, profesores y escuela.

Así, fueron registradas y leídas alrededor de cuarenta obras en prosa y obras autobiográficas de los seis autores modernistas, escritas entre 1920 y 1940. Después de esta primera etapa, se seleccionaron veintinueve obras literarias cuyo contenido enseñaba representaciones de educación pública y particular, de la docencia y de las expectativas de promoción social con relación a la escuela.

La lectura de las obras, mezclada con la trayectoria autobiográfica de cada autor, demostró, a pesar de su posición vanguardista en el arte literario, que gran parte del grupo de autores no se reveló potencialmente osado en el modo como observaba la profesión del docente, la escuela y la importancia de la educación formal.

Debe decirse que el análisis encontró sospechas de desvalorización de la docencia, así como idealizaciones, prejuicios, precarización, parcialidades y aspectos considerados inherentes al magisterio, destacándose la feminización de la actividad, que en nada contribuyeron para el reconocimiento social de la profesión.

Quizá el hecho de que la gran parte de estos intelectuales sean descendentes de la oligarquía paulista, contribuya para que la percepción sobre la importancia de la escuela y de la escolarización como generadora de promoción social sea reducida. Prueba de esto mismo es el hecho de rechazarse la experiencia escolar pública en detrimento de la adiestrada en el interior de establecimientos particulares, sobre todo religiosos. La primera interesaba para controlar las poblaciones más pobres; la segunda se destacaba por la excelencia y era realizada en el medio de parejas y para parejas.

En un Brasil que vivía los intranquilos años 1920 y que creía que residía en la escuela la solución de los problemas del país, los seis autores modernistas surgían como voces disonantes y pesimistas. A pesar de críticos, no anticipaban con métodos de procedimientos o sugerencias sobre la actividad docente y tampoco reconocían los profesores como siendo necesarios a la modernización de la nación, con el objetivo de equiparar Brasil a los países considerados desarrollados y modernos, por los propios autores.

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**Keywords:** modernistas, literatura, modernismo paulista

74166 *Children's texts as emotional expression or political process? The educational space of experimental education projects and their data collection as historical sources in a policy history perspective*

**Mette Buchardt** (Aalborg University)

**Abstract**

An impending challenge for historians active in education research these years seems to be how to methodologically approach qualitative data material, e.g. interviews, surveys and observations collected 'back in time', in the present moment. During the 20th century an increasing amount of data was collected in connection with engineering of the modern states (Latham 2000; Hansen & Jespersen 2008). In case of the state education system such data, especially from the 1960s onwards in the Nordic welfare states, has been produced in experimental educational projects, meaning that data was either accumulated as documentation of the pedagogical experiments that took place or as a knowledge base paving the way for designing pedagogical experiments, or both. Also, such projects sought to improve – whether by informing or challenging – the existing educational policy (Buchardt 2012). This paper will discuss the methodological challenges that working with such a material raises for the historian, based on the case of an empirically Swedish focused research project "The Child and Curriculum. Existential Questions and Educational Responses". The project is interdisciplinary within the educational research field combining pedagogical ethnography, philosophy of education, curriculum studies and the history of education. The aim is "to generate new knowledge on children's existential questions as educational concerns, both as expressions of their worldviews and as questions seeking knowledge that are calling for educational responses". The data types are related in a complex way: 1) a newly generated data material is compared to 2) archival data material with a focus on children's expressions of their "existential questions" on the one hand. On the other hand the educational responses to this are studied through 3) written curricula, didactical approaches that developed, and teacher interviews on their practices.

The archival data material – the main concern of this paper – stems from the six studies in southern and central Sweden and the Stockholm region, conducted by the educational philosopher Sven Hartman et al. 1973 to 2003 and consists of e.g. children's texts produced as part of qualitative data collection. On the one hand this type of material is to be compared with the newly produced data as an expression of children's worldviews, meaning interpreted in a synchronic perspective as a challenge to present-day curriculum policies. On the other hand such a comparison is only possible if historical contextualization and analysis take place; meaning a diachronic perspective. In a curriculum- and policy historical perspective, such a diachronic perspective means that the historical data collections and the experimental projects they formed part of are however themselves to be understood as curriculum; as part of society's selection of knowledge and experience for upbringing, including the processes that selectively institutionalize relevant experience into curriculum policy (Lundgren 1980; Hofstetter & Schneuwly 2002). The children's texts should thus also be understood as curriculum political processes; not as pure emotional expressions of their inner core, but rather as a social demand for it (Bernstein 1990; Popkewitz 2016; Horlacher 2016). The paper explores and discusses how to theoretically conceptualize and understand this tension.

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**Keywords:** the history of experiential project, educational sciences, welfare state, social engineering

## 12250 *The hygienist policy and the education of helpless girls into the assistance institutions in Pará state (1850-1910)*

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### Abstract

This study aims to contextualize the trajectory of two educational institutions created in Belém of Pará state in the period of the Empire to the Republic for helpless, orphaned and abandoned girls. It is known that with the hygienist policy, girls were referred to the authorities who had the task of collecting them and sending to institutions that sheltered and provided education, moral education training destined to be "mothers" or "daughters of creation". The College Nossa Senhora do Amparo (1838) and Orphelinato Paraense (1893) were institutions that under the aegis of charity and assistance developed a feminine education in acceptance child care in the Pará Capital. The relationship between hygienism, education and care with childhood is configured as primary element to understand public policy and educational practices deployed in Pará, that was adopted hygienists medical knowledge in the early XX Century. The civilizing dimension proclaimed the years 1900 throughout Latin America was reflected in Pará. During of the rubber economy and elite composed of merchants, rubber tappers and farmers. They idealized a civilized city and thrives. However, the wasteland scenery because the mestizo, indigenous and black population suffered more proximity the major epidemics of yellow fever, smallpox, cholera and other diseases plaguing the Amazon. The infant mortality was constituted as a major scourge in the capital of Pará. Then got the mission to "men of science" act to combat the high child death rates, and the pauperism and misery of the population through a progressive education in conditions life, hygiene and education in child care. Therefore, the hygienic ignorance was doubtlessly for doctors the major cause of infant mortality, mainly in the Amazon, which in indigenous cultural background and black predominant faith healing and superstitions. The Scientific knowledge allowed to erect practices that were intended to act in the prophylaxis and in the regeneration of the population in favor of the country's progress with the ideas republican. The child has become the main target of these actions. In Pará, medicine has become a bio-political strategy that sought to discipline, govern and teach Pará population. Pedagogically the medical knowledge about hygiene and education brought to school education advanced hygienic care, radical changes in the behavior of the population, significantly reflecting the cultural practices of the families. Finally, doctors inspected, cared, regulated, fomented, protected and founded home capable of transforming the Amazon child's reality.

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**Keywords:** helpless girls, education, hygienism, infancy

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## 5.18. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

40567 *A september 7, in the imperial Pedro II School: the celebrations of the independence of Brazil*  
**Elisabeth M. Silva**

### Abstract

An important timeframe was the year 1857, at the Imperial Pedro II School, the first official school of secondary public instruction in Brazil, created by decree of December 2, 1837. In the year 1857, occurs by decree of the Minister of the Empire, Marquês de Olinda, the division of the institution in two establishments denominated Externato and Internato. The Externato remained in the place where the institution already functioned while the Internship was installed in the place called "Chácara do Mata". This division was necessary since the number of students enrolled exceeded the capacity of available physical space to accommodate all the students. The Externato would receive the students who lived outside the premises of the school, whereas in the Internato would be the students coming mainly from other provinces, that lived inside the dependences of the school.

Another event, in 1857, that of national character were the 35 years of the Independence of Brazil.

For the celebrations of the 35 years of the Independence of Brazil on September 7, 1857, the government organized an extensive program of festivities in the capital of the Empire. The celebrations were reported in several periodicals such as *Diário do Rio de Janeiro* (1857) and *Jornal do Commercio* (1857) and called the population to participate in the public festivities of national political emancipation.

Considering fundamental to be part of the celebrations of the anniversary of Independence, the students of Imperial Pedro II School decided to organize a party inside the College. The festivities began on September 6th and ended on September 7th in the morning. The students of the different series participated in the activities that consisted of a dinner and the staging of three plays: two comedies and one drama. The young actors later stood out in various public activities. The celebrations were reported in the periodicals: *Diário do Rio de Janeiro* (1857), and *Jornal do Commercio* (1857). As an illustrious guest attended the Emperor accompanied by the Empress who were received with many cheers to the sovereign and to Independence. After the guests left the celebrations continued with the students in intense celebration for the national date.

Thus we see in the same public space the Education and the Nation imbricadas in an act of construction of the national memory.

According to Abreu (1996) "individuals are beings who participate actively in the culture of which they are part, which means a double movement of incorporation of the values in which they are socialized and of action and modification of the culture itself." In this way we observed in the public ceremonies celebrating the anniversary of the Independence of Brazil, several indications of the traditions that were forged to create ties of group identity, and to solidify the bonds of union of the society and formation of the national memory. In this movement education is the official instrument that teaches the importance of national rituals and symbols that must be incorporated by the subjects that are part of the Nation.

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**Keywords:** education, memory, independence of Brazil

## 57809 *Los espacios educativos del siglo XXI: antecedentes y nuevas tendencias*

**Inés Fombella-Coto** (Universidad de Oviedo)

### Abstract

Las primeras escuelas de la época moderna surgieron a finales del SXIX. Cualquier local alquilado era lícito para cubrir la necesidad urgente de alfabetización que la demanda de mano de obra para la industria requería. Años después las primeras premisas higienistas, que trataban de garantizar un ambiente salubre en los locales de enseñanza, obligaron a modificar las características de éstos, apareciendo entonces salones con ventilación natural y con una orientación determinada. Con el crecimiento del número de escolares, estos edificios debían ser cada vez más grandes y la solución aportada por los arquitectos de la época fue la de multiplicar la unidad básica, el aula, agregando unas a otras y cosiéndolas por un pasillo hasta cumplir el programa. Si este lo requería y el número de aulas era elevado, se repetía el esquema en altura.

Desde mediados del SXX comienzan a surgir alternativas en distintas partes del continente vinculadas a pedagogías concretas que comienzan a ver en el espacio físico escolar un agente pedagógicamente relevante y en el esquema “graduado” un elemento de rigidez educativa obsoleta. Arquitectos como Aldo van Eyck o Herman Hertzberger realizaron en estos años proyectos que aún hoy suponen una respuesta viable al problema. Sin embargo, y pese a la existencia de estos y otros ejemplos notables, la tipología del modelo graduado ha pervivido hasta nuestros días.

En los últimos años la educación está sufriendo una revolución asociada a las nuevas necesidades que la sociedad actual conlleva, así como a los avances tecnológicos y su irrupción en las aulas. Comienza a hablarse de la necesidad de educar en competencias más que en contenidos y de la importancia de potenciar la creatividad de los escolares para poder desenvolverse en el futuro en una sociedad en constante cambio. El European Schoolnet (consorcio de ministerios de educación de 34 países europeos) lanza el programa Future Classroom Lab, poniendo de manifiesto la relevancia de la tecnología en el aula así como la diversidad de metodologías hoy empleadas por los docentes y su repercusión en la organización espacial.

Las aulas rectangulares con mobiliario fijo parecen no ser ya la respuesta ante este nuevo escenario. Los alumnos del presente, rodeados de constantes estímulos, precisan una escuela más activa que les atraiga y motive.

Revisando algunos arquitectónicos ejemplos actuales, unos más mediáticos que otros, podemos extraer algunas características espaciales comunes:

- Son flexibles: permiten una variedad de metodologías, agrupamientos y formas de trabajo.
- Son abiertos: existe control visual del entorno, muchas veces hacia la naturaleza.
- Son acogedores: buscan ser confortables, cálidos, cómodos.

Los espacios que habitamos determinan en gran parte nuestro comportamiento y nuestro bienestar. Concretamente, en los edificios educativos pasamos una gran parte de nuestro tiempo durante los primeros años y experiencias tremendamente importantes en nuestro desarrollo tienen lugar en ellos. Por ello es importante destacar la relevancia que el espacio físico construido tiene en la educación, demostrada y estudiada a lo largo de los años. Así, una nueva sociedad necesita una nueva educación y una nueva educación precisa una nueva arquitectura escolar.

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**Keywords:** arquitectura escolar, espacio educativo, aula del futuro, psicología ambiental

### 58351 *Egon y Frieda Wolff: el lugar de los archivos como fuentes memoriales*

**Vanessa dos Santos Novais** (State University of Rio de Janeiro)

#### **Abstract**

¿Cuál color del tintero que usamos para escribir la historia de una vida? ¿Cómo estar seguro del trayecto y del espacio a recorrer cuando su sobrevivencia se pone en riesgo? Y además, ¿por cuáles lentes se pueden ver las nuevas perspectivas y alegrías del porvenir? El artículo propuesto presenta como tema la escrita autobiográfica de Egon y Frieda Wolff, alemanes que se refugiaron en Brasil en 1936, huyendo del ascenso de Adolf Hitler en Alemania. Las investigaciones de la pareja Wolff, dicen respecto a los periodos históricos desde un Brasil colonial hasta fines del siglo XX, y sus narrativas tienen por objetivo comprender las tesituras de identidad, que mucho contribuyeron para la historia de la educación judía en/de Brasil. En este sentido, se fundamenta en Halbwachs (2006), una vez que la memoria colectiva, de acuerdo con el autor, es construida a partir de sus relaciones interpersonales, en el desarrollo de sus actividades sociales y establecidas en consonancia con las redes de experiencias y datos comunes de individuos que pertenecen a determinado grupos. Está basado en el libro "Nossas três vidas" (Frieda, 1999) que narra el camino recorrido por la pareja. La trama tejida a partir de la subjetividad del primer encuentro, en la fiesta de la "Associação Acadêmica de História e Literatura Judaica", se teje en el inicio de las primeras restricciones a la libertad y al plan de fuga- y con sentimiento de pavor- para un país desconocido. Vivieron inicialmente en São Paulo, la pareja se mudó para el Rio de Janeiro y prontamente sus manos iniciaron la organización sistemática de la historia judía en territorio nacional. La construcción genealógica e histórica de sus antecesores en Brasil puede ser cuidadosamente observada en el tratamiento dado a sus fuentes: los archivos, escrituras, entrevistas, testamentos y sepulturas, en Brasil y en exterior; caminos por veces, acompañados por pequeñas notas de periódicos, pistas que deberían ser mapeadas, actividades culturales e económicas que podrían investigarse. Las investigaciones de la pareja Wolff asumen un rol significativo en la historia de la comunidad judía brasileña, una vez que, en la amplitud polifónica, las memorias viven en la reverberación de acciones socioculturales. Miembros fundadores del "Arquivo Histórico Judaico Brasileiro (1976)", en São Paulo, sus estudios e investigaciones auxilian la comprensión y perspectiva de los diversos espacios educacionales. La ordenación de Egon a la Frieda, antes de su partida fue: ¡escribe! para que se recuerden, para que la posteridad conozca las raíces de su historia cultural. ¡Escriba!

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**Keywords:** autobiografía, memoria, educación judía

60443 *Cultural institutions as spaces for discussion on the education of Rio Grande do Norte, Brazil (1889-1930)*

**Arthur Cassio de Oliveira Vieira** (Federal University of Rio Grande do Norte), **Olivia Morais de Medeiros Neta** (Federal University of Rio Grande do Norte)

**Abstract**

This work, in the History of Education field, aims at analyzing the cultural institutions as places for discussion of Education. They were founded in the state of Rio Grande do Norte, in the Northeastern region of Brazil, during the First Republic period (1889-1930). The First Republic period was characterized with changes focusing on the beginning of modern capitalism in Brazil and the formation of its identity as a republican nation. It was based on the liberal and positivist principles. For the education, the changes aimed at ending illiteracy rates, training workers to match the modernization demands, discipline and sanitizing the bodies and civilizing their citizens (Medeiros Neta; Paiva, 2015). In this context, some institutions were founded in the state of Rio Grande do Norte: The History and Geography Institute of Rio Grande do Norte (IHGRN), the League of Teaching of Rio Grande do Norte (LERN) and the Teachers' Association of Rio Grande do Norte (APRN). They provided discussions on models of education and disseminated new pedagogical ideas. This research maintains a theoretical dialogue to understand the dynamics of those institutions - Justino Magalhães (2004) on the education character. We use the discourse analysis methodology under the perspective of Michel Foucault, and the prosopography, developing a collective biography of the subjects related to the institutions. It has the objective of perceiving the formation of such discussing spaces through their actions. We discuss concepts of sociability by Sirinelli (1996) and space by Michel de Certeau (1994), for whom space has new meanings through practice. The Magazine of IHGRN and the Magazine Pedagogy of the Teachers' Association were used as sources, as well as reports, minutes, and official documents. The cultural institutions gathered multifaceted scholars. They had political positions and diverse formation. They realized discussions on educational themes. Besides the very material formation of such spaces, we also point out the creation of a discursive space around these societies represented by their network socialness built among their intellectuals, as well as their meetings, congresses and conferences. We highlight the printed versions of material about relevant aspects of the state, specially education. Therefore, we realize the institutions are more than influential and intellectual people associations. They are privileged spaces for the discussion of educational models implemented in the Potiguar state scenario. This context points out to a union between Cultural History and Politics that intellectuals are creators and cultural mediators (Sirinelli, 1998), aiming and implementing changes for the social body.

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**Keywords:** history of education, cultural institutions, discursive spaces

65818 *Educational spaces and places in privacy and intimacy: German 19th century youth diaries*  
**Sylvia Wehren** (Stiftung Universität Hildesheim)

**Abstract**

Historical diaries in which humans report situational experiences and reflections from their recent past can fascinate because of the interplay of privacy, sociality and historicity. Written down memories can tell us how people perceived themselves and their environment, what they found interesting enough to describe, how their orientations and thinking were formed and what meanings and feelings they attached to things, situations and

experiences. In diaries, there is a mix between micro- and macro-history; historical events condense in the experience of the subject.

Diaries have long been a subject of educational history research. And their importance is increasing, precisely in the context of a growing interest on the perspectives from the main aim of pedagogy and education: the perspectives from children and youth. But, especially for the beginning of modern times – in the late 18th and 19th century –, there are not so many diaries from children and youth. Additionally, researching these sources confronts scholars with difficult questions concerning the relationships between the private and the public or the personal and the factual.

In my lecture, I will introduce the first results of my research on a number of new sources – diaries from previously publicly unknown persons – which are currently opened up for the history of education. The material consists of different diaries from a number of young people, between the age of eleven and twenty-two, which wrote their diaries in German speaking areas, in the years between 1830 and 1888. The sources are characterized by high heterogeneity and are very diverse. Some of the sources are only a few pages long, others are much longer. Some diaries are written voluntarily and in greater privacy, others are probably involuntarily observed by parents or even written for the parents. The young writers differ in age, social origin, gender and motivations.

Following the theme of the conference my lecture will analyze in which way they wrote about personal and intimate educational places and spaces. The following questions are central to this approach: Which places are designated as educational and which narratives are embedded in them? Which educational practices and spaces are associated with each other and which emotions are connected to them? Which pedagogical, spatial conditions are implied and which norms and narratives can be shown?

A second focus is the critical reflection of the sources themselves. How to deal with the situation that only a few sources have been preserved? How can the sources be related to each other, despite large geographic and social heterogeneity? Is a discourse-analytical research possible and if so, how is it possible? Is the writing a diary itself an educational situation for the young writers and how does the practice of writing a diary constitute the pedagogical subject?

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**Keywords:** diaries, youth, 19th century, privat

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## 5.19. EDUCATIONAL PLACES: MEMORIES, SENSORY AND EMOTIONAL EXPERIENCES, INTERPRETATIONS

46625 *Beyond the classroom: the general education of musical prodigies in the 19th and early 20th century*

**Andrea Graus** (Centre Alexandre Koyré, Centre National de la Recherche Scientifique/CNRS)

### Abstract

The general education of child prodigies in music has never been an easy task. Being professional musicians, most of their time is dedicated to music studies and practice, sometimes to the detriment of general education. Scholarly attention towards the education of musical prodigies has focused on their musical studies and the development of their talent. However, despite their giftedness, they remain children whose basic studies need to be accomplished. While touring Europe and America, musical prodigies of the nineteenth- and early twentieth-century could not always attend a full scholar year and depended on private tutors and their parents, who sometimes prioritized their musical practice above general studies. The “space” of these child prodigies education was thus beyond the classroom, often taking place at home or abroad, and was affected by their own experiences, travels and perceptions of a world outside the traditional school system and the conservatory. This presentation will look at different narratives of musical prodigies, of the way they confronted their general education and the importance they gave to it. How was the “space” of their basic education organized? In which way did education beyond the classroom affect them? Was it perceived as a burden for their musical career? The paper will draw upon press interviews to musical prodigies such as the Spanish and American pianists Pepito Arriola (1896-1954) and Ernest Schelling (1876-1939). Examining these cases will allow us to reflect on the development of education for the gifted in general terms, which is often taking place outside traditional places such as private schools or via approved home-schooling. This will contribute to shed light on the space and meaning given to basic education in the development of highly talented children.

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**Keywords:** musical prodigies, giftedness, general education

83111 *The perspective of generation experience affecting on individual's personal music significances, and how it reflects to musical values of the age group*

**Annika Tammela** (University of Jyväskylä)

### Abstract

In this paper I will demonstrate how familiar songs from childhood have a remarkable cultural impact on individual's welfare, especially among people who have lived their childhood in Finland during Post War times in



1945-1959. This generation has sung the same songs repeatedly during their school years, so they most likely remember these songs still as seniors. Music heard in early life continues to have significance in later life (Cohen et al. 2002). This paper introduces historical educational places: memories, sensory and emotional experiences and interpretations of musical reminiscences, and especially memories from School Music Lessons. I will focus on political and religious atmosphere in Finnish Elementary School Music in 1940's and 1950's.

In 1940's and 1950's the picture of the times and values of the society influenced significantly the songs used in the Finnish Elementary School. These values reflected not only in the topics and contents of commonly used songs, but also in the reminiscences of the interviewees in a study (Tammela 2018). These past song lyrics have certain values with connection to politics and religious views, and they represent musical value system of the times, which include elements like rhythm, melody and accompaniment instruments. According to Cohen et al. (2002), the memory traces of music adapted early years maintain accessible such that songs from childhood come to mind first when asked to name a favorite song. This occurs in spite that we expose ourselves to other music daily (Cohen et al. 2002).

Cultural or Sociological Generation is a group of people, which have experienced the same cultural and historical experiences in a certain historical moment (Jyrkämä 2008). In my Doctoral Study, I will sing along and interview Finnish and Swedish elderly people, who have attended Finnish Elementary School between years 1945-1959. The framework of my Study is ethnographic oral history studies and comprehensive human conception. I propose that a Certain Generation of Finnish elderly have a shared value system regarding to their music taste. Songs from childhood could stimulate elderly people's memory functions and increase their well-being: compared to non-musical atmosphere, dementia patients were able to recall life events better with music that they had chosen themselves (Sihvonen et al. 2014; El Haj et al. 2013). Singing also improved the emotional wellbeing of dementia patients (Särkämö et al. 2014) and familiar music activates healthy person's frontal lobe interior greater than an unknown song (Plailly et al. 2007). This should be taken into consideration when choosing music for elderly in Finnish sheltered homes.

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**Keywords:** music significances, generation experience, shared value system, childhood memories

## 36703 *La Educación Física a toda hora en la escuela. Análisis de una propuesta corporal en la Nueva Argentina de Perón*

**Iván Pablo Orbuch** (Universidad Nacional de Hurlingham-Instituto de Educación/UBA)

## Abstract

Un cuadernillo elaborado por el Consejo Nacional de Educación Física llegó a las aulas argentinas en el año 1949. Su título era Gimnasia Compensatoria en el aula. Su autor fue Alejandro Amavet quien cumplió un destacado papel en el campo de la Educación Física. De acuerdo a Carlos Parenti (2015), en el año 1928 egresó como profesor de Educación Física del Ejército Argentino, cursando sus estudios en la Escuela Militar de Gimnasia y Esgrima del Ejército, institución a cargo de la formación profesional de militares en la especialidad. Con posterioridad ocupó diversos lugares institucionales vinculados a la Educación Física durante el peronismo, y fue

uno de los impulsores de la creación del Profesorado Superior Universitario de Educación Física en la Universidad Nacional de la Plata.

La idea del material era introducir la Educación Física en todas las asignaturas escolares, ya que su práctica diaria no “interfiere en lo más mínimo en la enseñanza de las otras asignaturas, pues tres minutos restados a la hora escolar nada significan y reemplazan en forma útil un tiempo mucho mayor que se pierde en reconvenciones disciplinarias, que son las que realmente perjudican el normal desarrollo de aquéllas” (Argentina, 1949: 3).

Por tanto, el cuadernillo intentó ser un firme aliado de la educación corporal que debían poseer los alumnos argentinos, demostrando el lugar protagónico que de a poco empezaba a tener, en sintonía con los postulados oficiales. La Educación Física, desde esta lógica, puede pensarse como el dispositivo por excelencia de la educación del cuerpo (Rocha Bidegain, 2009: 3) En sintonía con lo dicho, el autor del folleto también escribió otro cuadernillo con similares intenciones, pero destinado a los llamados trabajadores de cuello blanco: Gimnasia de oficinas (Parenti, 2015).

Un concepto que recorre las páginas del citado documento es que debe desterrarse “la antinomia de lo físico con lo mental” (Argentina, 1949: 3). En efecto, las argumentaciones hacían hincapié en dejar en claro las potencialidades de este tipo de gimnasia que se haría a toda hora y en todas las clases a fin de dotar a los alumnos de una mejor postura ya que “sólo el cuerpo sigue siendo la envoltura ordinaria que protege a medias el precioso don del conocimiento y la sabiduría” (Argentina, 1949: 3).

El derrotero de esta iniciativa, que distó de poder implementarse de modo acabado, da cuenta de las tensiones existentes entre las directivas emanadas y su efectiva puesta en funcionamiento. Puede apreciarse que la relación entre la macro política educativa y la realidad institucional escolar no se presentó exenta de conflictos.

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**Keywords:** educación física, Argentina, Perón

### **21849 Hungarian Physical Education Teaching Methodological Journal researching (1965-1989)**

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### **Abstract**

#### **Introduction**

After World War II, continuity of the purpose and structure of physical education programmes was evident, though not of course in countries liberated from fascist regimes. In central and Eastern Europe a process of 'sovietisation' began in the early 1950s with a "physical culture" concept in the German Democratic Republic and other countries under Soviet control in Eastern Europe. Thus, for some 40 years, Europe was not only politically divided by the "Iron Curtain" but also by two completely different basic concepts: "physical education" and "body education". (Naul; 2003).

#### **Background**

In Hungary after 1945 the main aim was to rebuild war damages. The old school-system, still working on the principles of Ratio Educationis (1777), was replaced by the Soviet-type eight class primary school system. From 1950 the two P.E. lessons/week was completed with 2 lessons in the higher classes. But there were not enough gym-halls, equipments and qualified teachers mainly in the countryside. After its suppress on March 1 1958, the National Sports Committee for Youth was organized within the Communist Youth Organization. Sport centres were organized Olympics for pioneers, series of championships for schools. They succeeded in raising the number of P.E. lessons for three lessons a week in 1973. Primary and secondary schools specialized for P.E. were established as an experiment, with the aim of recruiting future top level sportsmen. In 1970 about 59% of schools had gym-hall. This unfavourable data was characteristic for the teachers of P.E., too. Registered development was acquired from the middle of the 80ies. (L. Szabó, K. Szikora; 2004).

#### **Methods**

The focus of the research was on Physical Education Teaching Methodological Journal. By the Hungarian Ministry of Education published 1965-1989. We analysed many scholarly articles (document analysis). And we used the analysis of the characteristics of the narrative text of inter-human relations in social, historical, political and cultural contexts.

#### Results

The Hungarian educational systems is very centralized. The articles are included: the ideological purpose of physical activity was to develop the new socialist man; the Socialist congress reports on healthy child education; mass participation in the sports movement was emphasized. Important the outdoors exercise in Physical Education. Because few gym-halls and tools are available. They also have a physical education lesson in the corridor, classroom.

#### Conclusions

Physical education in schools it is an important part of the Soviet and Hungarian sports movement as it encourages mass participation while facilitating the identification of athletic talents. The government attaches great importance to education and sport as two tools of the state and the party and the development of qualities such as discipline and collectivism. (Zilberman; 1982) New-style change in physical education and sport take place in the 1980s.

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**Keywords:** physical education, political effect

40039 *Innovation in Education: to what do "Innov-"words refer in Paedagogica Historica?*

**Maiza de Albuquerque Trigo** (University of Coimbra), **Rooney Figueiredo Pinto** (University of Coimbra), **António Gomes Ferreira** (University of Coimbra)

#### Abstract

The search for the word "innovation" in a general search engine, such as Google, allows us to reach more than on billion results, seemly an impossible number to go through thoroughly. This is probably the proof of the current massive use of this word, which won't let us get to a simple accurate definition; especially being a noun that takes most adjectives. Therefore, the search for a definition will lead us to the "grey area" of interpretation and a quick look into the Google Books Ngram Viewer provides us with a graphic information over the increase on the use of the word since the second half of the last century. As part of an ongoing investigation, this paper aims to present how the word "innovation" (and all related to - referred here as "innov-"words) emerges in Paedagogica Historica, International Journal of the History of Education (PH) since its foundation in 1961. The first set of data shows that the word appears in several documents (almost 500 results), but the number of its appearance in publication titles decreases to 12 (under 2,5%). It's importante to point out that two titles are from the late 90's and ten are already for this century. When compared to the word's occurrences in journals

with a wider scope, such as Review of Educational Research (RER), Educational Research Review (ERR), The Journal of Educational Research (JER), British Journal of Education Studies (BJES) and American Educational Research Journal (AERJ), the occurrence in the title maintains around 2%. Gathering this kind of data requires a specific search in each journal's official site and two approaches for data treatment: the qualitative approach through the use of content analysis and discourse analysis; and the comparative education methodology itself for the discussion of the results. It is expected to withdraw two set of results: 1. Thematic and occurrence from a social-historic perspective; 2. A set of meanings attributed to "innovation".

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**Keywords:** innovation, education, history of education

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## 6.08. SPACES OF CRITIQUE: ALTERNATIVE EDUCATIONS AND PEDAGOGIES

88199 *Arenas for debate (political and social) in Movimiento Cooperativo de Escuela Popular*  
Alba María Gómez Sánchez (University of Salamanca)

### Abstract

In the early 1970s, General Franco's regime in Spain began to show the first signs of weakness. A few years later, the dictator's death opened the door to a period of transition and ultimately to a democracy, radically changing the face of education in the country. This period of history was and is highly stimulating on many levels, and to varying degrees. For many primary school teachers, who had been forced into hiding under the dictatorship, the dawn of the new era enabled them to resume their teaching posts, but acting openly this time, with freedom of expression and freedom of ideas, employing a democratic and participative approach.

In this context, the 'popular education' programme advanced by Célestin Freinet's disciples in Spain began operating again, and its proponents came together around the Movimiento Cooperativo de Escuela Popular (MCEP – Cooperative Movement for Popular Schooling). Amongst other things, Freinet's followers had a particular interest in creating forums for dialogue, in order to foster agreement between the highest possible number of teachers implementing Freinet's techniques. Little by little, this mechanism allowed them to construct an alternative educational policy, aimed at achieving the Freinet movement's ultimate goal: transforming society through education. However, they always championed an 'open structure' which would allow the ingress of new ideas or educational techniques which might be put forward by people outside of the movement, or those within it. Frequently, this idea of dialogue manifested itself in tasks of bidirectional collaboration/cooperation: between large groups – such as the teachers' trade unions – and others which were smaller in size but no lesser in importance (e.g. pupils' families, the local community or neighbourhood association, school inspectors, etc).

This research project examines these arenas for debate – political and social – which facilitated cooperation, and delves into the new relations with the various political and social forces, actively engaged in the social transformation through innovative teaching. In addition, the paper looks at the extent to which these issues helped build a completely new kind of association, where the political and social dimensions were plainly present. These exchanges came about as a result of collaborative efforts between the various political groups, people experiencing the relevant issues as part of their day-to-day reality, and bodies representing the working classes.

The primary documentary source used for this study has been the journal *Colaboración*: the main mouthpiece and tool for dissemination used by the MCEP in Spain. *Colaboración* reflected the majority of the transformations that took place over the period, and it soon became a very effective medium for conveying pedagogical ideas and social reform, facilitating an open and ongoing discussion about a wide range of topics. In parallel, the movement's own publications – especially those published by the Editorial Escuela Popular and others led by the various regional groups (GGTT, as they were known in Spanish) – lend an extra dimension to the narrative.

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**Keywords:** Freinet, Movimiento Cooperativo de Escuela Popular (MCEP), cooperation, social and political arenas, education

## 10872 *The psychological discourse in the educational field: a critical review of its historical configuration and its current evolution*

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### Abstract

From its beginning, Educational Psychology had the objective of obtaining tools to enhance the development of the educational practice. In this way, it offered knowledge to improve the students' learning but also to discriminate those who presented difficulties of accommodation to the rhythms established by the school institution. From a historical analysis, this work will demonstrate how this discipline, conditioned by the situation that allowed its origin in the late nineteenth century, participated strategically in the emergence of a knowledge that legitimized school practice and established new government circuits for childhood. Following this, the perspectives that began to criticize the original paradigm of the discipline from the middle of the 20th century will be examined, exposing a certain established pattern of psychological knowledge in the school environment and thus promoting a contextual model that would consider the broader characteristics of the teaching and learning process. Following this, it will be shown that, in spite of the theoretical strength that these orientations have managed to distribute, an increase of psychological diagnosis in the school classrooms during the last decades, although protected by some educational policies and theories under the argument of smoothing the borders between normal education and special education, would seem not only to conceal and diminish the possibilities of the contextual model, but also to shake the traditional school structure and bear significant consequences not only for the current configuration of educational practice but also for the image and representation of normal and abnormal childhood. In this sense, a critical review of these diagnostic tools will be examined as well as the transition from the clinic area to the educational field. In conclusion, it will be demonstrated that the implementation of these tools in schools is a result of both changes in the configuration of Psychology discipline and changes in the global, economic and social system.

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**Keywords:** educational psychology, strategic discipline, contextual turn, current evolution

**13298** *Educational process and social interaction: the case study of straw huts school at Sarakatsani nomad community*

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**Abstract**

Sarakatsani, a large community of Greek nomads, had to put through their lives under specific environmental, economic, social and historical conditions that defined their differentness. Between ancient times and the late of 60' s they lived as shepherds away from the outskirts of any village or town. During summer they were settled on the mountains while during winter they were moving to the lowlands next to the sea, according to the needs of their herds and the variation of temperature and vegetation. The basic parameters of their existence are: the livestock of small animals, the season shifts (nomadism), the settlement in uninhabited areas, the isolation from the broader society, the conservation of austere limited relations with other Greeks, the landscape, the flora and fauna, and their Greek past from where they derived many of their cultural solutions.

The level of compulsory education proved to be a difficult step in their case. The teacher's straw hut which also served as classroom, was constructed by the women of the settlement on the mountains, 50 to 100 meters away from the other straw huts. Teaching lasted about three months every year and teacher was paid by the elders in order to learn reading and learning to the children. The Sarakatsani community had the consciousness of the necessity of schooling, however, they perceived that a limited level of knowledge was adequate to serve the everyday economics. These perceptions were supplanted after 1960 due to the urbanization and the incorporation of the community to the broader society and the abandonment of livestock.

On the other hand, from the perspective of the history of education, the educational process that occur in classrooms spawned the classroom history, which is affected by the everyday action of classroom participants. The school climate is reconstructed in its historical and social context based on informants which includes the experiences of teachers and students.

As from that, this paper examines through the testimonies of students of the time, expressed in letters, essays, journals, important issues of the educational process: the structure of the straw hut school, the subjects taught, the educational relationships that were developed and the social interaction that affected the level of instruction. Subsequently the depiction of the classroom climate allows us to understand the social ambitions, restrictions and networks that were developed within the Sarakatsani community.

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**Keywords:** classroom history, Sarakatsani

**42120** *Educación diferenciada: reivindicando el movimiento social indígena en Brasil*

**Milen Margareth Fernandes Schramm** (University of São Paulo)

**Abstract**

A partir de la promulgación de la Constitución Federal Brasileña de 1988, las discusiones sobre los derechos de los pueblos indígenas llevaron a la luz temas relacionados con la política educativa centrada en las diferentes culturas. Este tema es recurrente en las reivindicaciones del movimiento social indígena, que desde las primeras

asambleas, elevó la bandera por una educación escolar más parecida a la educación tradicional indígena. La transformación del actual modelo de escolarización-el carácter asimilacionista, la desintegración de las culturas indígenas-a favor de una escolarización que respete sus peculiaridades, corresponde a uno de los aspectos de la lucha social de los pueblos indígenas en Brasil. Sin embargo, aunque es sólo uno de estos aspectos, es relevante para la conquista del derecho a rescatar y mantener sus cosechas. El análisis bibliográfico de la educación tradicional de los diferentes pueblos indígenas en el país permite la comprensión de la intervención del estado sobre la educación indígena; así como cómo estos pueblos se organizaron para asegurar el derecho a la autoeducación y al significado: una educación diferenciada. Estos enfoques tienden a presentar en sus contextos la lucha del movimiento social indígena por el derecho de posesión y demarcación de las tierras tradicionales. En este sentido, esta propuesta pretende debatir la política educativa infligida, en las décadas de 1970 a 1990, a los pueblos indígenas por el estado en detrimento de la educación indígena tradicional y las acciones del movimiento social indígena contra esta política educativa, en una apreciación franca de la educación diferenciada como una acción pedagógica tradicional. Según Melià (1999), esta acción pedagógica se centra en la transmisión a los más jóvenes del conocimiento del lenguaje, la economía y el parentesco, garantizando así la perpetuación de la cultura. La política de integración de la cultura indígena en la cultura circundante estaba destinada a lograr la alteridad de las poblaciones indígenas mediante la imposición de una lengua nacional, los cambios en los valores y el conocimiento de los intereses de la sociedad colonizadora. Esto fue a través de mecanismos que apuntaba a promover la educación escolar indígena, como la catequesis y otros proyectos civilizacionales, que ocurren en los diferentes periodos históricos del país. Para corroborar esta afirmación, señalamos estudios como: Tsawewa y Zoia (2016) sobre los elementos educativos del Xavante (Mato Grosso/Brasil), Maia (2014) sobre las costumbres del pueblo Wapichana (Roraima/Brasil) y otros. En vista de estos modelos civilizacionales, entendemos que la educación escolar indígena cumplió el papel de la integración indígena en la sociedad nacional; mientras que la política asimilacionista usó el derecho de posesión de la tierra en favor de los intereses económicos del estado, que seguía siendo ajeno al mantenimiento de costumbres indígenas. Motivado por la resistencia a este sistema asimilacionista, la lucha por la reconquista de las tierras tradicionalmente ocupadas estaba ganando visibilidad a medida que los pueblos indígenas se organizaron para luchar por sus derechos, especialmente para una educación diferenciada.

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**Keywords:** educación diferenciada, movimiento social indígena, los pueblos indígenas, educación indígena

## 7.11. THE POLITICS OF PLACE: AUTHORITY, CITIZENSHIP, DEMOCRACY, GENDER AND EMPOWERMENT

56034 *The educating city: the gender inequality stamped on the streets of Itatiba*

**Laura Reily de Souza** (University São Francisco), **Lorena Freire de Andrade** (University São Francisco), **Thainá Guaresma Fernandes** (University São Francisco), **Dhosane Kelly Fernandes Silva** (University São Francisco), **Josiane Lemes Agenor** (University São Francisco), **Thais Freire** (University São Francisco)

### Abstract

In Brazilian cities, the antropotponymy prioritize the memory of male characters, honoring them in public buildings, busts and statues, squares, parks, streets, avenues, etc. The absence of female representativeness in public sites teaches us that women's place is not in public places. Peccini (2017) says that “representativeness concerns both the fact that not seeing their needs reflected in the construction of space, and not being part of its planning, not seeing other women in this process and not seeing them as essential figures for this construction”. The absence of women represented in the city through the name of public streets, statues and buildings makes women not realize that they themselves can be part of the construction of this space. A survey of the Nexo Jornal (RONCOLATO et al., 2016) shows that about 83% of the names in Brazilian sites come from masculine characters and that this imbalance is accentuated by the structural importance of each street in the city: great avenues are named after men, to women are reserved small alleys. If the city is an educator of senses and sensibilities, the images projected on it have the same role. And the absence of female image and memory in Brazilian cities is a symptom of gender inequality in the country. The connection between the person who chooses the names and the name of the place is always ideological and if women were once relegated to domestic work, and their presence in public space was only allowed and tolerated in the male company, how could they be worthy of having their name on public sites? In Brazilian cities at the beginning of the 20th century, the streets that had names inscribed with signs of the city's relief, local economic activities and socio-cultural practices were renamed as tributes to the owners of large fortunes, perpetuating in the memory of power relations of the past (GUIMARÃES, 2012, p.18). Taking the city of Itatiba, São Paulo, as an object of research, this paper seeks to discuss the relationship between the sense of belonging, representativeness and gender equality in the image of the city and the educational impact of this inequality. The cartography of the city of Itatiba illustrates the disparity between feminine and masculine named sites: out of 1790 registered sites, only 284 have feminine names. From the generated maps, one can discuss their quality and structural importance. This research, that was made possible by using public archives and oral history, brings to light the biography of these women in order to create a public, geo-referenced database about them, also inserting a racial cut, looking amongst the few represented women, those of black ancestry. The hypothesis investigated here is that the absence of female characters in the cities sites is, in addition to a deletion of women's stories, a way to expel women from public spaces and life. This article presents the results of the scientific initiation research developed in the course of Architecture and Urbanism of the Universidade São Francisco.

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**Keywords:** anthropotoponymy, cartography, gender, feminism, urbanism

*74130 Space and places of education: gender and teaching on unlikely success stories at school (São Paulo e Rio de Janeiro, 1870-1985)*

**Paula Perin Vicentini** (University of São Paulo), **Rita de Cassia Gallego** (University of São Paulo), **Vivian Batista da Silva** (University of São Paulo)

### Abstract

This proposal address the politics of space and places of education, mainly gender experiences on teaching (ROGERS, 2014). It analyzis trajectories and memories of three women teachers who occupied distinct positions in the educational field in the state of São Paulo and in the city of Niterói between 1870 and 1985. They was Deolinda de Paula Machado Fagundes, who taught in São Paulo from 1870 to 1898; Maria José Tristão Parise, who was born in 1933 and worked in 1950 and 1980 decades; and Romanda Gonçalves Pentagna, who worked at Normal School in the middle of 20th century. In addition to teaching, the three accepted the school management positions, two of them worked in primary education and one of them taught in the Normal School and wrote books on Didactics and Pedagogy. This proposal aims to give visibility to the conceptions and practices which highlighted the concern in assuring the learning of all students, searching for alternatives to the difficulties presented by them, and, thus, promote school success in spite of adverse working conditions (LAHIRE, 2004). The teacher's stories are built from a series of oral and written sources, among which are the teacher's own narratives about their work and memories of some of their former students (DEMARTINI e ANTUNES, 1993). There are also pedagogical manuals (SILVA, 2018), teaching inspector's reports (GALLEGO, 2008) and articles of the main-stream media (VICENTINI, 2002), where it was possible to find references to teacher's performance. The discussion presents collaborates with the studies about the production of school sucess and failure and about the innovative presence of women in education and, recognizing the importance of trying to vary the "focal lens scale" proposed by Revel (1989), reveals new insights on the phenomenon.

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**Keywords:** gender, teaching, school success, memories

#### 49536 *The Impact of Political Speech: Creation and Removal of Educational Space*

**Deanna Michael** (University of South Florida)

##### **Abstract**

The 1971 Swann v. Charlotte-Mecklenburg School Board United States Supreme Court decision made busing a legitimate means to desegregate schools within school districts. In southern states, this landmark case opened spaces for African American children in schools reserved for white students. Resistance to busing by white voters began immediately, and during the 1972 presidential primaries, busing was the most divisive issue facing American politicians. During Florida primaries, Governor Reubin O' D. Askew and presidential hopeful Governor George Wallace of Alabama dueled over how the people of Florida responded to busing and, thereby, to desegregating the public schools. Askew, a moderate elected in 1970, was determined that busing would be implemented throughout Florida without violence or disruptive protests. Governor Wallace saw busing as his opportunity to divide the Democratic Party over an issue that could be used as a proxy for segregation and embarrass mainstream primary candidates at the party's convention in Miami. Through speeches and campaigning, Askew and Wallace fought for the loyalty of white Floridians. In this verbal battle, both won and lost—Askew kept resistance to busing non-violent, but Wallace won the Democratic primary in Florida (Dyckman, 2011).

What these two governors sought to accomplish through speeches and political actions is important for understanding how space was created for desegregation. Segregation was about the occupation of space and ownership of that space by race. This separation of races was designated by signage and community norms. Violation of these visible and invisible barriers, reinforced by political speech and violence, could cost politicians their next election and individuals ostracism or even death. Before busing, the majority of tax supported educational spaces belonged to the white Americans, who, as part of the dominant group, lived secure that their ownership of these spaces was firm and without question. This idea of space possession was reinforced in state governors' speeches who referred to whites as citizens and Americans and African Americans by skin color.

Desegregation was met with mixed messages in Florida and other states. Some political leaders used rhetoric, allowing license for violent, illegal behavior toward African Americans who challenged their restricted spaces. Others asked African American parents for patience and took incremental approaches to desegregating the state's schools (Michael, 2006). By the Swann decision, Governor Askew began using language centered on equal educational opportunity to justify inclusion of African American children in spaces occupied by white children in the past. This opening of space through language in speeches and other political actions stands in contrast to Wallace's deliberate closing of that space through his use of speech to support resistance to busing for desegregation.

Through analysis of speech texts, video, media response, and citizens as political actors, I will examine tensions between Governors Askew and Wallace during Florida's 1972 presidential primary campaign and how use of language and political actions opened space for peaceful desegregation of schools and how that space was removed just as fast.

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**Keywords:** desegregation, busing, askew, speeches

#### 47525 *History of school choice vs. equalization policy in South Korea: political struggle for schools as geographical space*

**Youl-Kwan Sung** (Kyung Hee University)

##### **Abstract**

Geographical space in school choice has been of great concern to both educators and educational historians as it may lead to educational opportunity or inequality. And at the same time the school itself is a geographical space for integration or segregation for students. Historically school choice policies have been closely related to spatial struggle around privilege or equality. For instance, the landmark United States' the Brown vs. the Board of Education case is a historical example that student allocation is closely linked to the efforts of spatial integration and desegregation. However, sixty-three years after the Brown decision, segregation still persists with geographical patterns of inequality in United States. Residential segregation and school choice are also important issues in post-Apartheid South Africa, large cities in Europe and Asia, and elsewhere.

Geography of school choice has long been a key theme in South Korea, too. Today, school choice has been labelled by its critics as school stratification from parental choice. Even though this argument is quite evident, it is not sufficient grounding enough unless rigorous historical inquiry is further concerned. In this paper, the author aims to historically examine what choice options have been created and what change it brought about to school population in South Korea from 1970s to now. And the paper discusses South Korea's historical path in balancing between school choice and the main method of student allocation that is based on the High School Equalization Policy (thereafter, HSEP). School choice discourse has been situated in the frame of the HSEP vs. school choice in South Korea. The HSEP began in 1974 with aims to avoid overheated examination competition, to end the practice of making middle school a preparation center for the high school entrance exam, to decrease the need for private tutoring, and to promote equality between high schools. In 1990s, school choice options have expanded noticeably since the implementation of the Education Reform Plan on May 31, 1995.

This paper firstly will explore what political factors motivate the regime of military dictatorship to introduce the HSEP. It is worthwhile to explore it, considering that the HSEP was designed by strong principle of equality. The core aim of the HSEP is to distribute middle school graduates to high schools by lottery within a middle range geographical boundary so that high schools have heterogeneous student populations and are comparable in terms of student ability.

Secondly, the paper will examine what elements of social change over time made possible to introduce parental choice discourses and programs. Efforts to promote parental rights to choose schools were intensified after the 2007 presidential election. The former president, Lee Myung-Bak, proposed A Project for 300 High Schools to establish new schools and allow existing schools to be given a new status that made them choice options. Many of these new schools have turned out to be selective and elite schools such as special-purpose high schools and autonomous private high schools.



**Keywords:** school choice, geographical space, South Korea

70409 *Intelectuales, educación pública y laicidad en el Uruguay (1946-1951)*

**Federico José Alvez Cavanna** (State University of Paraná)

### **Abstract**

En esta presentación pretendemos historiar un recorte temporal del concepto de “laicidad” que figura como uno de los principios rectores de la educación uruguaya desde 1909 y, como precepto constitucional, desde el año 1919. La laicidad en las primeras décadas del siglo XX -durante el “modelo batllista”- estableció una laicidad de tipo radical, con características más republicanas que liberales, comparada con otros procesos secularizadores que contemporáneamente acontecieron en otros países latino-americanos. Durante las restantes décadas del siglo resultó centro de fuertes debates políticos y educativos como un concepto de uso generalizado por diferentes (y, muchas veces, antagónicos) grupos ideológicos denotando su fuerte polisemia y, también, su prestigio social en las disputas por su apropiación; “se trata de una de esas expresiones utilizadas de manera enfática, cuyo campo semántico es tan amplio y cuya imprecisión conceptual es tan grande que puede ser definida como un cliché” (KOSSELLECK 2006, p. 61). La fuerza del modelo de la laicidad “batllista” permitía que Eduardo Víctor Haedo pueda afirmar “en 1933, que ‘en nuestro país ya ha terminado y ojalá para siempre, el problema religioso’” (GEYMONANT; SÁNCHEZ, 2004, p. 26). Esta aparente “unanimidad” torna el concepto incluso más relevante para “comprender los conflictos sociales y políticos del pasado por medio de las delimitaciones conceptuales y de la interpretación de los usos del lenguaje” (KOSSELLECK, 2006, p. 103). Intentamos hacer presente la dimensión de historicidad de la propia palabra en sus experiencias y expectativas y en las disputas históricas por medio de cuatro obras publicadas no lustro 1946-1951 sobre la laicidad (REYES, 1946; ARAUCHO, 1947; MAROTE, 1948; DIAZ, 1951). A partir de la base metodológica de la historia de los conceptos de Reinhart Koselleck pretendemos evidenciar la estratificación de significados. En este periodo estudiado las obras de los autores muestran que el debate sobre el problema religioso no estaba “terminado” y, principalmente que fue cambiando algunos de sus focos de disputa a través de nuevas relaciones de “antitéticos e asimétricos” pasando lo religioso/teológico a ocupar un plano cada vez más similar con los debates políticos/ideológicos ante el creciente maniqueísmo propio de la Guerra Fría entre comunismo y anti-comunismo.

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**Keywords:** laicidad; historia de los conceptos; Uruguay

## 7.12. THE POLITICS OF PLACE: AUTHORITY, CITIZENSHIP, DEMOCRACY, GENDER AND EMPOWERMENT

### 16005 *Competitive victimhood transformed into monuments: Budapest's Liberty Square*

**Monika Kovács** (Eötvös Loránd University)

#### Abstract

The phenomenon of “competitive victimhood” (see Noor, et al. 2012) often manifests itself in symmetric group conflicts, when both parties place their own victimhood in the forefront vis-à-vis the other group, thus trying to minimize the crimes against the other group and justify the “legitimacy” of their own aggression. This strategy characteristically leads to the continuation of the conflict, even in the long term. In the case of an asymmetric conflict, the refusal to recognize the victimhood of a group which suffered genocide, transferring the blame to a third party, and the resulting palliation of the perpetrators cause the secondary traumatization of victims and their descendants (see Herman, 1992). At the same time, it makes long term reconciliation between the groups impossible, and it cements the one-time asymmetric group conflict into a conflict of memory policy. Additionally, it forces a fraudulent version of history on society as an official version of events, which is not only discordant with the collective memory of victims but also with historical accounts presented by historians.

One of the main square of Budapest - Liberty square - has been once called the "Disneyland of Hungarian history" with several controversial monuments - a Horthy statue, a Soviet memorial, and a Reagan statue - literally facing each other is an transparent example of competitive victimhood transformed into monuments. The latest - so called "German Occupation" - memorial was announced in January 2014 at the beginning of the 70th anniversary of the Hungarian Holocaust. The memorial's concept was received with immediate resistance. Survivors and their descendants, the general public opinion, those voicing their opinions in the media of both political sides, and the Section of Philosophy and Historical Sciences of the Hungarian Academy of Sciences expressed unequivocal discontent. The memorial was erected despite the controversy, while the protesters established their own memorial shrine, the so-called "Living Memorial". Since 2014 there are two conflicting memorials facing each other: one is a statue that has been constructed, but not inaugurated, by the government. Its message, set in stone and bronze, offers a mutual sense of victimhood for the descendants of victims, perpetrators, and bystanders, while it deflects all accountability to the German occupiers. The other memorial, the contents of which change every day, is where mostly the victims' descendants collect objects - stones, writings, photos - symbolising their rejection of the official memorial (Assmann, 2014).

The paper is discussing the motivations behind competitive victimhood and how they can be analysed and reflected upon through visiting controversial memorials in the city.

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**Keywords:** competitive victimhood, holocaust education

## 20720 *Public space, Social space and Claim space: civic celebrations and social movements between the 1970's and the 1990's*

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### Abstract

According to Magalhães (2010, pp.54): "In both reform and revolution scenarios and conservative frameworks, it was hoped that, preserving tradition and the norm, school would spring from a different society through the modernization and transformation of individuals". The realization that school and schooling effect social transformation is in line with the use of school practices in the sense of civilizing and mobilizing extra-school spaces. This work is dedicated to the theme of civic celebrations, which usually occur both in formal school spaces and outside them. In Brazil, there are many studies dedicated to civic celebrations, notably during authoritarian governments, such as those of Bencostta (2006), Abreu (2016), Mariarena de Oliveira, Daminelli and Meinerz (2016), Vaz (2006) and Gallego and Cândido (2015). This study differs in the sense of studying such practices from the end of the Military Dictatorship and during the first decades of redemocratization. Initially, we developed a study only about the democratic period (Martiarena de Oliveira, 2018); however, we realized that in the 1970s necessary transformations were carried out so that the celebrations were renified and converted into spaces of social protest from this moment. Thus, the objective of this work is to unveil the relations between social movements and civic celebrations, which took place in the city of Osório, in the south of Brazil, from their interactions in the public space. To understand the concepts of social movements and social space was necessary using a base in authors like Burke (2012) and Bourdieu (2001). Escolano (2010), Viñao Frago (2011) and Faria Filho (2005) were used as base to the concepts of school spaces. The period between the 1970s and 1990s is used as a temporal cut. The beginning is justified by the cooling of the social movements, occurred at the end of the Military Dictatorship. While the final, occurred a decrease in the number of strikes accordind Bulhões (1992). As sources of research, written texts and photographs published in the local press were used. We believe that, with the organization of teachers around the union (CEPERGS), a process of re-signification of school practices occurred, notably the civic celebrations. We realize that from the linking of teachers to the striking movements, this group began to organize and understand itself as such, in function of their relationships drawn in the social world. Based in Bourdieu, it is possible to represent the social world in the form of a space, which is built on the basis of differentiation or distribution, constituted by the set of properties that act in the social universe. In this context, the author understand that agents and groups of agents are defined by their relative positions in that space. Therefore, we understand that the practices before used as way to civilizing and to affirm the regime,

become a locus of social protest, from the understanding that the teachers will have about their social space (social function defined from established relations), using the public space for social demonstrations.

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**Keywords:** social movements, civic celebrations, public space, social world

### 80117 *Space and place in historical drama: Kynren and the pageant movement in context*

**Angela Bartie** (University of Edinburgh), **Linda Fleming** (University of Glasgow), **Mark Freeman** (UCL Institute of Education), **Tom Hulme** (Queen's University Belfast), **Alexander Hutton** (King's College London), **Paul Readman** (King's College London)

### Abstract

Since 2016, a large historical pageant has been staged several times each summer at a large venue near Bishop Auckland, County Durham, England. Entitled ‘Kynren’ (the Anglo-Saxon word for ‘generations’), the spectacular event relies on volunteer performers and staff, and is organised by the charity Eleven Arches. There are both similarities and differences between Kynren and the many historical pageants that took place in the early to mid-twentieth century in England, Wales and Scotland, and which have parallels in other counties. Like pageants, Kynren features the involvement of a large amateur cast, an outdoor location and impressive physical backdrop, as well as an obvious intention of boosting the local tourist industry. Also like pageants, however, there is a strong educational impulse behind Kynren. Its content features key events and characters from local and national history, and in its organisation there is an emphasis on the development of skills and the acquisition of volunteering experience within the local community. We have shown elsewhere (Bartie et al 2019) how pageants were important vectors of historical understanding in the twentieth century: not only did they involve schools and other educational organisations directly, but they often had an explicitly educational purpose, involving professional historians and indefatigable local antiquarians in their composition and production. One key aspect of pageants was their sense of space and place. Their outdoor setting, often on the site of the historical events that they depicted, was held to give them greater ‘authenticity’; they celebrated particular places, often emphasising local history as much as the larger stories of nation and empire (Readman 2005); and they supported and promoted local historical research, as well as the development of museums. They fostered

interest and pride in towns and villages across the country, as well as institutions such as schools, churches and political parties. They were commemorated in various ways, both public and private: parks and streets were named after pageants; civic memorials were erected to them; and many performers kept their own souvenirs, scrapbooks and lifelong memories of the occasions. Kynren echoes many of these themes: it deals with the history of both the north-east of England and also the story of England (sometimes Britain) itself; there are plenty of souvenirs on sale; and it is closely linked with the informal educational initiatives that are being created elsewhere in the region under the stewardship of Eleven Arches.

This paper examines the version of history told in Kynren, and the ways in which the pageant emphasises space and place, locating the history of the north-east in the natural and built environment that surrounds the pageant venue. Like many earlier pageants, Kynren attempts to dramatise the 'spirit' of a place, and it echoes an earlier description of pageants as theatrical productions in which 'the place is the hero and the development of the community is the plot' (quoted in Glassberg 1990, pp. 69, 78). This paper considers the implications of this for historical understanding and for informal education.

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**Keywords:** drama, pageants, history, informal education

### *37409 Contested spaces: Debates on common vs. separate educational institutions for depressed classes in colonial India*

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#### **Abstract**

Indian society is characterised by a system of graded inequality, the caste system. The caste system forms the basis of Hindu social order. It is a hierarchical system comprising four castes, the Brahmin, at the top of this hierarchy, followed by Kshatriya, Vaishya and Shudra. It is a closed system determined by the accident of Birth. Unlike a class, the caste remains unchanged throughout one's life. Brahmin, Kshatriya and Vaishya make up the three upper castes while Shudra is the lowest caste. Besides these four castes, there is yet another group outside the four-fold caste system. They are Outcastes whose touch (in many regions of the country, their sight as well) was considered polluting, hence called as Untouchables. Depressed Class was the widely used term for the so-called untouchables in early twentieth century India. The low socio-economic status of depressed classes left little room for modern education of their children. Missionaries took the earliest initiative towards the education of depressed classes though not without the ulterior motive of proselytisation. By the end of the first decade of the twentieth century, the prominent Hindu leaders also raised concern for the amelioration of the condition of depressed classes. However, this concern was more politically motivated than genuine. Education was considered, almost unanimously, as the only tool for the 'uplift' of the depressed classes. As the depressed classes were not allowed to mix with the upper caste population, the question of 'where' to teach these children of the depressed was crucial. Whether they should be taught alongside the upper caste children in a common institution or in separate institutions became a highly contested issue. Annie Besant, the British theosophist and many other upper caste leaders of the time advocated for separate schools for them for guarding upper caste children against moral and physical pollution. The educational institutions for the depressed classes were not just separate spaces but also rudimentary in terms of facilities for education. On the contrary, upper caste educational institutions were magnificent buildings with all amenities for modern education. As a rule, the government-run institutions did not refuse admission to the depressed classes and were open to all. However, this policy of the British government met with severe criticism by the upper caste gentry. The present paper is an attempt to explore the debate surrounding separate educational setting for depressed classes by finding answers to the following research questions: What were the views of those advocating separate educational setting for these downtrodden classes? Were these separate educational spaces at par with those of the upper caste institutions? How was this issue perceived by the depressed class leaders of the time? What efforts did the British government make?



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**Keywords:** depressed classes, education, caste

84472 *Textbook politics. Citizenship and democracy in American Civics books, 1940-2010*

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## Abstract

Over the last decades, 'citizenship education' has become a heavily debated subject in both academic and policy circles in Europe and the United States (Arthur, Davies & Hahn 2008). Citizenship education in democratic societies always faces a specific difficulty: as both citizenship and democracy are contested notions, what kind of citizenship education is democratically legitimate and who should decide on the curriculum (Westheimer & Kahne 2004)?

This paper looks at this difficulty in relation to a central element in citizenship education: Civics textbooks. In several democratic countries, including the USA, the state does not dictate directly what should be taught and how. In this educational system, national editions of textbooks perform an interesting role as indirect curriculum-makers (Ross 1997). The lack of a national curriculum, combined with state specific textbook adoption policies and the economic rational of textbook publishers (Tylor and MacIntyre 2017) imply that textbooks have to take many perspectives on education and democracy into account. National editions of Civics textbooks can be seen as not only explaining citizenship and democracy to pupils, but also as the result of negotiations between different parties interested in education and democracy. Textbook historians have shown how debates over educational goals often revolve around conflicts over textbooks (Zimmerman 2002; Moreau 2004).

How were the contested notions citizenship and democracy presented in widely available national editions of Civics textbooks since World War II? In order to answer this research question, a large sample of 100 Civics books was consulted at the Georg Eckert Institute for International Textbooks Research. From this sample, 27 books published by leading publishers and produced for the national market were analysed. Based on the idea that citizenship education encompasses more than learning certain facts, a comparison was made between the explicit treatment of citizenship and democracy in the texts and the implicit treatment of educational authority, democracy and values in different teaching methods and exercises. By grouping books with similar explicit and implicit presentations of citizenship and democracy together, three periods could be distinguished: 1940-1965, 1965-1980, and 1980-2010. This periodization overlaps with existing literature on the history of citizenship education in the USA (Evans 2004; Fallace 2017; Thornton 2017).

Significant differences were found between the three periods, both in conceptions of citizenship and democracy and in teaching methods. In terms of the explicit presentation, during the first period, democracy and citizenship were understood as serving the common good by striving for consensus and mutual understanding. During the second period, a more critical and conflictual model of democracy came up. And after 1980, democracy was presented as a contract between the state and its citizens. The most surprising finding however, was that the explicit and the implicit presentation of citizenship and democracy are more closely intertwined than one would think: next to presenting an image of the good citizen, each period also incorporates an idea of the good pupil. This historical analysis of Civics textbooks shows that the political what of citizenship education cannot be separated from the educational how.



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**Keywords:** civics textbooks, education and democracy

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## 7.13. THE POLITICS OF PLACE: AUTHORITY, CITIZENSHIP, DEMOCRACY, GENDER AND EMPOWERMENT

### 12228 *Historiography of Foreign Education in China*

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#### Abstract

What is the history of foreign education? What is the use of foreign educational history? As an academic field, what should be studied in foreign educational history, and how should it be studied? As a category of knowledge, what should foreign educational history teach? How should it teach? These questions constitute the core propositions of foreign educational history research in China. During the hundred-year process of foreign educational history in China, these propositions have been repeatedly discussed by scholars from generation to generation. They are not only related to the "noumenon" of foreign educational history, but also point to a series of questions regarding its purpose, meaning, attributes, and paradigm. It can be said that the construction of foreign educational history has been guided by strong political ideology in China. It has experienced four basic historical stages: (1) the germination starting in the 1920s-1970s, (2) the difficult recovery in the 1970s-1980s, (3) the positive development in the 1980s-2000, and (4) the coexistence of achievements and crises followed by a positive turn in recent years. We can clearly see that on the one hand, the study of foreign educational history in China has made positive progress over the past 100 years under extremely difficult conditions. However, on the other hand, long-standing problems remain that seriously constrain further progress. Future research on foreign educational history should focus on the following aspects. First, the legitimacy and rationality of educational history as a discipline must be established. Second, the relationship between "the truth" and "the use" must be treated correctly, and the utilitarianism and pragmatism against the study of educational history opposed. Third, the normative consciousness of educational history research and its methodology must be strengthened. In addition, the sorting of academic history and the construction of historical materials must be strengthened. Fourth, the relationships between "macro understanding" and "micro-research", and "foreign research" and "China's vision", must be treated scientifically. Importantly, addressing these aspects will ultimately strengthen the study of foreign educational history in China.

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**Keywords:** history of foreign education, historiography, academic history

*23665 Tracing teacher lives – A collective biography of the public school teachers in a local community, northern Sweden ca. 1840-1940*

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**Abstract**

Inspired by the comprehensive work on American teachers by Geraldine Jonçich Clifford this study places the life courses of ‘everyday teachers’ at the center of attention. [1] The paper examines the careers and lives of teachers recruited to teach in public schools on the local level in northern Sweden during the first century of compulsory schooling. Adapting a prosopographical approach the aim of this study is to examine the teachers by focusing on their teacher educational background (occupational title), at what school they worked and for how long. [2] In addition to their work life experience this paper also investigates demographic events experienced by these women throughout the life course such as marriage and family formation. Of certain interest are the differences and similarities related to gender, teacher type and changes over the one hundred years covered by the analysis. During the 19th century Skellefteå, the area under study, was a comparatively big parish (1 400 km<sup>2</sup>) but sparsely populated. However, the population tripled between 1840 to 1940 from approx. 11 500 to 34 500. [3] This population increase coincided with large-scale societal changes, where Sweden had the highest GNP growth in Europe between 1870-1913, and also the establishment, expansion and consolidation of the Swedish elementary school – Folkskolan. [4] By using parish records and a teacher register with occupational details it is possible to shed light on the professional and private life course experience of these teachers. In addition, source pluralism as coined by Janken Myrdal, i.e. the use of additional sources such as local newspaper, censuses, state school inspector’s reports and material from village/municipal archives have contributed to the findings. [5] The preliminary results reveal a gendered pattern in the recruitment that shifted over time as the educational background of the teachers underwent changes. During the 1850s and early 1860s, the first few of the trained teachers were men having an elementary school degree (folkskollärarexamen) who had moved to the Skellefteå region from elsewhere. From the 1870s onwards, there was a rapid increase of female teachers with a junior school teacher degree (småskollärarexamen) resulting in increased feminization of the occupation. The teacher registers suggest yet another pattern, men without any teacher training were employed as ‘extra teachers’ while this was rarely the case for women not having “proper” education. In comparison with their male colleagues, women teachers more frequently held temporary positions which made them move around to different parts of the parish. In the 20th century it became more common that young women junior school teachers worked for just a few years after their junior school teacher-graduation. They then leaved for marriage and family formation. By scrutinizing these individual life-courses and combining them into collective biographies this study contributes to the understanding of teacher lives in a local community and how this developed over time.

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**Keywords:** women teacher, life-course, collective biography, source pluralism

56662 *Mujeres olvidadas en los papeles, perennes en el tiempo: Las consejeras que actuaron en el Consejo Federal de Educación (Brasil – 1961/1995)*

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#### **Abstract**

Este trabajo se refiere al tema de la actuación de las mujeres en el Consejo Federal de Educación (CFE) durante el período de existencia de dicho organismo normativo de la educación brasileña. El CFE ha sido creado en los años sesenta, instituido por la Ley 4.024, conocida como LDB/1961, para determinar las Pautas y Bases de la Educación Nacional. De acuerdo a dicha ley, en su artículo 8, el CFE estaba “compuesto por 24 miembros designados por el Presidente de la República para un período de 6 años, seleccionados entre personas de notable saber y con experiencia en materia de educación”. Al designar estos consejeros, habría que tener en cuenta, además, la representación de las “distintas regiones del País, los distintos grados de enseñanza, y los magisterios oficial y privado”. Las funciones de los consejeros eran “consideradas como de relevante interés nacional”, y su ejercicio disfrutaba de prioridad sobre cualesquiera otros cargos públicos que tuviesen. Siendo así, la meta central del presente estudio es identificar a las mujeres que han participado de tal Colegiado, así como analizar la actuación de cada una de ellas en las respectivas cámaras de educación básica y superior. Por consiguiente, y en plano más específico, se ha buscado verificar la presencia femenina y su efectiva representatividad en el organismo máximo de la educación en el País, considerando que, durante las décadas analizadas, el número de mujeres que ejercían el magisterio era muy superior al de hombres en tales funciones. Se trata de una investigación cualitativa histórico-documental que tiene como raíces documentos oficiales del CFE, así como escritos biográficos y autobiográficos de consejeras en el antedicho período. La referencia teórica bibliográfica dialoga sobre todo con escritos de Michelle Perrot (1998; 2005; 2008), para quien lo más difícil al escribir la historia de las mujeres está en borrar sus trazos, bien sean públicos o privados. Todavía se buscan autores del campo de estudios biográficos, como Franco Ferrarotti (2014), en lo que toca a la representatividad que un individuo puede tener del colectivo a su tiempo; y Paul Ricoeur (2007), según sus conceptos de “testimonio” y “archivo”. Se concluye que a lo largo de la permanencia del CFE como organismo normativo de la educación brasileña, desde 1961 hasta 1995, solo 14 mujeres ejercieron mandato de consejeras, siendo: Nair Fortes Abu-Mehry, Esther de Figueiredo Ferraz, Lena Castello Branco Ferreira Costa, María Therezinha Tourinho Saraiva, Edilia Coelho García, Eurides Brito da Silva, María Antonia Amazonas Mac Dowell, Anna Bernardes da Silveira Rocha, Zilma Gomes Parente de Barros, Leda María Chaves Tajra, Margarida María do Rego Barros Pires Leal, Dalva Assumpção Souto Mayor, Leda María Chaves Napoleão do Rego, Eunice Ribeiro Durham. Aunque en número inferior al de consejeros hombres, las mujeres que participaron de dicho Colegiado estuvieron más presentes en la cámara de educación básica que en la cámara superior, así como involucradas en un entorno masculino en el que fueron pensadas políticas educacionales notables, cuyos efectos traspasaron las décadas siguientes.

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**Keywords:** Consejo Federal de Educación, mujeres consejeras, biografía de educadoras, educación brasileña

59968 *Home education in the families of nobility in places of exile (Russia in the second half of the 18th – first half of the 19th century)*

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#### **Abstract**

Home education was quite a widespread phenomenon in the families of nobility in Russia in the modern period. The main figures were tutors, governesses and home teachers, mainly foreigners. Their activity was studied in



the pre-revolutionary and the contemporary period, where by the emphasis was laid on the capital cities and the regions in the European Russia. However, one aspect of the activity was overlooked, related to the fact that the noblemen could find themselves in exile now and then, due to their political crimes and (or) criminal offences (a) were sent into exile into their own estate without the right to leave it, b) were sent to exile to the remote places in Russia, firstly to Siberia or c) were sent to exile divested of all ranks and titles, including the status of a nobleman); and even under such conditions, they were trying to reproduce their behavioural practices customary to them, including home education. One more group of nobility included those who were on duty in the locations where the other representatives of nobility were serving their 'sentence' in exile, and these noblemen also attracted home tutors and governesses to educate their children.

The purpose of this project is as follows:

- To reconstruct the peculiarities of the educational and pedagogical activity under the conditions of exile (curricula, availability of educational material, possibility to control the educational process, the role of parents and other relatives);
- To describe the involvement of tutors and governesses in educating children under the conditions of exile, to characterize the living and working conditions of tutors and governesses, to reveal the possibilities of the exiled to become the said home teachers and family tutors;
- To compare the status and the activity of tutors and governesses in the families of the noblemen who were in the places of exile as administrative officials, as well as those who served their sentence;
- To reveal the gender diversity and national differences in the activity under the conditions of exile with regards to governesses and tutors, both Russians and foreigners.

The applied theoretical approaches are as follows: the project is being implemented in line with the conception of intercultural interaction, transfer of educational practices and the concept of symbolic capital by Pierre Bourdieu.

The following was used as sources:

- The normative-legal documents;
- The documents of management and record keeping of the authorities in those administrative formations, where the exiled resided, as well as the documentation of the agencies controlling home education;
- The ego-documents of the persons related to the academic activity and educational process in the places of exile.

The implementation of the project will allow systemizing the information on the families, which found themselves in the places of exile; to reveal the names of tutors and governesses engaged in the educational activity in the places of exile; to trace the destinies of those pupils who undertook a course of training in the places of exile, with regards to defining the influence of the factors that followed their initial upbringing and education, including the gender and national aspects.

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**Keywords:** exile, home education, Russia, nobility



83480 *From government to community: three landmarks in the history of educational spaces in São Paulo, Brasil*

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### **Abstract**

This paper discusses three landmarks in the spaces and places of education history in the city of São Paulo - capital of the State of São Paulo, Brazil - ranging from the first decades of the XXth century to the present. It focus on transformations in the government understandings of spaces and places of education, as well as in the protagonists actions and ideas materialization in each historical moment. The backstage of this discussion is the intense demographic city growth, that has jumped from 579.033 people in 1920 to 12.110.000 in 2018, becoming one of the most populous cities in the world.

The first landmark is situated in the 1935, when São Paulo population had reached 887.810 inhabitants. In 1920 the number was 579.033. In this year a single main protagonist, Mario de Andrade, an acknowledged Brazilian intellectual, through his position as director of the São Paulo Culture Secretary, created the city Children's Parks, which have been considered the first Brazilian municipal educational experience, offering to the mainly immigrant workers children the opportunity to play in open air, receive care and education in the three fold goal of these parks: educate, assist, recreate.

The next landmark is represented by the "Schoolish Convention", an agreement celebrated between the Municipality and the State from 1949 to 1954 - envisioning the substantial expansion of the school vacancies offer (the ever growing population would go from 887.810 in 1930 to 2.198.096 in 1950). The close intellectual relationship between Helio Duarte, the architect who carried out the agreement actions, and Anísio Teixeira, one of the authors of the New Education Pioneers Manifesto (1932) - an educational and political Brazilian public manifesto, subscribed by acknowledged intellectuals of that time - was an important foundation of the "Schoolish Convention" mentality, who understood the school site as the center of the neighbourhoods activities, a place where children would spend their whole day. The group of 5 architects formed by Helio Duarte were responsible for the construction of 52 school buildings, which remain until today functioning in the São Paulo municipal school network.

In a jump of more than 6 decades, the last landmark is situated in the launch of the Municipal Plan for the Early Childhood, in 2018. With 1.101.376 children, distributed unequally in the urban territory, a great proportion of them living with some degree of vulnerability, São Paulo demands renovated perspectives in its public policies. In this complex context, the prefecture started to promote regional seminars with participative planning, taking into account the different communities specific demands and listening to families and the children, who showed great understanding of urban problems and were able to express their needs and desires in significant ways. Different from the previous two landmarks, this third landmark has not one name or small group of people determining the paths to be taken. In the contemporary scenario, many different voices compose a more vivid and meaningful way of building and transforming the spaces and places in the city.

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**Keywords:** demographic growth, urban spaces, places of education, children

**PRP-68460 MULTILINGUAL PANEL. THE OCCUPATION OF THE STREETS WITH 'EDUCATIONAL-INDOCTRINAL' PURPOSES'**

Convenor: Eulalia Collel Idemont (University of Vic/Catalonian Central University)

Discussant: Ian Grosvenor (University of Birmingham)

**Introduction**

As it has been studied from different perspectives, the totalitarianisms of the 20th century were built as a montage performed with the main purpose of having a single ideological and intellectual system. The different artefacts used to achieve this unidimensional thinking and acting were plural: we can find the repeated sentences present on the didactic materials, the constant visual refreshing of the emblems through posters, but also the persecution and repression. Actually, what they pretended was to establish a combination of directives, coercive and divulgate politics. In those contexts, and in contrast with the democratic moments, the propaganda preceded at the more punitive ways – as to convert the fear as a permanent feeling, the repression or the execution- to model the possible ways of life promoted by the different totalitarian regimes.

Through the research project ARAEF we have seen how in the European totalitarian contexts the propaganda has been a performative model which was set in different forms. In them, we want to underline the creation of urban landscapes in which the idealized model was a constant. Certainly, the modulation of the ideal city already existed in previous times, especially with the input of the liberalism. What was different in the totalitarian regimes, although, was the intention to transform the environment in a unique model, using it as a kind of 'invisible' teacher. It can be said that the occupation of the urban space in the totalitarian regimes wasn't alienated to the educational politics.

With the analysis of the production of those periods, we can observe how this intentionality of using the environment as a 'invisible teacher' or as a pedagogical scenery was one of the constants. It was done by manipulating the natural environment (Kestere, Cercós-Collel Idemont, ISCHE 40, 2018), building new cities (Bruch, ISCHE 40, 2018) or remodelling the existing cities.

In this panel, we want to focus our attention into the remodelling of the cities during the European totalitarian regimes through the analysis of how the occupation of the streets as an ideological and vital demonstration were showed. We launch the hypothesis that these coincidence between the different regimes allow us to understand the strategy of the double-propaganda (face-to-face and virtual) and, also, to understand which were the differences between the regimes due their ideological backgrounds. The focalised attention at the representations of the occupation of the street make possible to analyse the complexity inherent to all collective demonstration.

**25287 *Marching on the Streets: Meanings of the May 1st Parades in the Communist Hungary***  
**Lajos Somogyvári** (University of Pannonia)

**Abstract**

The presentation aims to connect a cultural-political practice (celebration May 1st) with the structuring space and the intentions of the power. The three aspects (time, space and power) get together in the visual representations (photographs), the corpus of the analysis, in the 1950's and 1960's. I will focus on a concrete square in Budapest, and a The mass festival imported from the Soviet Union (Rolf, 2013) had got common elements in the Eastern Bloc everywhere, with same rituals and symbols, as part of the political socialisation, related both to the children and the adults. These celebrations (and images about them) were part of the familiar, unreflect knowledge before the regime changes in Eastern-Central Europe, which gives a possibility of an anthropologic view (Zakharova, 2013), seeing the state socialist system as an everyday cultural form (Fitzpatrick, 1999).

From this point of view, two more theories should be highlighted: the spatial turn and the visual propaganda. According to Pierre Nora, this event can be evaluated like a site of the collective memory (Nora, 1989), a place (the Square) with multiple and changing meanings during the period. The idea of territorialisation is very important here (Torre, 2008): in a state socialist system this meant occupying the streets and the public sphere, creating new language and terminologies, renaming locations of the city (see the changing nature of the analysed place: it was named in the early 1950's as Stalin Square, then Parade Square, nowadays the same place remembers to the heroes and heroines of the 1956 revolution). Looking closer, we can study different (and very stressful) elements of the place: the statue (Stalin) and its absence after the demolition, the grandstand with the

political representatives and the organised or spontaneous mass below. The public and private spheres intertwined to each other in this symbolic temporal and spatial context and constellation, like in the theatre (Priem & Thyssen, 2013), but there is always has been a choice to look beyond the surface, reflecting to the intentions of the power.

These intentions were connected with the visual propaganda, and the specific characteristics of the communist propaganda state (Kenez, 1985), in which the masses were mobilised by the political voluntarism ruled-ideology. The propaganda images are inevitable in an authoritarian or totalitarian state, they form the historical views and knowledge about the past; this is the way how the reality can be seen (Dussel, 2018). All places could be functioned as an arena for political propaganda there (Kestere, 2016), classrooms, factories or streets, adding a political dimension to everything. In the presentation I will try to contrast the official pictures, covers, which showed the continuous visual culture of the May 1st Parades (e. g. Krakovský, 2017) with changes and other viewpoints, like Demeter Balla's photographs (2018) – he made the functioning propaganda and the square beyond the celebration visible. The current researches about the visual propaganda may play an important role in the iconography of the history of education, the proposal would like to contribute this.

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**Keywords:** visual propaganda, May 1st Parade, mass festival, space

*61980 The evolution of the imagined urban landscapes surrounding the educational buildings at the time of Francoism. The audio-visual representations*

**Eulalia Collelldemont** (University of Vic/Catalonian Central University), **Raquel Cercós** (University of Barcelona)

### Abstract

The study of the official documentaries produced in the authoritarian regimes give us information about the occupation of the urban space as a propagandist media and about indoctrination. The study of the clandestine films is a chance of rethinking the street in a more complex way and to look from a different perspective the reality. With the analysis of the details, we can analyse how the resistance to the official indoctrination is showed in a different way. The resistance is always in present but showed in a subtle way in both kinds of films.

In this communication, we want to present an analysis of the aesthetic forms, the ideological inputs and the ways of individual and collective occupation of the urban landscapes represented in the official documentaries contrasted with the actions of resistance which are showed in the productions of the NoDo confronted with the clandestine films with the education buildings as a main subject. We use the films registered in the research project ARAEF. Análisis de las representaciones audiovisuales de la educación en documentales y noticiarios durante el franquismo. Programa Estatal de Investigación, Desarrollo e Innovación Orientada a los Retos de la

Sociedad, en el marco del Plan Estatal de Investigación Científica y Técnica y de Innovación 2013-2016, (Ref. EDU2017-89646-R, AEI/FEDER, UE).

We did the analysis using a categorical cartography using the next indicators: references of the documentary (title, date, producer, typology of documentary, link); historical background of the sceneries (geographical context and historical context); Description (structure, speech transcription and visual remarks); Analysis (typology of landscape, description of the building aesthetic forms linked with ideological movement; ideological slogans: presence and occupation; ideological signs: presence and occupation; collective movements; typology of personal actions in relation to the landscape: passive, active, reactive or challenging) plus an observations and synthesis as an interpretation output.

Through this analysis, we might establish the interpretation keys of the urban territory as a space in which coincide the formation of the attributes derived from the totalitarianism -with their conformation of the ways of being- and the slits to the homogeneous pursue represented in the official documentaries and the clandestine ones as well. With this interpretation we think we might understand how was to live and move in a totalitarian urban landscape.

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**Keywords:** urban landscapes, propaganda, documentaries

### 71526 Representaciones de la Sección Femenina en los espacios públicos: pluralidades y paradojas de género

**Pilar Prat** (University of Vic), **Isabel Carrillo** (University of Vic)

#### Abstract

Contribuir a la conformación de una pedagogía de la memoria que profundice en la perspectiva de género, es una de las finalidades del proyecto de investigación "ARAEF Análisis de las representaciones audiovisuales de la educación". Esta finalidad se contextualiza en las recomendaciones del Consejo de Derechos Humanos de las Naciones Unidas, en concreto el Informe de 2014 sobre España que realizó el primer Relator Especial para la promoción de la verdad, la justicia, la reparación y las garantías de no repetición. En el informe se destacaba el papel de la educación como "instrumento poderoso a favor de la no repetición", especialmente con "la educación en historia", siempre que ésta adopte un enfoque "de indagación más que como un mecanismo de preservación de simples datos" (De Greiff, 2014, p.9).

La descripción y la interpretación del contenido de NoDos (1943-1975), permiten desvelar las resistencias a la igualdad de las mujeres, poniendo especial interés en el movimiento de la Sección Femenina. Las élites afiliadas a la Sección Femenina, tras haber realizado tareas benéficas y asistenciales durante la Guerra Civil, fueron instrumentalizadas y ocupaban el espacio público con una misión política de gran calado social: retornar a las mujeres a sus funciones naturales (Richmond, 2004). No habitan los espacios, pues simplemente son puestas en escenarios diversos para representar los papeles que les eran asignados.

Estas escenificaciones, que tenían como objetivo expandir y fortalecer el género normativo, pudieron tener otros efectos. Una de nuestras hipótesis es que se produce la visibilidad de mensajes paradójicos. Ellas pueden estar en el espacio público como privilegiadas. Son las elegidas: las encargadas de instruir a otras mujeres que deberán continuar siendo modélicas esposas y madres, cumplir con sus obligaciones religiosas, y en caso de necesidad, trabajar fuera del hogar. Sin embargo, para estas otras mujeres cuyas derivas se sucedían en circuitos cerrados y controlados, así como para las niñas que en esos años pasaban las tardes de domingo en los cines donde se proyectaban los No-Do, les iba llegando otro mensaje: que se podía ser y estar como mujer de otras formas más allá de los límites del ámbito privado. Podían aspirar a reunirse y a viajar a diversos lugares, como lo hacían las mujeres de la Sección Femenina para celebrar cada Consejo Nacional o para encontrarse con mujeres de otros

países; estar presentes en ofrendas, obras de caridad, desfiles e inauguraciones de cariz social; actuar en festivales; practicar deportes o ser docentes de cursos sobre el ser mujer.

Aunque los límites de género se mantenían firmes en el discurso, las posibilidades se ampliaban. En este contexto de cambios, que también contemplaban la deseada igualdad de derechos de las mujeres, la nueva mujer española que ideaba el régimen, si bien debía ser sumisa defensora del género normativo, en su visibilidad era mostrada como modelo de mujer activa, hecho que transmitía que España avanzaba, aún queriendo que todo continuara igual dando lugar a la representación de un sexismo que más tarde paso a llamarse benevolente (Glick y Fiske, 1997).

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**Keywords:** género, sección femenina, propaganda, sexismo benevolente

*73233 David against Goliath: streets, monumentality and ambience in the Portuguese news or the Lusitanian pax as a throwing weapon against the Iberian giant, in the Estado Novo / Francoism relations*

**Ana Luísa Fernandes Paz** (University of Lisbon)

### Abstract

This presentation will try to discuss some of the ideological scenarios of the Estado Novo, played in a small but 'peaceful' country, such as Portugal, in the face of representatives of the Spanish Government, in the news spread in both countries through documentary films, namely the periodicals NO-Do (Spain) and Jornal Português e Imagens de Portugal (Portugal).

Probably, no other cultural instrument has transmitted the ambiguity of internal and external values as well as cinema, particularly documentary film, as it is "neither fiction nor non-fiction" (Fendler, 2017, p. 753). Building a constantly renewed historiography of education thus means to also consider, as Dussel & Priem claim, "the material and affective qualities of image" (2017: 647) and we can see that both countries produced similar propaganda documentaries (Sampaio, 2016; Tranche & Sánchez-Biosca, 2006), that were sometimes exchanged through the governments' Secretariado de Propaganda Nacional (SPN, 1933-1945) or the Doperfilm Company (Cinemateca Portuguesa – Museu do Cinema, 2015, p. 41-43).

Portugal and Spain held a state of tension and latent war, especially during certain periods of contemporary History, namely during the Spanish Civil War (1936-1939), but significantly signed the Treaty of Friendship and Non-Aggression, also known as the Iberian Pacte of 1939. These diplomatic engagements gave a new breath to the official encounters that were held by both regimes during the next 20 years (Rezola, 2008). The whole ideological paramount that is set to present these exchanges in politics and cultural relations leads us to try to understand the theme of peace in the Portuguese streets. Peace within Portugal borders and Portugal as a neutral country are one of Salazar's greater prides and a benchmark in all his image politics. At least in continental territory, Peace lies contrasting with the same sets in the Spain Francoism, and is consequently naturalised as a new form of difference and identity-building. In fact, it is evident an atmosphere of conviviality, and of a monumentality of small dimensions, but with strong national symbology, that also tried to attract the new national business: tourism (Cadavez, 2013).

There are a series of topoi which, more than lieux de memoire (Nora, 1998), end up being realised as symbols of an ambivalent modernity, such as palaces, castles, but also the new infrastructures, of schools, hospitals, roads... The identification of an essentially urban landscape presented to nuestros hermanos contrasts with the ideas of the Estado Novo, which built an ideology strongly linked to rural values. These were exploited in a certain type of documentary cinema (Paulo, 2000, p. 109) but, in the construction of newsreels, it represented itself, diplomatically, as a literate and industrialized country, profoundly different from Spain in its ambience and



national symbolism. The invisible pedagogy contained in these cinema/news contents, that were highly thought and constructed most carefully by a group of experts, leads us to reflect about the meaning of this pax iberica and how it is represented from both sides.

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**Keywords:** Portugal-Spain, news documentar, affective image, invisible pedagogies

86255 *"Wide streets, abundant beautiful buildings": Propagated image of Moscow in Soviet Latvian textbooks*

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

### Abstract

After World War II, Latvia was violently incorporated into the Soviet Union and almost over night, Latvians had to accept the legitimacy of Soviet power and learn the communist lifestyle and value system. Special attention was paid to transformation into a new ethnic and civic identity, namely, the inhabitants of Latvia were no longer citizens of an independent state, but had become part of the Soviet Union, both physically and mentally. A new Latvian identity had to be formed within the Soviet nation - with its common language, culture, and history (Cohen, 2004) - as Latvia became one of the 15 republics of the Soviet Union. The concepts of the "big" and "small" homeland were introduced into the public space in which the Soviet Union played the role of a "big" homeland in contrast to "small" Latvia.

Since education is always a strategic place for legitimizing the change of power and introducing a new order, schools in Latvia and, accordingly, textbooks became milestones of introducing Soviet Latvian identity. Primers and readers not only teach reading and writing, but also purposefully shape the worldview of children (Grever, Van der Viles, 2017), and within the canon of values and collective memory, a reputable place in the textbooks of Latvia was given to the "big" homeland. Its symbol was the image of Moscow.

The objective of our study is to reveal how the urban landscape of Moscow was involved in forming Soviet identity – promoting the moral norms (e.g., patriotism), aesthetics, and social values of communist dictatorship. The sources of our study are images and texts published from 1946 to 1985 under Soviet censorship, namely, from the Second World War to Gorbachev's perestroika. The sources were analyzed for relevant excerpts based on the objectives of the research: 1) Moscow as a symbol of Soviet patriotism, 2) Moscow's aesthetic beauty, and 3) the social role of Moscow in the lives of Soviet people. The key words that characterized Moscow (e.g., the 'capital of the homeland', 'wide streets', 'big houses', 'home of Great Leader' a.o.) were sought in texts and, using the keywords, images were studied. Dedicated excerpts were classified and analyzed to create a logical narrative.



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**Keywords:** ethnic identity, textbooks, city landscape, soviet propaganda

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## PRP-75158 MULTILINGUAL PANEL. NATIONAL, INTERNATIONAL AND/OR TRANSNATIONAL? DISENTANGLING DIMENSIONS OF WOMEN'S EDUCATIONAL WORK

Convenor: Rebecca Rogers (Université Paris Descartes)

### Introduction

This panel explores through a range of case studies the role of international conversations in the pursuit of educational projects in the late 19th and early 20th century in Europe. The symposium emphasizes how displacing attention from national spaces and nationally-inspired historiographic traditions opens an intellectual space in which to compare and contrast how transnational and global trends in the history of education generate new perspectives on the question of women's educational work. It pursues the issues raised in "Crossing borders in Girls' Secondary education", the chapter Goodman and Rogers wrote for their edited volume (Albisetti, Goodman and Rogers, 2010).

Using gender as an analytical category, the different presentations deploy a variety of methods in transnational history to track how ideas, individuals, and collective groups circulated between nations, between nations and colonies, or between different empires. The speakers focus on specific organizations or individuals, emphasizing how discussions about women's and girls' elementary, secondary, vocational or higher education created opportunities to establish connections in an international arena. The papers then explore how such connections affected the groups involved. Through attention to the material and spatial configurations of the encounters under examination, specific locations emerge as privileged sites in the exchange about educational matters: training institutions and clubs, feminist and educational congresses, international and colonial exhibitions, international organizations themselves.

Rebecca Roger's paper on the Alliance Israélite Universelle ranges from the cosmopolitan setting of the AIU's training schools in Paris, to the vocational institutions for girls established in Tangiers, Tunis, or Baghdad, to the world fairs where the women teachers exposed the results of their educational and training programs. Mélanie Fabre focuses on Marie Dugard, a French woman pedagogue who became known as an expert of the American model of female instruction during the Belle Époque. This study analyses the weight of American references in the elaboration of an original pedagogical thought focused on the intellectual development of women. Joyce Goodman looks at mechanisms of internationalism, multi-directional policy flows, and configurations of knowledge through which the International Federation of University Women (IFUW) and the Women's International Democratic Federation positioned themselves and were positioned around notions of neutrality that also mapped onto views about "East/West" organisational locations. Tracing the pathways of two women who interacted with both organisations, she argues for seeing their trajectories as a series of transnational encounters. Marie-Elise Hunyadi's paper focuses on Reid Hall, an international clubhouse for graduate women founded under the aegis of the IFUW. It examines the specificities of the place and seeks to determine how the club's organisation illuminated the transnational educational commitments of this international association. Katerina Dalakoura's paper focuses on the education program of Greek feminist organizations, notably around women's vocational education. It explores the extent of international references in the elaboration of a vocational school system for Greek women, and traces particular influences across European/West European countries, as well as the regional-Balkan reference in the shaping of their project, charting the encounters with the "international," as well as operations of inclusion and exclusion.

17178 *International Women's Organisations and the Politics of Knowledge: Organisational Positioning and Encounters Across an "East/West" divide*

Joyce Goodman (University of Winchester)

### Abstract

The paper problematises mechanisms of internationalism through which knowledge was configured in ways that positioned some international women's organisations as politically neutral and others as politicised through processes that also mapped onto views about "East/West" organisational locations (de Haan 2010). It draws on Herren's (2014) spatial view of international organisations as "a self-declared form of interaction across borders that produces footprints and patterns" and Weiss et al's (2009, 123) analytic of the "Third UN", which sees external experts, scholars, and "committed citizens" engaging in "idea mongering" with intergovernmental machinery and secretariats. Together these approaches cast international women's organisations as "spaces of encounter" (Dussel and Ydesen 2017) and accommodate interactions at supranational, international, and national levels.

Analysis proceeds by three steps. The first step draws on records of the International Federation of University Women (IFUW), where political neutrality around "disinterested knowledge" (Goodman 2012) formed a fundamental organisational value in the international arena. This step focusses on spaces of exchange, routes of knowledge, and women who acted as transnational connectors as the IFUW engaged in the educational policy landscape pre-and post World War 2 (WW2). Objectives in this step include analysing the equivalence of degrees as a process of standardisation that flowed in multiple directions through a dense network of international, supranational, national and local organisations with differential outcomes that included both transnational co-operation and inclusions and exclusions for entry to particular universities and to the IFUW. This section of the paper argues that aspects of 'race' related to standardisation illustrate illusions of egalitarianism that rendered "neutrality" in the IFUW a political project (Goodman 2019b in press).

The second step draws on records of the Women's International Democratic Federation (WIDF) post WW2 where issues related to children were prominent within conference agendas, and conferences on children's issues were hosted (Mackie, 2016). This step focuses on the WIDF's embrace of a "neutralism" that would not be "neutral in the face of anti-colonialist struggle" but would strive "for equality between all peoples ... and for the happiness of ... children in a world of peace and prosperity" (quoted in Goodman, 2019a). Objectives in this step include analysing how Cold War assumptions that shaped the view of the WIDF as "suspect" and "deeply politicised" (de Haan 2010, 547) resonate in how the WIDF is portrayed as located ideologically in the "East" and behind a metaphorical iron curtain, as a communist but not feminist organisation (de Haan, 2012), and as an organisation deploying "propaganda" rather than "objective" knowledge (Goodman, 2019). This section of the paper argues that this positioning resonates with similar assumptions around "East/West" international relations at UNESCO that Ydesen (2017) and Kunazarov (2017) illustrate.

The third step focuses on Germaine Hannevaart and Eugénie Cotton, both of whom engaged with the IFUW and the WIDF. It concludes (following Gottlieb 2016) that their trajectories might be seen as a series of transnational encounters rather than through organisational positioning across an "East\West" divide framed through the politics of knowledge.

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**Keywords:** transnational, spatial, East/West, Knowledges

**20012** *The Vocational Education Project of Greek Interwar Feminist Organizations: Tracing National, Regional and International Encounters*  
**Katerina Dalakoura** (University of Crete)

**Abstract**

Feminist Organizations in Greece, as in Balkans and Central Europe, emerged during the Interwar period. More than one in each country they became connected to the different political ideological orientations and groupings, thus presenting different versions of equality strategies and versions of feminism with different political bases. The most active and mass feminist organizations of the period in Greece were the Greek Women's Association for Women's Rights, founded in 1920, the National Council of Greek Women, and the Socialist Women's Group, both formed in 1919. These organizations were associated with international feminist organizations corresponding to the political versions of the feminism they represent (International Women Suffrage Alliance, International Council of Women, Socialist International of Women, correspondingly), as well as in regional-international organizations (as in Little Entente of Women, a Balkan/Central European Feminist Federation, founded in 1923), while members participated individually/as representatives in various international and regional (Balkan) women's organizations (e.g. International Federation of University Women, occasionally organized meeting of national women's associations of the Balkan countries).

Despite their ideological and political differences, the organizations found common ground in their demand for political rights and suffrage (which became "identified" with interwar feminism), as well as in their great concern for education (and women's education particularly), which featured within their feminist agenda broad, intensive and multifaceted: a series of bills on girls' general/vocational education proposed to the government(s), establishment of vocational schools for women, organization of forms of non-formal education, education research projects across Balkans, etc.

The study focuses on the education program of the three aforementioned Greek feminist organizations, and more precisely on their work on women's vocational education. There will be studied the bills on vocational education proposed (1927, 1929), the vocational schools established by them (School for Dyeing Clothes, Evening Vocational School for Women Employees, Toys and Decoration Vocational School for Women), as well as initiatives associated with the vocational education organized (e.g. participation in international exhibitions, regional industrial and commercial fairs). It will draw on extensive primary and archival sources and scholarship on the topic.

The study intends to explore and analyze the extent of the international reference in the elaboration of a vocational school system for the Greek women, and trace particular influences across European/west Europe countries, focusing on the discussions and practices presented in International Conferences and the reports that members of the organizations wrote after visiting the countries of respective interest (e.g. France seems to act as a crucial model for their implementations/proposals on vocational education system). Besides it explores the regional-Balkan reference in the shaping of their project, as participation in Balkan federations is of a particular interest, as linked to a goal of changing the (national) politics in the Balkans, charting the encounters with the "international", the inclusions, exclusions and limitations.

In this study national, regional and international feminist organizations are considered as "entangled places" of ideological, political, cultural encounters, which reflect on the education works as well as on the identities of the groups and subjectivities of the individuals participating.

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**Keywords:** girls' vocational education, Interwar feminist organizations, Interwar education in Greece, feminism and education

### 20370 *Les États-Unis, modèle pour l'instruction des filles en France? Marie Dugard ou la naissance d'une expertise transnationale en éducation*

**Mélanie Fabre** (Ecole des hautes études en sciences sociales)

#### **Abstract**

Cette étude s'attache à analyser le parcours de Marie Dugard (1862-1931), qui appartient à la première génération des professeures des lycées publics de jeunes filles créés par la loi Camille Sée (1880).

Représentante de l'enseignement féminin dans la délégation française à l'Exposition universelle de Chicago en 1893, Marie Dugard profite de son voyage outre-Atlantique pour visiter ce pays qu'elle décrit ensuite dans un ouvrage intitulé *La Société américaine* et couronné par un prix de l'Académie française. Membre du comité de rédaction de la très académique *Revue universitaire*, elle profite de cette tribune pour exposer l'instruction des filles aux États-Unis en insistant sur les éléments qu'il serait bon d'introduire afin d'améliorer le système français sans pour autant l'américaniser. Avec une analyse qui fait la part belle au génie français opposé à l'esprit américain, Marie Dugard essentialise les traits culturels de ces deux nations et s'interroge sur ce que la France peut apprendre de la démocratie américaine centenaire en matière d'éducation.

Car, pour Marie Dugard, la construction de la République française est conditionnée par la création d'un système scolaire adéquat pour les jeunes filles. L'enseignement secondaire des filles est d'ailleurs un point de cristallisation des tensions entre l'Église catholique et les républicains. En quoi le modèle multiconfessionnel américain est-il une source d'inspiration pour une protestante française à l'heure de la « guerre des deux France » autour de l'application de la laïcité scolaire?

Progressivement reconnue pour son expertise sur les modèles étrangers d'instruction féminine, Marie Dugard rédige entre 1901 et 1902 un rapport sur la formation des professeurs de l'enseignement secondaire en France et à l'étranger. Elle est aussi invitée à organiser un cycle de conférences à l'École normale supérieure de Sèvres sur les différents modèles d'éducation secondaire des jeunes filles. La diversité des pays qu'elle évoque dans ses interventions (Belgique, Hongrie, Angleterre, Italie, Japon, Allemagne, Finlande, etc.) témoigne de l'ampleur de ses connaissances sur le sujet. C'est pourtant toujours au modèle américain qu'elle revient en s'intéressant quelques années plus tard à un grand penseur dont elle produit en 1907 une biographie devenue une référence, Ralph Waldo Emerson.

À la lecture de l'œuvre de Marie Dugard, il ne fait aucun doute que son voyage d'étude aux États-Unis constitue un élément fondateur de sa pensée pédagogique. Mais au-delà de cela, le modèle américain influence-t-il sa propre pédagogie? Les mémoires de Louise Weiss, ancienne élève de l'éternelle « Mademoiselle Marie Dugard », fournissent quelques éléments complémentaires à son dossier de carrière sur l'influence du modèle américain dans ses activités d'enseignement.

Il semble ainsi que son enthousiasme pour l'instruction des filles telle qu'elle est pratiquée aux États-Unis n'aille pas jusqu'à vouloir transposer en France les libertés prises par les Américaines. Ainsi, Marie Dugard se méfie du mouvement féministe français: ce qui est possible aux États-Unis n'est pas forcément souhaitable en France. On

voit ainsi réapparaître in fine les traces d'une approche française traditionnelle des questions de genre dans la réflexion pourtant transnationale d'une experte des questions éducatives au tournant du xix<sup>e</sup> et du xx<sup>e</sup> siècle.

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**Keywords:** education of women, female intellectual, belle époque, pedagogical mission, world exhibition

59050 *Un «club international» pour accueillir étudiantes et diplômées étrangères à Paris? Reid Hall, centre éducatif entre rapprochement franco-américain et internationalisation (1922-1964)*

**Marie-Elise Hunyadi** (Université de Genève/Université Paris Descartes)

### Abstract

Fondé en 1922 par la branche américaine de la Fédération Internationale des Femmes Diplômées des Universités (FIFDU), le centre de résidence international Reid Hall est destiné à loger étudiantes et femmes diplômées étrangères séjournant à Paris pour leurs études ou voyages professionnels et privés. Premier «club international» de la FIFDU, il doit contribuer au double objectif de la Fédération de promotion de la paix et d'amélioration des opportunités éducatives et professionnelles des femmes. En effet, perçu comme une réalisation pratique des idéaux pacifistes et féministes des fondatrices, le club est conçu comme un moyen de développer la compréhension internationale en favorisant les contacts entre femmes de multiples cultures, tout en offrant aux résidentes les conditions matérielles idéales à la poursuite de leurs études et de leurs recherches.

Administré par des diplômées américaines, Reid Hall est majoritairement fréquenté par des étudiantes américaines, mais un programme de bourses permet d'ouvrir également ses portes à des étudiantes françaises pour susciter des contacts directs avec la population locale et limiter les risques d'autarcie américaine. La collaboration active avec la branche française de la Fédération internationale accentue encore cette volonté de servir au rapprochement franco-américain. D'autre part, la présence régulière de diplômées membres de la FIFDU provenant de divers pays et de boursières britanniques, rend possible la création d'une réelle «atmosphère internationale» nécessaire à l'éducation à l'altérité poursuivie par les dirigeantes. L'ampleur du programme culturel et social mis en place pour permettre aux étudiantes et diplômées de découvrir la culture française en fait, plus qu'une simple résidence, un véritable centre éducatif franco-américain. Les programmes d'échanges et de cours de civilisation française qui s'ouvrent en collaboration avec des Universités américaines après la Seconde Guerre mondiale vont en ce sens, et renforcent la mission éducative du club.

À partir de l'étude des archives de la FIFDU et de sa branche française, cette communication vise à interroger les modalités de la mise en place et du fonctionnement de Reid Hall, de sa fondation en 1922 à sa transformation en annexe de l'Université Columbia en 1964. Comment l'organisation et les conditions matérielles du lieu permettent-elles de traduire en actes les idéaux des dirigeantes de la FIFDU? En quoi la vie de ce club permet-elle de mieux comprendre les engagements éducatifs de cette association internationale féminine, qui oscillent entre éducation formelle et informelle, éducation à la compréhension internationale et promotion des études universitaires? En se centrant sur une étude de cas locale, ce sont bien les ressorts des échanges éducatifs transnationaux entre diplômées qui seront questionnés, par l'analyse des différentes échelles associatives propres à ce mouvement international féminin.

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**Keywords:** résidence internationale, femmes diplômées, association internationale féminine

*79314 Tracking women's colonial mission in the Alliance Israélite Universelle's interventions in northern Africa and the Middle East (late 19th, early 20th century)*

**Rebecca Rogers** (Université Paris Descartes)

**Abstract**

Founded in 1860 in France the Alliance Israélite Universelle (AIU) aimed to "regenerate" Jewish children through schooling in Northern Africa and the Middle East. While the first schools created in Morocco (Tetuan, 1862; Tangiers, 1864) and Iraq (Baghdad, 1865) were for boys, the concern to provide education for girls and women quickly followed. By 1872, future women teachers for the AIU were being trained in Paris to rise to the intellectual, moral, spiritual and linguistic challenges of teaching Jewish girls in French. Three different female institutions in Paris brought aspiring women teachers together within an unusual cosmopolitan setting where "Western" and "Oriental" young women learned their lessons together. This paper explores the lives of the first two generations of AIU female teachers from their original schooling experiences in France or within "Oriental" schools, through their training experiences in Paris to their teaching experiences in various outposts of the AIU's "civilizing" mission.

By tracking the specific locations where women received education and then dispensed it, my interest is in emphasizing the role of these cosmopolitan spaces in forging attitudes about the national, the colonial and the transnational at a moment when the French Third Republic increasingly engaged in the educational politics of Empire. In particular, I'm interested in how the French language came to symbolize universal values that women as teachers and mothers were expected to spread. But I'm also interested in how schools in Northern Africa and the Middle East spread both French and vocational lessons to the poor Jewish girls they taught. How did language and manual work combine in these settings to forge certain types of subjectivities that defy easy categorizations? How did the women teachers involved write about, represent and present their educational mission?

The paper will adopt a case study approach to explore four different educational settings. Beginning with the teacher training experience in Paris, it will then consider the schools that emerged in Morocco, Tunisia and Iraq focusing more carefully on those whose educational work was showcased within international settings, be they universal exhibitions, colonial fairs, or international teaching congresses. How did these women teachers mobilize national local and imperial languages to define women's work? How did these settings produce meanings that elided simplistic conceptions of gender relations in Western versus "Oriental" terms?

Drawing on the extensive archives of the AIU (including personnel dossiers, journals and bulletins), those of the departmental archives of Paris, as well as scholarship on the topic, this presentation seeks to write these Jewish women teachers into a broader framing of the history of women's education in France and the Empire. It pulls together strands of scholarship in the field that have developed separately within Jewish studies, women's history, colonial, and transnational history. It argues for the importance of assessing the culturally entangled messages of these women's training and professional experiences within a gendered and transnational perspective.

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**Keywords:** women's education, colonial education, Jewish women teachers, vocational education

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 Borges, Angélica *2.06.*  
 Boser, Lukas *PRP-16378*  
 Boss, Cécile *PRP-32687*  
 Boto, Carlota *6.04.*  
 Bowman, Michael *4.13.*  
 Bradbury, Natalie *4.10.*  
 Braster, Sjaak *SWG 6.01.*  
 Brylinski, Émeline *PRP-69847*  
 Buchardt, Mette *5.17., PRP-10875, PRP-12304, PRP-23343*  
 Bullock, Shawn Michael *4.04., 6.05.*

## C

Cagnolati, Antonella *4.16., PSP 5.01.*  
 Cahon, Julien *PRP-26934, PSP 4.01.*  
 Camacho Sandoval, Salvador *PSP 4.02.*  
 Campagnaro, Marnie *4.12.*  
 Canales Serrano, Antonio Fco. *PRP-14641, PRP-50485/21863, SWG 4.01., SWG 5.02.*  
 Cândido, Renata Marcílio *5.02., 4.15.*  
 Cantatore, Lorenzo *PRP-34306/34565*  
 Cardenas, John *7.07., SWG 3.01.*  
 Cardon Quint, Clémence *PRP-88697, SWG 3.02.*  
 Cardoso, Nuno Miguel Borges Pinheiro *1.05.*  
 Carrillo Gallego, Dolores *4.01.*  
 Caruso, Marcelo *PRP-62543, PRP-21951*  
 Carvalho, Michele Ribeiro de *4.05.*  
 Cassemiro, Maria de Fátima Pio *6.06.*  
 Castro, Cesar Augusto *PRP-48880*  
 Castro, Rosane Michelli de *4.05., 4.15.*  
 Castro Suarez, Celmira *PSP 4.02.*  
 Cercós, Raquel *PRP-68460*  
 Chemane, Orlando Daniel *6.02.*  
 Chen, Luxi *7.13.*  
 Chisholm, Linda *PRP-78623*  
 Choi, Doo Jin *5.10.*  
 Chrost, Marzena *4.06.*  
 Civera, Alicia *Tertulia*  
 CollelIdemont, Eulalia *PRP-68460*

Comas Rubí, Francisca **2.06., 4.02., 5.05.**  
Correia, Joana Henriques **5.01.**  
Correia, Luís Grosso **PRP-81541, PSP 3.01.**  
Coussin, Daniel **5.04.**  
Cramme, Stefan **PRP-88064**  
Crettaz, Rebecca **SWG 2.01.**  
Cruz, Marcia Terezinha Jerônimo Oliveira **3.04.**  
Czeferner, Dóra **4.14.**

## D

Dalakoura, Katerina **PRP-75158**  
Dantas, Elza Alves **1.04.**  
D'Avenia, Lucas **2.10.**  
Dávila, Pauli **3.04.**  
Debè, Anna **PRP-81804**  
Dekker, Jeroen **SWG 2.02.**  
Delgado-Algarra, Emilio José **5.01.**  
De Wilde, Lieselot **SWG 2.01.**  
Diamant, Ana **PRP-50485/21863**  
Díaz-Soler, Carlos Jilmar **2.06., 2.08.**  
Diniz, Aires Antunes **7.08.**  
Dittrich, Klaus **2.03.**  
Dores, Hugo Filipe Gonçalves **PRP-34412**  
Dror, Yuval **5.10.**  
Droux, Joelle **SWG 2.01.**  
Duarte, Adriana Otoni Silva Antunes **2.01., 6.06.**  
Durand, Antonin **PRP-55720**  
Dussel, Inés **PRP-62543, PRP-45164, PRP-81804, SWG 6.01.**

## E

Edvardsdóttir, Anna Guðrún **7.03.**  
Egelmeers, Wouter **4.10.**  
Eisenmann, Linda **7.02.**  
Endrody-Nagy, Orsolya **4.07.**  
Ermel, Tatiane de Freitas **PRP-88530, PRP-62885, PSP 5.01.**  
Exalto, John **7.06.**

## F

Fábián, Ildikó Jelenszky **3.08.**  
Fabre, Mélanie **PRP-75158**  
Fasan, Giulia **7.04.**  
Fava, Sabrina **PRP-81804**  
Felgueiras, Margarida Louro **3.08., 5.07., 5.11., PRP-50737**  
Félix, Inês **4.12.**  
Fendler, Lynn **PRP-45164**  
Feng Yu, Wang **1.03.**  
Ferhat, Ismail **PRP-26934, SWG 4.01., PSP 4.01.**  
Fernandes, Juliana Chiarini Balbino **5.17.**  
Fernandes, Osíria **1.05.**  
Ferraz-Lorenzo, Manuel **PRP-55123**  
Ferreira, António Gomes **2.09., 5.03., 5.19., 6.04.**  
Ferreira, Margarida Borges **6.04.**  
Ferreira Jr., Amarilio **PRP-14641**

Ferro, Maria Eduarda **3.01.**  
 Fijalkowski, Adam **5.07.**  
 Fizel, Natasa **5.08.**  
 Carrillo, Isabel **PRP-68460**  
 Fombella-Coto, Inés **5.18.**  
 Fontaine, Alexandre **PRP-12304, PRP-23343**  
 Fox, Stephanie **PRP-12304**  
 Francisco, Ana Cristina Borges Lopez Monteiro **7.13.**  
 François, Aurore **SWG 2.02.**  
 Frechtel, Ignacio **2.06.**  
 Freeman, Catherine **7.03.**  
 Freeman, Mark **7.12.**  
 Freitas, Tayanne da Costa **5.09., 6.02.**  
 Fulas, Tatiana de Andrade **4.08.**  
 Furlan, Vinicius **1.07.**

## G

Galak, Eduardo **4.11., PRP-78193, SWG 6.01.**  
 Garai, Imre **PRP-34306/34565, PRP-21951**  
 Garay Montaner, Gerardo **7.08.**  
 Garcia, Ana **7.09.**  
 García Alcaraz, María Guadalupe **2.08.**  
 Garcia Lainez, Andrés Eduardo **1.07.**  
 Garz, Jona **PRP-41043**  
 Geiss, Michael **PRP-34412**  
 Gelabert Gual, Llorenç **2.04.**  
 Germanovich, Anastasia **SWG 5.01.**  
 Giannakou, Maria **6.08.**  
 Gómez Sánchez, Alba María **6.08.**  
 Gonçalves, Luis **6.04.**  
 Gonçalves, Maria Neves **5.14.**  
 Gondra, José Gonçalves **1.07., SWG 5.01., SWG 5.02.**  
 González-Delgado, Mariano **PRP-55123, PRP-62885, PSP 5.01.**  
 González Díez, Javier **6.05., PSP 7.02.**  
 González Gómez, Sara **2.06., 5.05., PSP 5.01.**  
 González Moreno, Javier **7.10.**  
 Goodman, Joyce **PRP-75158**  
 Göttlicher, Wilfried **PRP-26934**  
 Grana Gil, Isabel **7.03.**  
 Graus, Andrea **5.19.**  
 Grosvenor, Ian **PRP-71952, PRP-38113, PRP-68460, SWG 6.01.**  
 Groves, Tamar **7.10.**  
 Guardia Wald, Rolando de la **5.11.**  
 Guichot-Reina, Virginia **PRP-55123**  
 Guidi, Pierre **SWG 1.02.**  
 Gulczyńska, Justyna **7.04., SWG 5.01.**

## H

Habinyák, Erzsébet **6.03.**  
 Hamel, Thérèse **SWG 5.02.**  
 Harinarain, Ramjeet **7.06.**  
 Hayes, Joseph **3.05.**  
 Heesen, Kerstin **4.04.**



Hélène, Roth **3.02.**  
 Helfenberger, Marianne **PRP-88530**  
 Henriques, Raquel Pereira **6.01.**  
 Hernández Huerta, José Luis **PRP-62885, PSP 5.01.**  
 Hernández Laina, M. Yovana **PRP-55123**  
 Hevel, Michael **7.08.**  
 Hoare, Lottie **PRP-45164**  
 Hofmann, Michèle **PRP-66406**  
 Hofstetter, Rita **PRP-32687, SWG 5.01., SWG 5.02.**  
 Hongyu Zhou **PSP 1.01.**  
 Hook, Jascha **7.07.**  
 Horlacher, Rebekka **PRP-16378, PRP-23343**  
 Huang, Hsuan-Yi **4.07.**  
 Hui Li, Jin **PSP 7.02.**  
 Huimei, Zhou **1.05.**  
 Huitric, Solenn **3.02., SWG 3.01., SWG 5.01., SWG 5.02.**  
 Hunyadi, Marie-Elise **PRP-75158**  
 Huszár, Zsuzsanna **5.16.**  
 Hyun, Jisoo **PRP-78779**

## I

Igayara-Souza, Susana Cecília **PSP 7.01.**  
 Igelmo Zaldívar, Jon **PRP-62885, PSP 5.01.**  
 Iliadou-Tachou, Sofia **1.05.**  
 Inoue, Leila Maria **2.05.**  
 Isensee, Fanny **3.07.**  
 Ivanova, Dimka **5.13.**

## J

Jacklin, Heather **3.06.**  
 Jiménez Trujillo, José Francisco **4.01.**  
 Jover Olmeda, Gonzalo **PRP-62885**

## K

Kadena, Laiene Okimura **4.05.**  
 Karakatsani, Despina **5.13., PRP-34306/34565**  
 Kasper, Tomas **PRP-34306/34565**  
 Kasperova, Dana **PRP-34306/34565**  
 Kelly, Frances **1.02., 4.13.**  
 Kempf, Katalin **6.05.**  
 Kesper-Biermann, Sylvia **PRP-12828**  
 Kessler, Stefan **PRP-88064**  
 Kestere, Iveta **PRP-71952, PRP-43560, PRP-68460, SWG 5.01.**  
 Keynes, Matilda **PRP-10875, PRP-41043**  
 Kim, Kyung-Min **3.04.**  
 Kobayashi, Ami **5.08.**  
 Kochanowicz, Jerzy **5.06.**  
 Kocsis, Judit Bognárné **6.07.**  
 Kogman, Tal **5.16.**  
 Kollmann, Stefanie **PRP-88064**  
 Komar, Lajos **PRP-11699**  
 Koós, Ildikó **7.05.**  
 Kouremenou, Eireni **1.05.**

Kovács, Monika **7.12.**  
Kovács, Zsófia **6.06.**  
Krolikowska, Anna **5.06.**  
Kryczka, Nicholas **PRP-78779**

## **L**

Lagarto, Mariana **SWG 7.01.**  
Langer-Buchwald, Judit **6.03.**  
Laporte, Antoine **3.02.**  
Larsson, Germund **PRP-26934**  
Lau, Dayana **SWG 1.01.**  
Lee, Sangmoo **3.04.**  
Lee, Yoonmi **1.08.**  
Legarralde, Martín **PRP-50485/21863**  
Leitner, Ulrich **PRP-71952, PRP-66406**  
Lentini, Stefano **5.12.**  
Lesnykh, Lidia **PRP-55720**  
Li, Kaiyi **2.07.**  
Lillie, Karen **PCW**  
Lima, Ana Gabriela Godinho **7.13.**  
Lima, Ana Laura **5.09.**  
Liverio, Andressa Oliveira **7.05.**  
Loboczky, János **PRP-82277**  
Lohmann, Ingrid **PRP-12828**  
López Stewart, Patricia **7.02.**  
Lorenz, Marco **3.07.**  
Lövheim, Daniel **2.09.**  
Lucas, Kadine Teixeira **5.14.**  
Luna, Antonia María Mora **PRP-55720**

## **M**

Madeira, Ana Isabel **5.13.**  
Mahamud Angulo, Kira **PRP-55123**  
Malan, Paula **PSP 4.02.**  
Manz, Karin **2.05., PRP-88064**  
Márhoffer, Nikolett **4.10.**  
Mariano, Jorge Luís Mazzeo **7.05.**  
Marklund, Emil **7.13.**  
Marsden, Beth **2.05., PRP-10875, PRP-41043, SWG 7.02.**  
Marsons, Martins **1.03.**  
Martin, Mary Clare **5.10.**  
Martín Azrak, Adrián **6.08.**  
Martín Zúñiga, Francisco **5.01.**  
Martínez, María Dolores **4.02.**  
Martínez Valle, Carlos **2.10., 6.07.**  
Martins, Maria do Carmo **PRP-81541, PRP-50485/21863**  
Maurandi López, Antonio **4.01.**  
Matasci, Damiano **SWG 3.01., PSP 3.01.**  
Matzer, Lisbeth **PCW, 1.08.**  
Mayer, Christine **PRP-12828**  
McLeod, Julie **PRP-41043, PRP-45164, SWG 7.02.**  
Meda, Juri **PRP-50737**  
Menguiano Rodríguez, Carlos **5.02.**

Merlos, Lucía Belén **2.04.**  
 Michael, Deanna **7.11.**  
 Michaelsson, Madeleine **PRP-88697**  
 Mietzner, Ulrike **PRP-71952, PRP-43560**  
 Miklós, Lázár **PRP-21951**  
 Milito Barone, Cecilia **PRP-55123**  
 Miquel Lara, Avelina **4.02.**  
 Miqueu, Christophe **SWG 4.01.**  
 Mogarro, Maria João **PRP-14641**  
 Mole, Frédéric **SWG 9.01., SWG 9.02.**  
 Molnár, Béla **4.14.**  
 Molnár-Kovács, Zsófia **1.04.**  
 Monastero, Bárbara de las Heras **6.06.**  
 Moniz, Gonçalo Canto **PRP-38113**  
 Moog, Petra Regina **6.02.**  
 Moore, Keith **1.06.**  
 Morales Zuñiga, Luis Carlos **1.01., 7.10.**  
 Moro, Paola Dogliotti **7.08.**  
 Mota, Luís **2.09., 5.03.**  
 Motilla Salas, Xavier **2.04.**  
 Mozhaysky, Andrej **4.14.**  
 Müller, Doreen **3.03.**  
 Muramoto, Miriam Fernandes **2.03.**  
 Myers, Kevin **SWG 7.01.**

## N

Najjar, Karim **6.02.**  
 Nascimento, Fátima Aparecida do **1.07.**  
 Nascimento, Francinaide de Lima Silva **2.02.**  
 Nawroski, Alcione **4.06.**  
 Naya, Luis M. **3.04.**  
 Németh, András **PRP-34306/34565, PRP-21951**  
 Nery, Ana Clara Bortoleto **2.05., 4.03.**  
 Neta, Olivia Morais de Medeiros **5.02., 5.05., 5.18., SWG 5.01.**  
 Neto, Wenceslau Gonçalves **3.03., 7.01.**  
 Neut Aguayo, Sebastian **1.01., 4.11.**  
 Nicolete, Jamilly Nicacio **7.05., SWG 1.01.**  
 Niget, David **SWG 2.01**  
 Nóbik, Attila **PRP-43560, SWG 5.01.**  
 Novais, Vanessa dos Santos **4.04., 5.18.**  
 Nowlan-Roebeck, Catherine **5.06.**  
 Nunkesser, Nicole **PRP-71952**  
 Nuq, Amélie **SWG 2.02.**  
 Nys, Laura **SWG 2.02.**

## O

Odini, Luca **6.04.**  
 O'Doherty, Teresa **PRP-78623**  
 O'Donoghue, Thomas Anthony  
 Ogren, Christine A. **7.04.**  
 Okediji, Hannah Adebola Aderonke **7.03.**  
 Olivares Carrillo, Pilar **4.01.**  
 Oliveira, Marcos Melo de **3.08.**

Oliveira, Maria Augusta Martiarena de **7.12.**

Oliveira, Silvia Maria de **5.11.**

Orbuch, Iván Pablo **4.11., 5.19.**

Oropeza Sandoval, Luciano **5.07.**

Ortega González, Eric **6.07.**

Ossenbach Sauter, Gabriela **PRP-55123**

Ostrach, Stephen **7.09.**

Otero-Urtaza, Eugenio **3.01.**

Ottavi, Dominique **SWG 9.02.**

Oved, Orit **5.08.**

## **P**

Paraskevi, Pougariidou **5.14.**

Park, Daekwon **3.04.**

Park, Youngmi **5.10.**

Parker, Stephen **3.01.**

Parlevliet, Sanne **4.04., 4.05.**

Patatas, Teresa Almeida **3.06.**

Paz, Ana Luísa Fernandes **PSP 7.01., PRP-68460**

Peixoto, Thayna Cavalcanti **4.08.**

Peleki, Aikaterini **1.05.**

Pereira, Ana Paula Marques Sampaio **4.04.**

Pereira, Ana Paula Pedersoli **1.07.**

Peres, José Roberto Pereira **SWG 9.01.**

Perioli Junior, Eduardo **4.03.**

Perlstein, Daniel **1.06.**

Philippi, Carolina Cechella **PSP 1.01.**

Pichugina, Victoria K. **4.06.**

Pineau, Pablo **PRP-50485/21863**

Pintassilgo, Joaquim **PRP-34306/34565, SWG 9.01., SWG 9.02.**

Pinto, Helena **5.11.**

Pinto, Rooney Figueiredo **5.04., 5.19.**

Pinto Junior, Arnaldo **5.01.**

Podeh, Elie **4.07.**

Polenghi, Simonetta **PRP-81804**

Poucet, Bruno **PRP-26934, SWG 4.01., SWG 4.02.**

Pozo Andrés, Maria del Mar **4.01., SWG 6.01.**

Prat, Pilar **PRP-68460**

Priem, Karin **SWG 6.01.**

Proctor, Helen **4.13., SWG 7.02.**

Pruneri, Fabio **5.14., PRP-14641**

Pusztalvi, Henriette **5.19., 6.04.**

## **Q**

Quaresma, Maria Luisa **5.03.**

Quiroga Uceda, Patricia **PRP-62885, PSP 5.01.**

## **R**

Rabazas Romero, Teresa **7.01.**

Rabelo, Rafaela Silva **2.07.**

Raftery, Deirdre **PRP-83429, PSP 1.01.**

Ralser, Michaela **SWG 2.01.**

Ramírez Hernández, Georgina **4.02.**

Ramos Zamora, Sara **7.01.**  
 Ramsey, Paul J **SWG 7.02.**  
 Rasmussen, Lisa Rosen **PRP-45164, PRP-38113**  
 Ré, Sofia **6.05.**  
 Rébay, Magdolna **1.02.**  
 Rebollo Espinosa, María José **4.09.**  
 Redondo, Patricia **5.08.**  
 Reh, Sabine **PRP-88064, PRP-62543, PRP-16378**  
 Reily, Lucia Helena **2.01., 5.15.**  
 Ribeiro, Alexandra Ferreira Martins **SWG 5.02.**  
 Ribeiro, Cláudia Pinto **5.17., 6.01.**  
 Ribeiro Junior, Halferd Carlos **PRP-81541**  
 Rico Gómez, Maria Luisa **7.07.**  
 Riettiens, Lilli **PCW, 4.02.**  
 Riondet, Xavier **6.01., PRP-32687, SWG 9.02.**  
 Rios Alcantara, Wiara Rosa **4.08., PRP-50737**  
 Ripe, Fernando **4.05.**  
 Robert, André **SWG 9.01., SWG 9.02.**  
 Roberts, Siân **2.03.**  
 Rocha, Alessandro Santos da **4.08.**  
 Rocha, Heloísa Helena Pimenta **PRP-78193, PRP-48880**  
 Rocha, Juliana Martins da **2.08., 3.08.**  
 Rodrigues, Elsa **3.01.**  
 Rodrigues, Melânia Mendonça **5.07.**  
 Rodriguez, Alexa **PRP-78779**  
 Rodriguez Mendez, Francisco Javier **5.12., PRP-34306/34565**  
 Rodríguez Wehrmeister, Marco **2.04.**  
 Rogers, Rebecca **PRP-75158**  
 Roith, Christian **2.09.**  
 Román, Juan Carlos Brito **5.17.**  
 Romano, Antonio **PRP-81541, PRP-50485/21863**  
 Romano, Livia **4.16.**  
 Romeiras Amado, Maria **4.04.**  
 Rosa, Maria Cristina **PRP-57031**  
 Rosales Morales, Francisco Javier **2.02.**  
 Rubio-Mayoral, Juan-Luis **PSP 5.01.**  
 Rudolph, Sophie **PRP-10875**  
 Ruggiano, Gianfranco **PRP-57031**  
 Ruiz-Funes, M<sup>a</sup> José Martínez **5.06.**  
 Ruoss, Thomas **PRP-34412**

## S

Sabatier, Cécile **6.05.**  
 Salvarani, Luana **3.07.**  
 Salvo, Dario de **5.16.**  
 Sammler, Steffen **1.06.**  
 Sanches, Débora **7.04.**  
 Sanchidrián-Blanco, Carmen **5.12., PSP 5.01.**  
 Sant'Anna, Denise Bernuzzi de **PRP-57031**  
 Sárkány, Péter **PRP-82277**  
 Sasaki, Keiko **SWG 1.02.**  
 Schatz, Stefan Johann **PRP-21951**

Schenkolewski, Zehavit **5.09.**, **7.01.**  
 Schirripa, Vincenzo **3.05.**  
 Scholz, Joachim **PRP-88064**  
 Schramm, Milen Margareth Fernandes **6.08.**  
 Schwendtner, Tibor **PRP-82277**  
 Serina-Karsky, Fabienne **SWG 9.01.**  
 Seroto, Johannes **3.06.**  
 Serra, María Silvia **4.11.**, **SWG 6.01.**  
 Shanahan, Theresa **7.06.**  
 Shujuan, Yu **3.05.**  
 Sijpenhof, Maria Luce **PRP-10875**  
 Silva, Ana Milheiro **3.04.**  
 Silva, Carlos Manique da **6.01.**, **PRP-88530**  
 Silva, Cilene Maria Valente da **4.15.**, **5.15.**  
 Silva, Edgleide de Oliveira Clemente da **1.04.**, **7.01.**  
 Silva, Elisabeth M. **5.18.**  
 Silva, Rayane Jéssica Aranha da **3.03.**, **PRP-50485/21863**  
 Silva, Reislá Suelen de Oliveira **2.02.**  
 Silva, Vera Lucia Gaspar da **PRP-48880**  
 Silva, Vivian Batista da **4.03.**, **7.05.**, **7.11.**  
 Simões, Regina Helena Silva **3.03.**  
 Simón, Carlos Sanz **7.01.**  
 Simpson, Eleanor **PRP-41043**  
 Sinclair, Kristin **6.01.**  
 Sindoni, Caterina **4.12.**  
 Singh, Chandra Lekha **7.12.**, **SWG 3.01.**  
 Siry, Christina **4.04.**  
 Smit, Milou **4.09.**  
 Smyth, Elizabeth **PRP-83429**  
 Soares, Carmen Lucia **PRP-57031**  
 Sofiato, Cássia Geciauskas **2.01.**, **5.16.**  
 Solodyankina, Olga **7.13.**  
 Somogyvári, Lajos **PRP-68460**, **SWG 5.02.**  
 Soriano, Aymara Flores **1.08.**  
 Sousa, Cristina **4.09.**  
 Southwell, Myriam **5.05.**, **PRP-78193**  
 Souza, Gizele de **PRP-48880**  
 Souza, José Edimar de **5.13.**  
 Souza, Laura Reily de **7.11.**  
 Spencer, Stephanie **7.13.**  
 Spencer-Bennett, Kate **PRP-71952**, **PRP-38113**  
 Spieker, Susanne **PSP 7.01.**  
 Stańczak-Wiślicz, Katarzyna **PRP-71952**, **PRP-43560**  
 Stieger, Sophie Pia **PRP-23343**  
 Stylianou, Maria **5.04.**  
 Suárez Ávila, Paola Virginia **1.07.**  
 Sung, Youl-Kwan **7.11.**  
 Szente, Dorina **4.14.**

## T

Tacoronte Domínguez, María José **7.03.**, **PRP-14641**  
 Tadmor-Shimony, Tali **SWG 1.01.**, **SWG 7.02.**



Taillibert, Christel *PRP-32687*  
 Tammela, Annika *5.19.*  
 Tarradellas, Anton *PRP-69847*  
 Tarsia, Tiziana *3.05.*  
 Tavares, Micheli da Cruz Cardoso *5.15.*  
 Terron Bañuelos, Aida *PRP-50737*  
 Teughels, Nelleke *4.10.*  
 Thorburn, Malcolm *3.08.*  
 Thyssen, Geert *PRP-45164*  
 Todaro, Letterio *4.16.*  
 Toledo, Cezar de Alencar Arnaut de *1.07.*  
 Topij-Stempińska, Beata *5.06.*  
 Töpfer, Daniel *6.03., PRP-21951*  
 Toro Blanco, Pablo *PRP-78193, PSP 4.01.*  
 Toszegi, Zsófia Julia *PSP 7.02.*  
 Towers, Lorraine *7.09.*  
 Trescastro, Lorena Bischoff *4.15., 5.15.*  
 Trigo, Maiza de Albuquerque *5.19.*  
 Trigueros Gordillo, Guadalupe *7.03.*  
 Trlin, Margarita *4.11.*  
 Tröhler, Daniel *PRP-12304*  
 Tronchet, Guillaume *PRP-69847, PRP-55720*  
 Tzartzas, Georgios *1.02.*

## U

Uchiyama, Yuri *PSP 1.01.*

## V

Vacharoglou, Efstratios *1.05.*  
 Valdemarin, Vera Teresa *SWG 9.02.*  
 Valdes, Annmarie *2.03.*  
 Van der Bij, Ingrid *7.08.*  
 Van Eeckenrode, Marie *SWG 2.02.*  
 Van Gorp, Angelo *SWG 7.02.*  
 Van Haaften, Lourens *PRP-34412*  
 VanOverbeke, Marc *7.04.*  
 Van Rees, Pieter *7.07., 7.12.*  
 Van Ruyskensvelde, Sarah *PRP-71952, SWG 2.02.*  
 Vasconcelos, Maria Celi Chaves *7.13.*  
 Vass, Livia *5.19.*  
 Vechia, Aricle *2.08., 5.09.*  
 Vega Gil, Leoncio *2.10.*  
 Veiga, Cynthia Greive *1.01.*  
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## Y

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